

The Wickwire Compendium of Islam

Edited by

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- * 100 Questions about the Bible and the Qur'an, (in Turkish), 144 pages, 1st Ed. 2001, 2nd Ed. 2003: (in English) 1st Ed. 2003, 2nd Ed. 2004.
- * 200 Questions about the Bible and the Qur'an, 120 pages, 2014. Also available in: Albanian, Arabic, Azeri, Chinese, Dutch, English, Farsi, French, German, Kazak, Korean, Norwegian, Polish, Portuguese, Romanian, Russian, Spanish and Turkish.
- * A Comparative Analysis of the Similarities and Differences Between the Qur'an and the Bible, (in Turkish), 216 pages, 2007: (in English), 224 pages, 2007.
- * An Outline of Jihad in Islamic History, 144 pages, 2015.
- * A Theological Sourcebook, (in English), 240 pages, 1985; (in Turkish), 240 pages, 1987.
- * Has the Bible Been Changed?, (in Turkish) 1st Ed., 48 pages, 1987; 2nd Ed. 1994: 3rd Ed. 2007: 4th Ed. 2014: (in English), 96 pages, 1987 1st Ed: 2011, 2nd Ed: 2007; 3rd Ed. 2011; 4th Ed., 108 pages, 2014.
- * The Reliability of the Bible According to Jewish, Christian and Islamic Sources, (in Turkish only), 420 pages, 1999.
- * The Role of Prayer and Fasting in Binding and Loosing with Special Reference to the Problem of Reaching the Unreached People of the World Today, Unpublished Thesis at Columbia, 78 pages, 1983.
- * The Sevmek Thesis: A Grammatical Analysis of the Turkish Verb System: Illustrated by the verb "Sevmek" = "To Love", Published thesis (in English & Turkish), 170 pages, 1987; 2nd Ed. 1,000 pages, 2012.
- * The Wickwire Compendium of Islam, 1,000 pages, 2010.

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The Holy Books

1.*

Is it accepted that the Word of God is eternal and unchangeable? (Lev-i Mahfuz)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

2.*

Is it accepted that the Holy Bible is the Word of God? (Tevrat, Zebur & Injil)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

3.

Did God choose to communicate the written oracles of God in the Bible specifically through the agency of the Jews?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

4.*

Did God give the prophets of the Bible the ability to do obvious miracles as a confirmation that they were sent by God?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

5.*

Does God "want" to protect all of His Holy Books from change and corruption? (Purpose/Niyet)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

6.*

Is God "able" to protect all of His Holy Books from change and corruption? (Power/Kudret)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

7.*

Would God ever allow Satan, demons or mere men to thwart His own "purpose" and "power" by changing and corrupting the actual text of the Holy Books which He sent? (Tahrif bi'l-lafz)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

8.

Would it be possible for men to verbally distort the Holy Books by misquoting them or by interpreting them wrongly? (Tahrif bi'l-ma'na)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

9.

Are people who claim that the Bible has been changed or corrupted actually guilty of blaspheming the character and nature attributes of God by implying that either God didn't know, didn't care, or that He couldn't do anything about the Bible being changed? (El-Alim, Er-Rahman, Er-Rahim, El-Kadir)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

10.

Are people who claim the Bible has been changed or corrupted actually guilty of exalting Satan above God by implying that Satan won the battle of the Bible over God-Almighty? (El-Aziz, El-Galib, El-Jebbar, El-Muktedir)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

11.
Would God have a double standard for His Holy Books to protect some of them but not all of them?

(El-Adl, El-Hadi, El-Mumim, El-Muksit)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

12.

Is the Word of God the unchangeable and universal standard by which God will judge all of mankind on the Day of Judgment? (El-Hakem, El-Hakk, El-Hafiz, El-Hasib)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

13.*

Are believers allowed to believe in one part of the Scripture while disbelieving in another part of Scripture?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

14.

Does God want believers today to read and obey all of the Holy Books which He has sent?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

15.

Is obedience to the Word of God the primary condition for a person to receive "blessing" in their life?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

16.*

Do people who refuse to read and obey the Bible put themselves under the curse of being a non-believer? (Kâfir)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

17.

Is it accepted that the canon of Scripture was closed with the end of the book of Revelation?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

18.

In order for the Qur'an to be considered as the Word of God would it need to be in complete harmony with the historical Scripture as it was previously recorded in the Bible?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

19.

Does the Qur'an contain fundamental doctrinal and historical discrepancies which are diametrically opposed to what is found in the Bible?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

20.

Is the concept of "inspiration" or "revelation" the same in the Qur'an as it is in the Bible?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

21.*

Would Jews and Christians accept the Qur'an as the Word of God?

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

22.*

After God has sent a Holy Book would He ever later feel the need to annul or abrogate some of its verses? (Mensuh & Nesih)

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

23.

If the Qur'an came down from the "Lord of the Worlds" and was ratified by a group of demons would this be a good sign that it came from God?

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

24.

Should a Holy Book have a felt need to repeatedly deny that it is from Satan?

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

God and Allah

25.*

Do Jews, Christians and Muslims all believe that there is only "one" true God? (Monotheism or Vahdet-i Vüjüd)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

26.

Are most of the character and nature attributes of Allah which are found in the Qur'an in agreement with the attributes of God which are found in the Bible? (Esmaül-Husna)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

27.*

Are the "God" of the Bible and the "Allah" of the Qur'an one and the same entity?

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

28.*

Is God's eternal and unchangeable name "Jehovah" or "Yahweh"?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	<u>No</u>
According to my view:	Yes	No

29.

Are there verses in the Holy Books about God being "Holy"? (el-Kuddus)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

30.*

Among the character and nature attributes of God, does God reveal Himself as the "Father"?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	<u>No</u>
According to my view:	Yes	No

31.

Is God proud and is pride a character attribute of God? (el-Mütekebbir)

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

32.*

Among the character and nature attributes of God, does God reveal Himself as the "Savior"?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	<u>No</u>
According to my view:	Yes	No

33.*

In the Holy Books when God refers to Himself, does He ever speak in the first person plural "We"?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

34.*

Is the concept of the "Trinity" acceptable? (Father, Son & Holy Spirit)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	<u>No</u>
According to my view:	Yes	No

35.

Would God falsely accuse Jesus of doing something wrong or would Jesus lie to God to cover up something he did wrong?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

36.*

Is God a distant, transcendental God who rarely ever shows His great power or leaves His fingerprints on human history?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

37.*

Has God ever shown Himself visibly to people on earth? (Theophany or Ru'yetullah)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

38.

Does God ever speak directly to people today aside from His written revelation?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

39.*

Does the infinite God desire to have a close and loving relationship with finite man such that men are called the "Children of God"?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

40.*

Is the love of God unconditional? (El-Vedud)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

41.*
Does God look on believers as being merely His slaves or servants?

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

42.*
Does God show any favoritism among people and prefer some above others?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

43.*
Does God especially hate certain sinners and want to send some of them to hell?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

44.*
Is God the author of "good" and "evil" and responsible for doing both? (Hayir & Sher)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

45.
Would God be described as the greatest "plotter" or "schemer" of them all? (Makara)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

46.
Is God responsible for casting enmity and hatred among people of different faiths?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

47.
Is it God's purpose to harden some men's hearts and lead them astray?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

48.*
Is God's character and behavior ever capricious or whimsical?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

49.*
According to God's eternal law is it forbidden to prostrate oneself before anyone else other than God Himself?

According to the Bible:	Yes	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

50.*
Did God issue a command contrary to His own eternal law ordering all of the angels to: "Prostrate yourselves before Adam"?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

The Holy Spirit, Angels, Demons & Satan

51.*
Is the "Holy Spirit" accepted as God?
(Ruh-ül Kudüs)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

52.
Does the Holy Spirit have the power to create?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

53.*
Are the "Holy Spirit" and the angel "Gabriel" one and the same?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

54.*
Is blasphemy against the "Holy Spirit" the one and only unpardonable sin?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

55.
Are the Holy Books focused upon the things of the Spirit?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

56.*
Does God's "Holy Spirit" indwell believers and empower them with spiritual gifts?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

57.
Can spiritual gifts be imparted from one believer to another by the laying on of hands?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

58.
Does God give the followers of Jesus the ability to do the same kind of miracles that Jesus did through the power of the Holy Spirit dwelling within them?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

59.
Does God give some believers the gift of speaking in an unknown tongue or language through the power of the Holy Spirit?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

60.*
Is there a clear-cut distinction between Angels (Melek) being the servants of God and Demons (Jinn) being the servants of Satan?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

61.

Would it be possible for Satan to repent and become good?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

62.*

Would it be possible for some Demons to repent and become good? (Jinn)

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

63.*

Are there verses in the Holy Books about casting demons out of people?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

64.

Is Satan's power of deception depicted as being weak or ineffective?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

65.*

Is Satan considered to be the "Prince" or "Ruler" of this world?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

Christ and Muhammad

66.*

Is it accepted that Christ was born of a virgin?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

67.*

Is it accepted that Christ was sinless?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

68.*

Is it accepted that Christ possessed supernatural wisdom and knowledge?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

69.*

Is it accepted that Christ possessed supernatural power to do miracles and give life to the dead?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

70.*

Is it accepted that Christ is entitled to command faith and obedience from all men?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

71.*

Is it accepted that Jesus Christ is identified as being the "Messiah"? (the Anointed One)

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

72.*

Is it accepted that Christ is referred to as the Word of God? (Logos / Kalimullah)

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

73.*

Is it accepted that Christ pre-existed as the Word of God before he was born?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

74.*

Is it accepted that God's eternal Word, took on a human body in the incarnation of Jesus Christ? (Kenosis or Hulul)

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

75.*

Is it accepted that Christ is "Divine" or God in the flesh?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

76.*

Is it accepted that Christ created the world?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

77.*

Is it accepted that Christ is the one and only mediator between God and man?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

78.*

Is it accepted that Christ is the Son of God?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

79.

In the Holy Books when the term "son of God" is used, is it used in the sense of a physical son being born from out of a sexual union?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

80.

Was Christ actually worshipped by people and did He accept their worship as being valid?

According to the Bible:	Yes	No
According to the Qur'an:	Yes	No
According to my view:	Yes	No

81.*

Is it accepted that Christ can forgive people's sins?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

82.

Is it accepted that Christ has the keys to death and hell?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

83.*

Is it accepted that Christ is the "Savior" of the world?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

84.*

Is it accepted that believing in Christ as Savior and Lord is the only means of obtaining eternal life?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

85.*

Is it accepted that Christ's blood was shed as a sacrificial atonement for the sins of the world? (Ransom / Fidye)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

86.

In the Holy Books is it stated by the prophets that the Messiah (Jesus) would die?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

87.

Did Jesus himself foretell that he would be killed by the Jews?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

88.*

Is it accepted that Christ physically died on the cross and that he arose from the dead?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

89.*

Is it accepted that Christ is alive today and that he will come again?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

90.*

Are there any verses in the Bible which "predict" or "foretell" the coming of Muhammad?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

91.*

In order for Muhammad to be qualified as a prophet to communicate the written oracles of God, would he have needed to be a Jew who was literate?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

92.

Is Muhammad's self-proclamation of being a prophet a valid test or proof of prophethood?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

93.*

Was the message of Muhammad in complete agreement with the message of Jesus and the other Prophets?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

94.*

Did God give Muhammad supernatural power to do obvious miracles like Jesus and the other prophets as a confirmation that he was sent by God?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

95.*

Did Muhammad have a prophetic gift to be able to "predict" or "foretell" the future like Jesus and the other Prophets?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

96.

Would the God of Abraham ever condone Muhammad kissing the Black Stone at the Ka'aba or his honoring the Arab pagan deities?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

97.

Would Muhammad considered to be a normal human being who needed to ask forgiveness for his sins like everyone else?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

98.

Would Muhammad be considered to be the last and the greatest of the prophets?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

Man and Sin

99.

When Adam and Eve sinned did it cause a fundamental separation between God and man which resulted in a need for man to be saved from God's judgment against sin?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

100.*

Are there verses about people being born with a "sin nature"? (Original Sin)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

101.

Are all men and women including the prophets guilty of having committed sin? (Jesus excepted)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

102.

Was Mary, the mother of Jesus, considered to have had any divine endowments and should she be venerated as the Mother of God?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

103.*

Does a man's sin separate him from a Holy God, and as a natural consequence is it understood that sinners are condemned to go to Hell?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

104.*

Does a Holy God take small sins seriously? (Sagire)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

105.*

Is it a proper punishment to cut off the hands of a thief?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

106.*

Would it sometimes be ok for believers to lie or deceive others in order to protect themselves?

(Taqiyya or Kitman)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

107.

Is homosexuality viewed as a sin which is forbidden and condemned?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

108.

Are abortion and murder viewed as sins which are forbidden and condemned?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

109.*

Can the punishment for sin be erased by doing "good works"? (Sevap)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

Salvation

110.

Is a person born as a "Christian" or a "Muslim"?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

111.

Is a person's salvation contingent upon their own good works? (Ameller)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

112.

Is God's provision of salvation from the penalty of sin always dependent upon the ransom of a blood sacrifice? (Kefaret)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

113.

Can God's provision of salvation only be received by grace through faith in the sacrificial atonement of the Lamb of God? (Jesus Christ)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

114.

In order for a person to obtain eternal life is it first necessary for them to hear and understand the Gospel of Jesus Christ and believe that God sent Him to be the Messiah, the Savior of the world?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

115.

Is it accepted that belief in Jesus Christ as Savior and Lord is the only way which God has provided for a person's sins to be forgiven and to obtain eternal life?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

116.

Is water baptism required of a believer today?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

117.

Is circumcision required of a male believer today?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

118.*

Are there verses which command people to be "holy" and is "holiness" a pre-requisite for entering into Heaven?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

119.

Can people choose to become the children of God through an exercise of their own free will and volition?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

120.*

Is a person's fate totally predetermined or predestined by God? (Kader or Kismet)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

121.*

Does God use a scale of balances to measure a person's good and bad works to determine whether they will go to heaven or to hell? (Terazi)

According to the Bible:	Yes	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

122.*

In order for a person to be able to enter into the Kingdom of God, is it first necessary to have a "spiritual rebirth" and be "born again"?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

123.*

Does God give the promise or guarantee of eternal life to all true believers in Christ?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

Future Things

124.*

Are the words "prophet" and "prophecy" used primarily in reference to a person who by the gift of God has knowledge of future things? (Nebi)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

125.*

Is detailed information given concerning future events at the end of the world?

(Eschatology / Gayb Haber)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

126.

Are there prophetic verses predicting the coming of a powerful satanic world ruler in the last days? (Antichrist / Mehdi)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

127.*

Will there be a "Day of Judgment" when God will raise each and every person from the dead and judge whether they will go to Heaven or to Hell?

(Ahiret Günü)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

128.*

Will everyone have to spend a period of time suffering in Hell?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

129.*

If a person goes to Hell, is there ever a possibility of getting out later on and going to Heaven?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

130.

Is the resurrection body a physical body of flesh, bone and blood?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

131.*

Will there be sexual relationships and marriage in Heaven? (Houris)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

132.

Is the universal Church considered to be the "Bride of Christ"?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

Practical Life Issues

133.

Does God want believers today to live under the law? (Shariah)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

134.

Is it forbidden for a believer to drink wine?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

135.

Is it forbidden for a believer to eat pork?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

136.

Does God expect believers to fast today?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

137.

Does God prefer that prayer and fasting be done openly where you can be seen by others?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

138.*

Does God want people to fast during the day and feast at night for one month out of every year? (Ramazan)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

139.

Does God expect believers to tithe and give alms? (Zekat)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

140.*

Does God want to listen to ritual prayers said over and over again five times a day at the same time every day? (Namaz)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

141.

Does God expect believers to make a pilgrimage to a holy place at least once in their lifetime? (Hajj)

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

142.*

Does God still want people today to offer animal sacrifices once a year? (Kurban)

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

143.

If a Muslim has a question about something in the Bible would it be appropriate for them to ask a Christian or a Jew about it?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

144.

If a person has reservations about something in one of the Holy Books, should the believer avoid asking honest questions if he might not like the answers?

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

145.*

Aside from Divine Revelation, are the traditional sayings and interpretations of men considered to be trustworthy and needed to properly understand the Holy Books? (Hadith)

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

146.

Does God expect believers to actively worship together and propagate their faith today?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

147.

Does God want believers to break up into various sects, denominations and splinter groups?

According to the Bible:	<u>Yes</u>	<u>No</u>
According to the Qur'an:	<u>Yes</u>	<u>No</u>
According to my view:	Yes	No

148.

Are there verses in the Holy Books which encourage people to be joyful and happy here in this life on earth?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	<u>No</u>
According to my view:	Yes	No

149.*

Are there examples in the Holy Books where God gives physical healing to people?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	<u>No</u>
According to my view:	Yes	No

150.*

Are there verses where God encourages believers to use music, dance and singing in their worship?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	<u>No</u>
According to my view:	Yes	No

151.*

According to the manifest purpose of God, is it right for a man to have more than one wife at the same time?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

152.

Could a man possibly deal equally with his wives if he had more than one wife at the same time?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

153.*

Is a temporary or short term marriage allowable? (Mut'ah / Law of Desire)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

154.

In the Holy Books are wives described as being a sex object, a commodity or a possession of their husbands?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

155.

Is it permissible for a man to buy or capture slave girls and have sex with them?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

156.

Are women required to wear a veil outside the home?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

157.*

Are women's rights equal to men's?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

158.*

Is it ever permissible for a man to beat his wife?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

159.*

Is it permissible for a Christian or a Muslim to marry people of a different faith?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

160.*

If a person gets a divorce from their spouse for a reason other than adultery are they allowed to remarry?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

161.

Is it the object of a Christian to act like Christ and the object of a Muslim to act like Muhammad?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

Enemies and Warfare

162.

In the Holy Books is there a prominent theme that one particular faith should have the goal to forcefully dominate all other religions?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

163.*

In religious affairs, should the use of force and compulsion ever be sanctioned?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

164.*

Does God encourage believers today to fight and war against people of different beliefs till their own religion triumphs? (Holy War / Jihad)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

165.

If a person becomes an apostate from their own mother religion or decides to change their religion should they be killed?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

166.

Is fighting against family, friends or even brethren sometimes prescribed?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

167.

Does God want believers today to kill others of a different faith even if it goes against their own conscience?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

168.

Is striving and fighting against people of a different faith seen as something that is basically good?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

169.

Would God have encouraged Muhammad starting multiple wars of aggression to spread Islam?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

170.

In the Holy Books is fighting against People of the Scripture encouraged?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

171.

Is offensive warfare and fighting against non-believers encouraged in the Holy Books for believers today? (Jihad)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

172.

Would God encourage believers today to pillage and plunder people of a different faith?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

173.

Would God want believers today to use terror and harshness against their enemies?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

174.

Would God want believer's today to carry out the law of retribution? (an eye for an eye, and a tooth for a tooth / Kisas)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

175.*

Would a Holy God encourage believers to take revenge into their own hands?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

176.*

Would a Holy God encourage believers to curse their enemies?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

177.*

Does God consider the Jews to be under a curse or damned as a nation?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

178.

Are those who fight considered better than those who don't fight?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

179.*

Do the Holy Books encourage warfare by stating that punishment in Hell is promised to non-combatants and by giving a guarantee of entrance into Heaven as a reward for those who fight and die in the cause of God or Allah? (Jihad)

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

Historical Events

180.*

After creating the world, did God rest on the seventh day to leave an important example for mankind to follow? (Sabbath or Shabbat)

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

181.

Did God create people in His own image and likeness?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

182.

When God expelled Adam and Eve from the Garden of Eden did He pronounce that there would be enmity between the man and the woman?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

183.*

In the story of the flood, after one of Noah's sons drowned, did Noah's ark come to rest upon Mt. Judu?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

184.

Did God say that the promise of blessing upon Abraham's descendants would specifically come through the lineage of Isaac and not Ishmael?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

185.

Did Abraham ever travel to Mecca to offer a sacrifice at the Ka'aba?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

186.

Was Abraham ready to offer up his only legitimate son Isaac as a sacrifice unto God?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

187.

Was Abraham's son Ishmael considered to be a prophet?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

188.

Was it Abraham who was thrown into a fire because he refused to worship idols?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

189.

When Moses asked to see God's glory, did God actually allow Moses to see the backside of God in a humanlike form?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

190.*

Did Haman live in the same time period as Moses and Pharaoh?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

191.

Did God institute the Passover feast to commemorate the firstborn of Israel being saved as the death angel passed over them during the last of 10 plagues which God sent upon Egypt?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

192.

When going out to war was it Saul (Talut) who tested his soldiers by how they drank water?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

193.

Was Jesus born in a stable in Bethlehem?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

194.

Did three wise men from the East follow the Messiah's star to Bethlehem where they found the baby Jesus and prostrated themselves before him in worship?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	Yes	<u>No</u>
According to my view:	Yes	No

195.*

Do the writers of the Holy Books ever quote Jewish fables as though they were actual historical events?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

196.*

Did Jesus ever do any recorded miracles as a child?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

197.

Did seven men and a dog actually wake up in a cave after sleeping there for 309 years?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

198.

Did Solomon actually gather together an army of demons (jinn), humans and birds to do battle?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

199.

Did God actually turn people into apes for breaking the sabbath?

According to the Bible:	Yes	<u>No</u>
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

200.

Did God promise the land of Palestine specifically to the Jews?

According to the Bible:	<u>Yes</u>	No
According to the Qur'an:	<u>Yes</u>	No
According to my view:	Yes	No

2.*

Abrogation*

(Repeal*, Annul*, Retract*)

2.1

The Law of "Abrogation" In the Qur'an

Bakara 2:106.....If we abrogate any verse or cause it to be forgotten, We replace it by a better or a similar one.

(When a verse is revealed to cancel out an earlier provision of revelation, this is called "naskh" or "abrogation". Allah has over the centuries sent new prophets and books to fulfill the needs of a world whose culture and civilization is in constant change. The verses abrogated within the Qur'anic text itself, however are very few in number). This footnote is found in the Qur'an on page 16 for **Bakara 2:106**.

Ra'd 13:39.....Allah blots out or confirms whatever He will, and with Him is the Mother of the Book.

(The archetypal Source of Revelation is in His presence. But He may, to suit changing spiritual needs, amend His law as time goes by. He is the Omnipotent.) This footnote is found in the Qur'an on page 253 for **Ra'd 13:39**.

Nahl 16:101-102.....When we exchange a revelation in place of another revelation - and Allah know best what He reveals - they say: "You are an imposter". Indeed, most of them have no knowledge. Say the Holy Spirit brought it down from your Lord in truth, to strengthen those who believe, and as a guidance and good tidings to those who have surrendered (to Allah, thereby entering Islam).

Isra 17:85-87.....They ask you about the Spirit. Say: "The Spirit is of my Lord's command, and of knowledge you have been given but little." And if We had willed We could certainly take away that which We have revealed to you; then you should find none to plead with Us on your behalf. Except for Mercy from your Lord. His goodness towards you has been great indeed.

Wickwire, Has the Bible Been Changed?, p. 23.

2.2

The Problem of Abrogation

These verses may serve the Muslim as a rationale for contradictions between the Quran and the Bible or the Quran and itself, but nowhere in the Quran does Allah identify those verses he has apparently repealed.

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In Sura 3:6 the Quran agrees that its ambiguous parts are incapable of interpretation, and only Allah knows their meaning:

"It is He who has revealed to you the Book. Some of its verses are precise in meaning - they are the foundation of the Book - and others are ambiguous. Those whose hearts are infected with disbelief observe the ambiguous part, so as to create dissension by seeking to explain it. But no one knows the meaning except God. Those who are well grounded in knowledge say, "We believe in it; it is all from our Lord."

We are told that the "precise" ("clear," per other translations) verses are the "foundation" ("essence" in other translations) of the Quran. If so, one could assume that Muslims would rarely disagree as to the interpretation of the clear parts. This is not what we find historically or today. Muslims have not identified which are "precise" or "clear" parts and which are the "ambiguous" parts.

Further, how does the Muslim know all that is involved in having an "infected heart" or how this relates to knowing the location of the ambiguous parts? The Quran claims that "those who have been given the Book know it is the truth from their Lord..." and that it is a book whose "verses are made plain" (11:1); "a Book consistent" in its injunctions (39:23); and "expressed in clear language, wherein there is no deviation from the truth" (39:28). But how can a Muslim know these things?

Dr. John Ankerberg, Fast Facts on Islam, p. 52.

2.3 **What is Abrogated?**

We would like to cite Brother Mark's quotation of Muslim scholar Ahmad Von Denffer regarding the conflicting views held by Muslim scholars over the precise nature of abrogation:

Von Denffer defines it clearly as:

"What is Abrogated?

According to some scholars the Qur'an abrogates only the Qur'an. They base their view on suras 2:106 and 16:101. According to them the Qur'an does not abrogate the sunna nor does the sunna abrogate the Qur'an. This is, in particular, the view held by Shafi'i.

Others are of the opinion that the Qur'an may abrogate the Qur'an as well as the sunna. They base their view on Sura 53:3-4.

There is also the view that there are four classes of naskh:

1 Qur'an abrogates Qur'an.

2 Qur'an abrogates sunna.

3 Sunna abrogates Qur'an.

4 Sunna abrogates sunna." (*Ulum*, Von Denffer, p. 107f)

The ‘founding’ scholars couldn’t even agree in ‘basic principles’ over what abrogates what between the *Sunnah* and Qur'an!

(Brother Mark, *A ‘Perfect’ Qur'an*, p. 230)

Brother Mark continues:

A number of citations from an article by A. Rippin on Naskh follow:

- "Although the companions of Muhammad are reported to have discussed naskh, and even to have disagreed over the abrogation of a particular verse, references to the generation of the companions in the naskh literature are relatively infrequent.

[[N.B. - Footnote 9 states: But see Ibn Salama, al-Nasikh wa 'l-mansukh (Cairo 1315/1899), 142-3, where 'Ali and Ibn 'Abbas disagree over the abrogation of Q4/94; 'Ali maintained that the verse was abrogated by Q4/115 and 4/48, while Ibn 'Abbas held that it remained muhkama."]] (p. 117)

- "In classical texts on abrogation we frequently encounter references to disagreements among tabi'iis over the status of a particular verse.

For example, although the majority of scholars consider Q2/62 to have been abrogated by Q3/85, Mujahid ibn Jabr (d. 101/722) and al-Dahhak ibn Muzahim (d 105/723) considered the verse to be muhkama." (p. 119)

- "The number of verses that are considered to have been abrogated increased dramatically between the eighth and eleventh centuries (al-Zuhri mentions 42 abrogated verses, al-Nahhas 138, and Ibn Salama, 238), at which point an upper limit seems to have been reached (Ibn 'Ata'iqi identifies 231 abrogated verses, and al-Farsi, 248). (p.122)

- "al-Suyuti (d. 911/1505) recognised only twenty [20] instances of true abrogation and Shah Wali Allah (d 1762) reduced that number to five [5].

[N.B. - Footnote 26 states: "these figures are mentioned in Ernest Hahn, 'Sir Sayyid Ahmad Khan's The Controversy over Abrogation (in the Qur'an): An Annotated Translation, MW64 (1974), 124.]

Ibn al-'Ata'iqi, on the other hand, while citing 231 instances of abrogation, appendixes the phrase *wa fihi nazar*, indicating doubt or uncertainty to his discussion of twenty-six [26] verses."

With such wide variations in understanding one must wonder how Muslim scholars can declare, like Ibn Salama, that ‘science of abrogation and abrogated verse’ is, in the investigation of the Qur'an, the starting point! Furthermore he states that one is ‘deficient’ (*naqis*) who, before mastering the doctrine of abrogation engages in a true (scientific) study of the Qur'an. [see Ibn Salama p 4-5] (p. 123)

- "Anas ibn Malik (d. C. 92/710) for example, related that during the lifetime of Muhammad the believers used to recite a sura equal in length to sura 9 ('Repentance'), but that he could only remember one verse from this sura, namely, If the son of Adam had two valleys made of silver..."

[[N.B. - Footnote 34 states: "Ibn al-'Ata'iqi, p. 23; cf. Ibn Salama, pp 10ff"]]] (p. 125)

- "There is also considerable disagreement over the scope of abrogation within the Qur'an itself. At one extreme, there were apparently certain people who argued that 'the Qur'an does not contain either an abrogated or an abrogating verse'.

[[N.B. - Footnote 38 states: "Ibn Salama, p. 26; cf. Al-Nahhas, pp 2-3"]]], these people, according to Ibn Salama, 'have deviated from the truth and by virtue of their lying, have turned away from God'. [[N.B.- Footnote 39 reads "Ibn Salama, p. 26"]]

At the other extreme were those scholars who maintained that any narrative, positive command, or prohibition in the Qur'an may be abrogated." [[N.B. - Footnote 40 states: "Al-Nahhas, pp. 2-3"]]] (p. 126)

Sam Shamoun, www.answeringing-islam.org/Quran/abrogatedverses.html

2.4 Examples of Abrogation

Some of the better known examples of abrogation include:

- The change in the direction of prayer (quibla) from Mecca to Jerusalem and back to Mecca (2:142-144).
- Inheritance laws granting equal shares for men and women (2:180; 4:7) later changed so that men receive a double portion (4:11).
- Punishment for adulteresses from life imprisonment (4:15) to 100 lashes (24:2). Homosexuals were not punished at all if they repented (4:16).
- Changes to retaliation laws for murder (2:178; 17:33).
- Days of the creation of the world are increased from six (7:54; 25:59; 32:4) to eight (41:9-12).
- There was to be no compulsion in matters of religion (2:256) but those who do not submit to Islam are to be slain wherever they are found (9:5) beheaded 47:4) or warred against 8:39; 9:29).
- Widows are to remain separate from society after the deaths of their husbands for four months and ten days (2:334). This period may also be one year (2:240).

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- Dietary and Sabbath laws (16:114-119 & 124) are also contradicted (16:101).
- Abraham and his progeny (2:132), all earlier prophets (28:52-53) and the disciples of Jesus (3:52) were all regarded as earlier Muslims. But Muhammad was the first to bow to Allah (6:14, 163; 39:12).
- Allah cursed all liars but Muhammad is permitted to break his own oath (66:1-2).
- Pharaoh was drowned with his army (17:102-103 but was also rescued (10:90-92).
- Muslims, Christian and Sabians are all saved (2:62). Elsewhere only Muslims are saved (3:85) while Jews and Christians have the curse of Allah on them (9:30).
- Jesus did not die (4:157) but elsewhere he died and rose again (19:33).
- The Bible does not agree with the Quran because, it is claimed, Jews and Christians have corrupted it. But the words and revelations of Allah can never be altered (6:34; 10:64).

Stuart Robinson, Mosques & Miracles, pp. 180-182.

2.5 **The Abrogated Verses**

HILALI-KHAN TRANSLATION OF THE QURAN

The following list is taken from Dr. Muhammad Taqi-ud Din Al-Hilali & Dr. Muhammad Muhsin Khan's *The Noble Qur'an – English Translation of the Meanings and Commentary*, King Fahd Complex For the Printing of the Holy Qur'an, Madinah, K.S.A. You can find this list pretty much in all the Hilali-Khan's Quranic translations, irrespective of date or publisher.

1. 3:85 abrogates 2:62 and 5:69

(V. 2:62) This Verse (and Verse 5:69), mentioned in the Qur'an should not be misinterpreted by the reader as mentioned by Ibn Abbas ... (*Tafsir At-Tabari*) that the provision of this Verse was abrogated by the Verse 3:85 ... (fn. 1, p. 14; see also fn. 1, p. 157)

2. 9:29 abrogates 2:109

(V. 2:109) The provision of this verse has been abrogated by the (V. 9:29). (*Tafsir At-Tabari*) (fn. 1, p. 21)

3. 2:185 abrogates 184

(V. 2:184) The provision of this Verse has been abrogated by the next Verse: 185, with a few exceptions, i.e. very old person, or pregnancy, etc. (fn. 1, p. 37)

4. 9:36 abrogates 2:217 and 45:14

(V. 2:217) The provision of this Verse has been abrogated by Verse 9:36. *Jihad* cf., (V. 2:216). (fn. 2, p. 46; see also fn. 1, p. 677)

5. 5:90 abrogates 2:219

(V. 2:219) The provision of this Verse concerning alcoholic drinks and gambling has been abrogated by the Verse 5:90. (fn. 1, p. 47)

6. 4:12 abrogates 2:240

(V. 2:240): The provision of this Verse has been abrogated by Verse (4:12). (fn. 1, p. 53)

7. 24:2 abrogates 4:15-16

(V. 4:15) The provision of this Verse has been abrogated by the Verses of (V. 24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime. (fn. 1, p. 109)

We conclude this paper by presenting the following comments from Von Denffer:

There are, according to Ibn Salama, [Op cit., see pp.6-8 for the names of these suras.] a well-known author on the subject:

- 43 *suras* with neither *nasikh* or *mansukh*.
- 6 *suras* with *nasikh* but no *mansukh*.
- 40 *suras* with *mansukh* but no *nasikh*.
- 25 *suras* with both *nasikh* and *mansukh*.

According to Suyuti's Itqan there are 21 instances in the Qur'an, where a revelation has been abrogated by another.

He also indicates that there is a difference of opinion about some of these: e.g. 4: 8, 24: 58, etc. [Itqan, II, pp.20-3; Kamal, op.cit., pp.101-9 also gives Suyuti's complete list.]

Some scholars have attempted to reduce the number of abrogations in the Qur'an even further, by explaining the relationships between the verses in some special ways, e.g. by pointing out that no legal abrogation is involved, or that for certain reasons the naskh is not genuine

Shah Waliullah (d. 1759) the great Muslim scholar from India only retained the following 5 out of Suyuti's 21 cases as genuine:

<i>Mansukh</i> 2: 180	<i>nasikh</i> 4: 11, 12
<i>Mansukh</i> 2:240	<i>nasikh</i> 2: 234.
<i>Mansukh</i> 8:65	<i>nasikh</i> 8: 62.
<i>Mansukh</i> 30:50	<i>nasikh</i> 33: 52.
<i>Mansukh</i> 58: 12	<i>nasikh</i> 58: 13.

Example:

A case listed by Suyuti, which has no direct legal implication is the following:

Narrated Ibn 'Abbas: When the verse: 'If there are 20 amongst you, patient and persevering, they will overcome two hundred', was revealed, it became hard on the Muslims, when it became compulsory that one Muslim ought not to flee before 10 (non-Muslims) so Allah lightened the order by revealing: 'but now Allah has lightened your (task) for He knows that there is weakness in you. But (even so) if there are 100 amongst you who are patient and persevering, they will overcome 200 (non-Muslims)' (8: 66).

So when Allah reduced the number of enemies that Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them. [Bukhari, VI, No.176.]

(Source: Ahmad Von Denfer, *Ulum al Qur'an*)

We come to the end of our paper. We truly hope that this list will prove helpful to Christians as they endeavor to show Muslims why the Quran cannot be the Word of God.

Sam Shamoun, www.answersingenesis.org/Quran/index.html#abrogation

2.6

**A List of Abrogated (Mansukh) and
Abrogating (Nasikh) Texts in the Qur'an**

This text is The Abrogated Mansukh	Abrogated by: The Abrogator Nasikh	The Abrogated Mansukh	The Abrogator Nasikh
2:59	3:85	3:145	17:18
2:77	9:5	3:186	9:28
2:109	9:29	4:7-8	4:11
2:115	2:144	4:9	2:182
2:139	9:5	4:10	4:6
2:158	2:130	4:15a	4:15
2:159	2:160	4:16	24:2
2:173a	2:173b	4:17	4:18
2:177	17:33	4:19a	4:19b
2:180	4:11	4:22	4:19b
2:179	2:187	4:23	4:19b
2:184	2:185	4:24	23:63
2:190	9:36	4:29	4:57
2:191	9:5	4:33	8:75
2:192	9:5	4:47	2:216
2:196a	2:196b	4:63	9:5
2:215	9:60	4:64	4:79 & 63:6
2:217	9:5	4:71	9:122
2:219a	16:67	4:80	9:5
2:219b	4:43 & 5:90-91	4:81	9:5
2:219c-219d ?	9:103	4:90-93	9:5
2:221	5:5	5:2	9:5
2:228	2:229-230	5:13	9:29
2:233a	2:233b	5:33	5:34
2:240	2:234	5:42	5:49
2:256	9:5	5:99	9:5
2:282	2:283	5:105	5:105
2:284	2:286	5:106-108	65:2
2:286	2:185	6:16	48:2
3:20	9:5	6:67	9:5
3:28	9:5	6:68-69	4:140
3:86-88	3:93	6:70	9:29
3:97a	3:97b	6:91	9:5
3:102	64:16	6:104	9:5
3:111	9:29	6:106-108	9:5
		6:112	9:5
		6:121	5:5
		6:135	9:5
		6:137	9:5

6:158-159	9:5	19:39	9:5
7:180	9:5	19:59	19:60
7:183	9:5	19:71	19:72
7:199	9:5	19:75	9:5
8:1	8:41	19:84	9:5
8:33	8:33	10:114	87:6-7
8:38	8:39 & 2:193	20:130	9:5
8:61	9:29	20:135	9:5
8:65	8:66	21:98	21:101-103
8:72a	8:73	21:100	21:101-103
8:72b-73	9:5	22:5	87:6
9:1-2	9:5	22:49	9:5
9:5 (but if they shall turn)	9:5	22:52	87:6
9:7	9:5	22:55	9:5
9:34	9:6	22:68	9:5
9:39-41	9:122	22:78	64:16
9:44	29:62	23:54	9:5
9:80	63:6	23:96	9:5
9:97-98	9:99	24:3	24:32
10:15	48:2	24:4	24:5
10:20	9:5	24:6	24:7, 9 & 24
10:41	9:5	24:18	24:29
10:46	9:5	24:31	24:60
10:99	9:5	24:54	9:5
10:102	9:5	24:58	24:59
10:108-109	9:5	25:64:	9:5
11:12	9:5	25:68-69	25:70
11:15	17:18	26:224-226	26:227
11:121	9:5	27:92-93	9:5
13:17	4:48	28:55	9:5
13:40	9:5	29:46	9:29
13:116	9:5	29:50	9:5
14:32	16:18	30:60	9:5
15:3	9:5	31:23	9:5
15:85	9:5	32:30	9:5
15:88-89	9:5	33:48	9:5
15:94	9:5	33:52	33:50
16:67	5:90-91	34:23	9:5
16:82	9:5	35:22	9:5
16:106a	16:106b	37:174-175	9:5
16:125	9:5	38:70	9:5
16:127	9:5	38:88	9:5
17:23-24	9:113	39:3	9:5
17:53	9:5	39:13	68:2
17:110	7:205	39:14-15	9:5
18:19	76:30	39:36	9:5
		39:39-41	9:5

39:46	9:5	53:39	52:21
40:12	9:5	54:6	9:5
40:55	9:5	56:13-14	56:39-40
40:77	9:5	58:12	58:13
41:34	9:5	60:8	60:9
42:5	40:7	60:10	60:10
42:6	9:5	68:11	9:5
42:15a	9:5	68:44	9:5
42:51b	9:5	68:48	9:5
42:20	17:18	70:5	9:5
42:23	34:47	70:42	9:5
42:39	42:43	73:1-2a	73:2b-4
42:48	9:5	73:5	4:27
43:83	9:5	73:10	9:5 & 76:30
43:89	9:5	73:11	9:5
44:59	9:5	74:11	9:5
45:24	9:5	75:16	87:6
46:9	48:1-6	76:8	9:5
46:35	9:5	76:24	9:5
47:4	9:5	76:29	9:5
47:36-39	47:40	80:12	81:29
50:38-39	9:5	81:28	81:29
50:45-46	9:5	86:17	9:5
51:19	9:60	88:21-23	9:5
51:54	51:55	95:8	9:5
52:31	9:5	103:2	103:3
52:45	9:5	109:6	9:5
52:48	9:5		
53:29	9:5	STOP A-38-40	

2.7

How Can Muslims Decide What is Correct?

In Sura 16:101-102 when critics charged Muhammad with tampering with the Quran, they themselves were charged with ignorance. "When We change one verse for another (Allah knows best what He reveals), they say, 'You are an imposter.' Indeed, most of them are ignorant men."

"Allah knows best what He reveals," but how are mortals to sort out the meaning? How does a Muslim decide which verse is "exchanged" or now preferred by Allah? Further, why would Allah exchange one verse in place of another? These are more than academic issues. Muslims trust the Quran. But if Muslims are uncertain of what God says - and of His intention - how do they believe they can know God's will for their lives? How do they properly understand the role of Islam in the world?

Dr. John Ankerberg, Fast Facts on Islam, pp. 52–53.

2.8

Abrogation According to Muslim Theologians

MALIK'S MUWATTA, Book 37, Number 37.5.4b:

Yahya said that he heard Malik say, "**This ayat is abrogated.** It is the word of Allah, the Blessed, the Exalted, 'If he leaves goods, the testament is for parents and kinsmen.' What came down about the division of the fixed shares of inheritance in the Book of Allah, the Mighty, the Exalted, **abrogated it**" ...

FROM TAFSIR IBN KATHIR

Ibn Kathir claims that S. 33:52 was abrogated by 33:50.

More than one of the scholars, such as Ibn 'Abbas, Mujahid, Ad-Dahhak, Qatadah, Ibn Zayd, Ibn Jarir and others stated that this *Ayah* was revealed as a reward to the wives of the Prophet expressing Allah's pleasure with them for their excellent decision in choosing Allah and His Messenger and the Home of the Hereafter, when the Messenger of Allah gave them the choice, as we have stated above. When they chose the Messenger of Allah their reward was that Allah restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted to their beauty - **apart from slave-girls and prisoners of war, with regard to whom there was no sin on him. THEN ALLAH LIFTED THE RESTRICTION STATED IN THIS AYAH AND PERMITTED HIM TO MARRY MORE WOMEN**, but he did not marry anyone else, so that the favor of the Messenger of Allah towards them would be clear.

Imam Ahmad recorded that 'A'ishah, may Allah be pleased with her, said: 'The Messenger of Allah did not die **until Allah permitted (marriage to other) women for him.**' It was also recorded by At-Tirmidhi and An-Nasa'i in their *Sunans*. (*Tafsir Ibn Kathir (Abridged) Volume 8 (Surat Al-Ahzab, Verse 51 to the end of Surat Ad-Dukhan)*, abridged under a group of scholars under the supervision of Shaykh Safiur Rahman Al-Mubarakpuri [Darussalam Publishers & Distributors Riyadh, Houston, New York, London, Lahore; First Edition, September 2000], p. 21; cf. the online edition; bold and capital emphasis ours)

According to Ibn Kathir Surah 9:5 abrogated every peace treaty that had been made with the idolaters:

This is the Ayah of the Sword ...

<*But if they repent and perform the Salah, and give Zakah, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.*>

Abu Bakr As-Siddiq used this and other honorable *Ayat as proof for fighting those who refrained from paying the Zakah*. These Ayat allowed fighting people unless, and until, they embrace Islam and implement its rulings and obligations... In the two *Sahihs*, it is recorded that Ibn 'Umar said that the Messenger of Allah said,

<I have been commanded to fight the people until they testify there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay Zakah.>

This honorable Ayah (9:5) was called the Ayah of the Sword, about which Ad-Dahhak bin Muzahim said, "**It abrogated every agreement of peace between the Prophet and any idolator, EVERY TREATY, AND EVERY TERM.**" Al-'Awfi said that Ibn 'Abbas commented: "No idolator had any more treaty or promise ever since *Sura Bara'ah* was revealed. The four months, in addition to, all peace treaties conducted before *Bara'ah* was revealed and announced had ended by the tenth of the month of Rabi' Al-Aakhir." (*Tafsir Ibn Kathir (Abridged) Volume 4 (Surat Al-A'raf to the end of Surah Yunus)*, by Shaykh Safiur-Rahman Al-Mubarakpuri, First Edition: May 2000, pp. 375, 377; cf. [online edition](#); bold italic and capital emphasis ours)

Sam Shamoun, www.answerings-islam.org/Quran/index.html#abrogation

2.9

Abrogation According to the Hadith

SAHIH BUKHARI, Volume 6, Book 60, Number 68:

Narrated Ibn 'Umar:

This Verse:--"Whether you show what is in your minds or conceal it ..." (2.284) **was abrogated**.

SAHIH BUKHARI, Volume 6, Book 60, Number 69:

Narrated Marwan Al-Asghar:

A man from the companions of Allah's Apostle who I think, was Ibn 'Umar said, "The Verse:-- 'Whether you show what is in your minds or conceal it ...' **was abrogated by the Verse following it.**"

SAHIH MUSLIM, Book 003, Number 0675:

Abu al. 'Ala' b. al-Shikhkhir said: The Messenger of Allah (may peace be upon him) **abrogated some of his commands by others, just as the Qur'an abrogates some part with the other.**

SAHIH MUSLIM, Book 043, Number 7173:

Sa'id b. Jubair reported: I said to Ibn Abbas: Will the repentance of that person be accepted who kills a believer intentionally? He said: No. I recited to him this verse of Sura al-Furqan (xix.):

"And those who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice" to the end of the verse. He said: **This is a Meccan verse which has been abrogated by a verse revealed at Medina:** "He who slays a believer intentionally, for him is the requital of Hell-Fire where he would abide for ever," and in the narration of Ibn Hisham (the words are): I recited to him this verse of Sura al-Furqan: "Except one who made repentance." (see also Sahih al-Bukhari Volume 6, Book 60, Number 285)

SUNAN ABU DAWUD, Book 12, Number 2275:

Narrated Abdullah ibn Abbas:

Women who are divorced shall wait, keeping themselves apart, three monthly courses; and then said: And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months. **This was abrogated from the former verse.** Again he said: (O ye who believe, if ye wed believing women) and divorce them before ye have touched them, then there is no period that ye should reckon.

Sam Shamoun, www.answeringing-islam.org/Quran/index.html#abrogation

1.10 **About Abrogation from the Bible**

Matthew 5:17-18.....Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no way pass from the law, till all be fulfilled.

Luke 16:16-17.....The Law and the prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

2 Corinthians 3:6, 11 & 14.....Who also hath made us able ministers of the new testament, not of the letter, but of the spirit; for the letter killeth, but the Spirit giveth life... For if that which is done away was glorious, much more that which remaineth is glorious... for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

Ephesians 2:14-15.....For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, to make in himself of two one new man, so making peace...

Colossians 2:14-17.....Blotting out the handwriting of ordinances that was contrary to us, and took it out of the way, nailing it to his cross... Let no man, therefore, judge you in food, or in drink, or in respect of a feast day, or of the new moon, or of a

sabbath day, which are a shadow of things to come; but the body is of Christ.

Hebrews 8:6-7.....he is the mediator of a better covenant, which was established upon better promises. For if the first covenant had been faultless, then should no place have been sought for the second.

Hebrews 10:9-10.....Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By which will we are sanctified through the offering of the body of Jesus Christ once for all.

Wickwire, Has the Bible Been Changed?, pp. 22-23.

"The number of abrogations is variously estimated at between five and 500."

Stuart Robinson, Mosques & Miracles, p. 180.

2.11 A Footnote About Abrogation

The law of abrogation in the Bible applies only to the New Testament abrogating or superseding the Old Testament. The law of abrogation within Islam ("nesih" or "mensuh") commonly **applies only to the verses of the Qur'an within itself.** However, among Muslim scholars there is no agreement as to which verses of the Qur'an abrogate which, but it is roughly based upon an estimated chronological dating of the suras, the later verses said to abrogate the verses which were written earlier. The chronological timetable for the writing of the suras of the Qur'an may be divided into 7 periods:

- Mecca - 1 the first five years of Muhammad in Mecca = 60 suras.
- Mecca - 2 from the 5th > 10th years at Mecca = 17 suras.
- Mecca - 3 the last 3 years at Mecca = 15 suras.
- Medina - 4 the first year of the migration to Medina = 6 suras.
- Medina - 5 the 3rd > 4th years of the migration to Medina = 3 suras.
- Medina - 6 the 5th > 8th years of the migration to Medina = 9 suras.
- Medina - 7 the 9th > 10th years of the migration to Medina = 4 suras.

Dr. Osman Keskioğlu, Nûzulünden İtibaren Kur'ân-ı Kerîm, pp. 124-125.

It is interesting to note that a few Muslims scholars actually reject the doctrine of abrogation within the Qur'an. For example **Prof. Dr. Hüseyin Atay**, the professor under whom I did doctoral studies in Islamics, openly rejects the doctrine of "abrogation" within Islam as being untenable. He states:

"The judgment which we have shown above and which was accepted as basic according to the ancient scholars is that there cannot

be any doctrine of **abrogation** for the Kur'an which we have in our hands today. In other words there are no verses of the Qur'an which have been canceled, abrogated, or done away with. There are no verses in the Qur'an which have been invalidated or canceled out. All of the verses in the Qur'an are valid and their judgments are permanent."

(Prof. Dr. Hüseyin Atay, Kur'ân'a Göre Araştırmalar - I, pp. 65-66.)

2.12

The Quran's Doctrine of Abrogation

Prepared by Abdullah Al Araby

In an attempt to polish Islam's image, Muslim activists usually quote verses from the Quran that were written in the early days of the Islamic movement while Mohammed lived in Mecca. Those passages make Islam appear loving and harmless because they call for love, peace and patience. Such is a deception. The activists fail to tell gullible people that such verses, though still in the Quran, were nullified, abrogated, rendered void by later passages that incite killing, decapitations, maiming, terrorism and religious intolerance. The latter verses were penned while Mohammed's headquarters was based in Medina.

When speaking with people of Christianized/Western societies, Muslim activists deliberately hide a major Islamic doctrine called "al-Nasikh wal-Mansoukh" (the Abrogator and the Abrogated). This simply means that in situations wherein verses contradict one another, the early verses are overridden by the latter verses. The chronological timing in which a verse was written determines its authority to establish policies within Islam. Non-Muslims cannot afford to be ignorant about the full implications of the *Abrogator and the Abrogated Doctrine (al-Nasikh wal-Mansoukh)*. When Islamic spokesmen say that Islam is a religion of peace and that the Quran does not support such things as human rights infractions, gender bias and terrorism, they are lying. This means that the Western politicians and liberal journalists, who continually spout that Islam is a noble religion of peace, are in reality propagating a deception that they have been deceived into parroting.

This presents problems for naïve people who are not familiar with Islam and the Quran. They don't know that the surahs/chapters of the Quran are not arranged in chronological order in regard to the timing in which they were written. Therefore an activist who is out to deceive them can turn to various places throughout the Quran and read verses that sound peaceful, tolerant, reasonable and loving. The impression is that the entire Quran promotes peace, love, equality and tolerance for all. That is far from the truth. Most Muslims fully understand that the few Quranic verses that seemingly promote equality, peace and justice are more often than not overridden/ nullified by later verses that validate such things as terrorism and legalistic restrictions on routine human and women's rights.

THE DOCTRINE OF THE ABROGATOR AND THE ABROGATED IN THE QURAN (Al Nasikh Wal Mansoukh)

This doctrine is based on two verses that Allah allegedly instructed Mohammed to put into the Quran.

"None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?" Surah 2: 106

"When We substitute one revelation for another, and Allah knows best what He reveals (in stages), they say, "Thou art but a forger": but most of them understand not." Surah 16:101

The documentation for the information that I am offering in this piece is found in one of Islam's classical reference books in the Arabic language. It is titled "*al-Nasikh wal-Mansoukh*" (The Abrogator and the Abrogated) and was authored by the revered Muslim scholar *Abil-Kasim Hibat-Allah Ibn-Salama Abi-Nasr*. The book goes through every Surah (chapter) in the Quran and cites in great detail every verse that was cancelled-out/overridden by particular verses that were written later. The author noted that out of 114 Surahs (chapters) of the Quran, there are only 43 Surahs that were not affected by this concept. The implications are very revealing. It means that those who would be inclined to accept the Quran as reliable can take only 43 chapters of the Quran at face value. The majority of its chapters cannot be taken at face value. The cancelled verses are mixed in with the authoritative verses and only schooled Islamist know which is which.

The following are English translation excerpts from the reference book's original Arabic

THREE KINDS OF ABROGATION:

1) Verses in which both the wording and application were abrogated/nullified.

There is an example of this found in a narration by Ans Ibn Abdel Malik. He said that during the life of Mohammed, they used to read a Surah that was equal in size to that of Surah 9 (the repentance). He further stated that he only remembered one verse from that Surah/chapter. - "If the son of Adam has two valleys of gold he would covet to have a third one, if he has three he would covet to have a fourth one. Nothing would fill the belly of the son of Adam except dirt, and Allah would accept the repentance of those who repent."

Another example is the narration of Ibn Abdullah Ibn Massoud. He said that Mohammed recited a verse for him that he memorized and wrote in his Quran. When he checked his Quran the following day, he discovered that the verse had disappeared. Mohammed explained what had happened to ibn Massoud. He told him that the verse had been lifted during the previous day.

2) Verses in which the wording was abrogated (nullified) but the application was not.

These are verses wherein the wording was nullified, but the inferences/possible applications of those words remained intact.

There is an example of this form in a narration about Omar Ibn Al Khattab. He said, "If I didn't hate that people would say we added to the Quran which was not part of it, I would have insisted in including the verse of stoning. By God we have recited it by the Apostle of God."

3) Verses in which the application was abrogated (nullified), but the wording was not.

These are verses wherein the wording remained the same, but the authority to consider such in the formation of Islamic polices were nullified

There are sixty-three Surahs/chapters in the Quran that mention such things as praying in the direction of Jerusalem, regulations about fasting and the forgiveness that is available to polytheists

FOUR DEGREES OF ABROGATION

1. Surahs that were not influenced by applications of the doctrine of the Abrogator and the Abrogated. (43 Surahs)

Surahs 1, 12, 36, 49, 55, 57, 61, 62, 66, 67, 68, 69, 71, 72, 77, 78, 79, 82, 83, 84, 85, 89, 90, 91, 92, 93, 94, 97, 98, 99, 100, 101, 102, 104, 105, 106, 107, 109, 108, 110, 112, 113, and 114

2. Surahs that maintained the authority of the Abrogator, but their original wording was not abrogated/nullified.(6 Surahs)

Surahs 48, 59, 63, 64, 65, and 87

3. Surahs that had their wording abrogated/nullified, but maintained their authority for applications. (40 Surahs)

Surahs 6, 7 10, 11, 13, 15 16 17, 18, 20, 23, 27, 28, 29, 30, 31, 34, 35, 37, 38, 39, 43, 44, 45, 46, 47, 51, 53, 54, 60, 68, 70, 74, 75, 76, 77, 86, 80, 88, and 109

4. Surahs that have had both their authority for applications and their wording abrogated. (24 Surahs)

Surahs 2, 3, 5, 8, 9, 14, 18, 19, 21, 22, 24, 25, 26, 33, 34, 40, 42, 51, 52, 56, 58, 73, 103, and 108

THE VERSE OF THE SWORD

The verse that Abrogated (nullified) the Peace Verses.

An example of the abrogation: There are 124 versus that call for tolerance and patience that have been cancelled and replaced by one, single verse. This verse is called the verse of the sword:

"But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war)....." Surah 9:5

Verses that support the verse of the Sword

- 1) "Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of believers" (Surah 9:14).
- 2) "O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque" (Surah 9:28).
- 3) "The Jews call 'Uzayr a son of God, and the Christians call Christ the son of God. That is saying from their mouth; (in this) they but imitate the Unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!" (Surah 9:30).
- 4) "O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell – an evil refuge indeed" (Surah 9:73).
- 5) "O ye who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him" (Surah 9:123).

Some of the verses abrogated by the verse of the Sword:

- 1) "Those who believe (in the Qua'an), and the Christians and the Sabians – any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord: on them shall be no fear, nor shall they grieve" (Surah 2:62).
- 2) "Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become manifest unto them: but forgive and overlook, till Allah accomplish his purpose" (Surah 2:109).
- 3) "But because of their breach of their Covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of the Message that was sent them, nor wilt thou cease to find them – barring a few – ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind" (Surah 5:13).
- 4) "Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah" (Surah 6:70).
- 5) "But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah" (Surah 8:61)

- 6) “And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury); but say, ‘We believe in the revelation which has come down to us and in that which came down to you; our God and your God is One; and it is to Him we bow (in Islam)” (Surah 29:46).
- 7) “And remember We took a covenant from the Children of Israel (to this effect): worship none but Allah” (Surah 2:83).
- 8) “Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him?” (Surah 2:139)
- 9) “Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors” (Surah 2:190)
- 10) “But fight them at the Sacred Mosque, unless they (first) fight you there” (Surah 2:191)
- 11) “But if they cease, Allah is Oft-Forgiving Most Merciful” (Surah 2:192).
- 12) “But there is no compulsion in religion” (Surah 2:256).
- 13) “So if they dispute with thee, say: ‘I have submitted my whole self to Allah and so have those who follow me,’ And say to the People of the Book and so to those who are unlearned: ‘do ye (also) submit yourself? If they do, they are in right guidance, but if they turn back, thy duty is to convey the Message” (Surah 3:20).
- 14) “Let not the Believers take for friends or helpers unbelievers rather than believers; if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may guard yourself from them” (Surah 3:28).
- 15) “Those men – Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their souls” (Surah 4:63) .
- 16) “He who obeys the Messenger, obeys Allah: but if any turn away, we have not sent thee to watch over their (evil deeds)” (Surah 4:80).
- 17) “But Allah records their nightly (plots): so keep clear of them, and put thy trust in Allah” (Surah 4:81).
- 18) “Then fight in Allah’s cause – thou art held responsible only for thyself” (Surah 4:84).
- 19) “Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: therefore, if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then Allah hath opened no way for you (to war against them)” (Surah 4:90).

20) “O ye who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month” (Surah 5:2).

Other verses that were abrogated by the verse of the sword:

Surah 5: 99
 Surah 6: 66; 104; 106- 108; 112; 135; 158
 Surah 7:183; 199
 Surah 10: 41, 46, 99, 108, 109
 Surah 11: 121
 Surah 13: 40
 Surah 15: 3, 85, 88, 94
 Surah 16: 82, 125, 127
 Surah 17: 54
 Surah 19: 84
 Surah 20: 130, 135
 Surah 22: 68
 Surah 23: 54, 96
 Surah 24: 54
 Surah 28: 55
 Surah 30: 60
 Surah 32: 30
 Surah 33:48
 Surah 34: 25
 Surah 39: 15
 Surah 41: 34
 Surah 42: 6, 15, 48
 Surah 43: 83, 89
 Surah 44: 59
 Surah 45: 14
 Surah 46: 35
 Surah 50: 39
 Surah 52: 48
 Surah 53: 29
 Surah 58: 8-9, 11
 Surah 73: 10
 Surah 76: 8
 Surah 86: 17
 Surah 88: 22- 24
 Surah 109: 6

One cannot help but wonder; why was there a need for changes in the Quran, if it really contained God’s words? If Allah is indeed all-powerful and all-knowing, why would he need to revise and correct himself so often?

3.*

Allah*

3.1

Is Allah - The Greatest Deceiver of them All?

Makr = **Miim-Kaf-Ra** = He practised DECEIT, GUILE, or CIRCUMVENTION, desiring to do another a foul, an abominable, or an evil action, clandestinely or without his knowing whence it proceeded. (*Lane's Arabic-English Lexicon*)

Al-i Imran 3:54.....And they (the disbelievers) schemed, and Allah schemed (against them); and Allah is the best of schemers. (*Wamakaroo wamakara Allahu waAllahu khayru al-makireena!*)
(schemer = **makr** = deception / deceiver / scheme.)

An'am 6:123.....And thus have We made in every city great ones of its wicked ones, that they should plot (*liyamkuroo*) therein.

Anfal 8:30.....And when those who disbelieve plot against you (O Muhammad) to wound you fatally, or to kill you or to drive you out; they plot, but Allah (also) plots; and Allah is the best of plotters.
("plotted" = **makr** = deception / deceiver / scheme.)

Ra'd 13:42.....Those who were before them also plotted (*makara*), but all plotting (falillahi al-makru). is (in the hand) of Allah.
("plotting" = **makr** = deception / deceiver / scheme.)

Isra 17:16.....When We decree that a population should be destroyed, We (first warn and) command those of them that live in comfort, and yet they persist in sin so that the word is proved true against them, and then We destroy them utterly.

Naml 27:50.....So they plotted a plot; and We plotted a plot, while they perceived not. (*Wamakaroo makran wamakarna makran*)
("plotted" = **makr** = deception / deceiver / scheme.)

Kayd = **Kaf-Ya-Dal** = to contrive/plot/devise such a thing, to deceive/ beguile/circumvent, practice an artful device.

A'raf 7:182-183.....And those who deny Our revelations - step by step We lead them on from whence they know not. I give them reign (for a while) (but) My scheme (kaydee) is strong.

Qalam 68:44-45.....Therefore leave to Me those that deny this revelation. We will lead them step by step to their ruin in ways beyond their knowledge. I shall bear long with them: My stratagem (kaydee) is sure.

Tariq 86:15-16.....They are devising great schemes (*ya keedoona kaydan*). And **I Myself devising great schemes!** (*Wa akeedu kaydan*)

Khida/Khuda/Khada = Kh-Dal-Ayn = To hide/conceal, deceive or outwit, pretend.

Bakara 2:9-10.....They think to deceive Allah (*Yukhadiaaoona*) and the believers, but they deceive no-one except themselves (*yakhdaaoona*), though they realize it not. In their hearts is a disease, so **Allah has increased their disease.** Because of their lies there is a great penalty for them.

Nisa 4:142.....The hypocrites seek to deceive Allah, but it is **Allah who deceives them.** (*Inna al-munafiqena yukhadiaaoona Allaha wahuwa khadiaauhum*).

Nisa 4:88.....What ails you that you are divided into two groups regarding the hypocrites, when **Allah cast them back (to disbelief)** because of what they earned? Would you guide **those whom Allah has sent astray?** **He whom Allah has sent astray, for him (O Muhammad) never can you find a way.**

A'raf 7:11-16.....¹¹And when **We** created you, then fashioned you, then **told the angles:** "**Fall prostrate before Adam!**" and they fell prostrate, all save Iblis, who was not of those who prostrate. ¹²He said, "What hindered you from falling prostrate when I bade you?" (Iblis) said: "I am better than him. You created me of fire while you created him of mud." ¹³He said: "Then go down hence! It is not for you to show pride here, so go forth! Verily you are of the degraded." ¹⁴He said, "Reprise me until the day when they are resurrected!" ¹⁵He said: "Assuredly, you are of the reprieved." ¹⁶He said, "Now, **because You have sent me astray (aghwaytanee)**, assuredly I shall lurk in ambush for them on your straight path."

Hud 11:34.....My counsel, if I wished to counsel you, cannot profit you **if Allah has decided that you should go astray (yughwiyakum).** He is your Lord, and to Him you shall be returned.

Ibrahim 14:4.....**Allah leaves in error whom He will** and guides whom He will. He is the Mighty, the Wise.

Hijr 15:39-42.....³⁹(Iblis) said: "I swear that because **You have cast me astray (aghwaytanee)**, **I** shall adorn the path of error for them in the earth, and **shall mislead them (walaoghwiyyannahum)**, every one, ⁴⁰Except Your perfectly devoted servants." ⁴¹(Allah) said: "**This is the right course incumbent upon Me.**" ⁴²For over My servants no authority shall you have, except those that follow you, being perverse."

Muslim expositor ar-Razi wrote that,

"scheming (*makr*) is actually an act of deception aiming at causing evil. It is not possible to attribute deception to God. Thus the word is one of the *muttashabihat* [multivalent words of the Quran]." (Ibid., p. 166; italic emphasis ours)

"Qurtubi observes that some scholars have considered the words 'best of schemers' to be one of God's beautiful names. Thus one would pray, 'O Best of Schemers, scheme for me!' Qurtubi also reports that the Prophet used to pray, 'O God, scheme for me, and do not scheme against me!' (Qurtubi, IV, pp. 98-99; cf. Zamakhshari, I, p. 366)." (Ibid., p. 166)

And here, also, is how one of the earliest sources on the life of Muhammad interpreted Q. 8:30:

Then he reminds the apostle of His favour towards him when the people plotted against him 'to kill him, or to wound him, or to drive him out; and they plotted and God plotted, and is the best of plotters.' i.e. I DECEIVED them with My firm GUILE so that I delivered you from them. (*The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah*, with introduction and notes

3551. Ibn Abbas said: "The Prophet used to supplicate, saying: 'My Lord, aid me and do not aid against me, and grant me victory and do not grant victory over me, plot (scheme/connive/deceive) for me and do not plot (scheme/connive/deceive) against me, guide me and facilitate guidance for me, grant me victory over those who transgress against me. My Lord, make me ever-grateful to You, ever-remembering of You, ever-fearful of You, ever-obedient to You, ever-humble to You, oft-turning and returning to You. My Lord, accept my repentance, wash my sin, answer my call, make firm my proof, make firm my tongue, guide my heart, and remove the treachery of my chest (*Rabbi A inni Wa La Tu 'in 'Alayya, Wansurni Wa La Tansur 'Alayya, WAMKUR Li Wa La TAMKUR 'Alayya, Wahdini Wa Yassir Lil-Huda, Wansurni 'Ala Man Bagha 'Alayya. Rabbij 'alni Laka Shakkaran, Laka Dhak-karan, Laka Rahhaban, Laka Mitwa 'an, Laka Mukhbitan, Ilaika Awwahan Muniba. Rabbi Taqabbal Tawabati, Waghbil Hawbati, Wa Ajib Da 'wati, Wa Thab-bit Hujjati, Wa Saddid Lisani Wahdi Qalbi, Waslu Sakhimata Sadri.*)'" (Sahih) ...

[Abu 'Eisa said:] This *Hadith* is *Hasan Sahih*. (*English Translation of Jami 'At-Tirmidhi, Compiled by Imam Hafiz Abu 'Eisa Mohammad Ibn 'Eisa At-Tirmidhi*, translated by Abu Khaliyl (USA), ahadith edited and referenced by Hafiz Tahir Zubair 'Ali Za'i [Darussalam Publishers & Distributors, First Edition: November 2007], Volume 6, From Hadith No. 3291 to 3956, Chapter 45. The Book Of Supplications From The Messenger Of Allah, pp. 258-259; capital and underline emphasis ours)

Muhammad wasn't the only person troubled by Allah's lies since his closest companion was deftly afraid of his lord's schemes. If one is still in doubt as to the meaning of the term *makr* consider Abu Bakr's testimony who, despite being promised paradise by Muhammad, was rather uncertain about his status in the hereafter because of how unreliable and fickle his god is:

"Although he had such a faith, which was too great to suffice all the inhabitants of the earth, he was afraid that his heart might go astray. So, he used to utter, while weeping: 'Would that I have

been a bitten tree!' Whenever he was reminded of his position in Allah's sight, he would say: 'By Allah! I would not rest assured and feel safe *from the deception of Allah (la amanu limakr Allah)*, even if I had one foot in paradise.'" (Khalid Muhammad Khalid, *Successors of the Messenger*, translated by Muhammad Mahdi al-Sharif [Dar al-Kotob al-Ilmiyah, Beirut Lebanon, 2005], Book One: Abu Bakr Has Come, p. 99; bold and italic emphasis ours)⁽¹⁾

^{1.} Sam Shamoun, answering-islam.org, "Allah – The Greatest Deceiver of them All".

3.3 **Allah Deceived Muhammad**

Anfal 8:43-44.....When Allah showed them to you (O Muhammad) in your dream as few in number, and if He had shown them to you as many, you (Muslims) would have faltered and would have quarreled over the affair. But Allah saved (you). And when He made you (Muslims), when you met (them), see them with your eyes as few, and lessened you in their eyes, (it was) that Allah might conclude a thing that must be done. Unto Allah all things are brought back.

3.4 **Allah Deceived the Christians**

Nisa 4:157-158*....And because of their saying: "We slew the Messiah, Jesus son of Mary, Allah's messenger." They slew him not, nor crucified him, but it appeared so to them; and those who disagree concerning it are in doubt thereof; they have no knowledge thereof except pursuit of a conjecture; they slew him not for certain. But Allah raised him up to Himself. Allah is Mighty, Wise.

3.5 **Does the God of the Bible Deceive People?**

Judges 7:1-8....."Early in the morning, Jerub-Baal (that is, Gideon) and all his men camped at the spring of Harod. The camp of Midian was north of them in the valley near the hill of Moreh. The LORD said to Gideon, 'You have too many men for me to deliver Midian into their hands. In order that Israel may not boast against me that her own strength has saved her, announce now to the people, "Anyone who trembles with fear may turn back and leave Mount Gilead." So twenty-two thousand men left, while ten thousand remained. But the LORD said to Gideon, 'There are still too many men. Take them down to the water, and I will sift them for you there. If I say, "This one shall go with you," he shall go; but if I say, "This one shall not go with you," he shall not go.' So Gideon took the men down to the water. There the LORD told him, 'Separate those who lap the water with their tongues like a dog from those who kneel down to drink.' Three hundred men lapped with their hands to their mouths. All the rest got down on their knees to drink. The LORD said to Gideon,

'With the three hundred men that lapped I will save you and give the Midianites into your hands. Let all the other men go, each to his own place.' So Gideon sent the rest of the Israelites to their tents but kept the three hundred, who took over the provisions and trumpets of the others. Now the camp of Midian lay below him in the valley."

1 Samuel 15:29..... "He who is the Glory of Israel does not lie or change his mind; for he is not a man, that he should change his mind."

Numbers 23:19..... God is not a man, ***that he should lie***, nor a son of man, ***that he should change his mind***. Does he speak and then promise and not fulfill?"

Psalm 31:5..... Into your hands I commit my spirit; redeem me, O LORD, the God of truth.

John 14:6..... Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me.'

Titus 1:2..... a faith and knowledge resting on the hope of eternal life, which God, ***who does not lie***, promised before the beginning of time...

Hebrews 6:17-18..... Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. God did this so that, by two unchangeable things ***in which it is impossible for God to lie***, we who have fled to take hold of the hope offered to us may be greatly encouraged.

4.*

America*

(American History*, United States*, USA*)

4.1

Islam in North America

Major concentrations of Muslims in North America are to be found in:

Atlanta, GA	Montreal, Canada
Austin, TX	Newark, NJ
Baltimore, MD	New York, NY
Boston, MA	Paterson, NJ
Chicago, IL	Philadelphia, PA
Cleveland, OH	Portland, OR
Columbia, SC	Sacramento, CA
Columbus, OH	San Diego, CA
Dallas-Forth Worth, TX	San Francisco, CA
Denver, CO	Seattle, WA
Detroit, MI	Tampa, FL
Houston, TX	Toronto, Canada
Los Angeles, CA	Tucson, AZ
Madison, WI	Washington, DC
Miami, FL	

Don McCurry, Muslim Awareness Seminar, p. 7.

4.2

Statistics on Islam in America

- Researchers estimate that there are from three million to seven million Muslims in the United States. The World Almanac 2001 states that there are 5.78 million Muslims. The Council on American-Islamic Relations estimates some seven million. The average of all estimates of some twenty studies of Muslim population in the United States is 5.65 Million as of 2001 (6.31 million in 2006).
- The ten states with the largest Muslim populations listed in order are:
 - California
 - New York
 - Illinois
 - New Jersey
 - Indiana

- Michigan
- Virginia
- Texas
- Ohio
- Maryland
- There are approximately 1,200 mosques, 400 Islamic schools and colleges, 400 associations, 200,000 Muslim businesses, and more than 200 publications.
- There are more than nine thousand Muslims on active duty in the U.S. armed services.
- Muslims outnumber Episcopalians, Lutherans, Presbyterians, the United Church of Christ, and many other Christian denominations. If figures are correct that there are six million or more Muslims in the United States, then they surpass Jews and become the second largest religious group, second to Christians.
- Muslims in America are estimated to be
 - 42.0 % African-American
 - 24.4 % Asian Indian
 - 12.4 % Arab
 - 5.2 % African
 - 3.6 % Persian
 - 2.4 % Turk
 - 2.0 % South Asian
 - 1.6 % American white
 - 5.6 % other

Dr. George Braswell, Islam in America, p. 82.

Dr. Abraham Sarker, Understand My Muslim People, p. 85.

4.3 **Statistics on Mosques in the USA**

In 1995 there were 962 mosques in the USA; by 2001, there were more than 1,200. (see Middle East Forum, www.meforum.org)

Dr. John Ankerberg, Fast Facts on Islam, p. 13.

4.4 **American Converts to Islam**

Americans who have converted to Islam (plus their descendants) probably number up to 1 million. Of this million, the overwhelming majority are black; whites number maybe 50,000. Americans drawn to militant Islam tend to be discontented with

their lives or alienated from their society... (This helps explain why blacks are so much more likely to convert; as the most downtrodden and discontent element in American society, Islam offers an ultimate expression for their anger.)

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 127 & 130.

4.5

Islamic Expenditures in America

Saudia Arabia has spent \$87 billion since 1973 in an effort to spread Islam to the Western hemisphere, and particularly in the United States. Even countries like Iraq, Libya, Iran and Kuwait have funneled millions of dollars to the West to propagate the religion.

Dr. Abraham Sarker, Understand My Muslim People, p. 86.

4.6

Noted Islamic Associations in America

- The Islamic Party of North America
- United Submitters International
- The Federation of Islamic Associations
- The Muslim World League
- The Muslim Student Association
- The Islamic Society of North America
- The Islamic Association of North America
- The Council of the Masajid
- The American Muslim Council
- The American Muslim Alliance
- Council on American-Islamic Relations
- International Institute of Islamic Thought
- Institute of Arabic and Islamic Sciences in America
(extension of University of Riyadh, Saudia Arabia)
- Muslim Public Affairs Council
- School for Islamic and Social Sciences
- Fiqh Council of North America

Dr. George Braswell, Islam in America, p. 84.

4.7

Ethnic Distribution of Muslims in the USA

African Americans = 43%

4.8 Anti-Western Sentiment

- Indonesia:** "U.S., go to hell!"
- Malaysia:** "Go to hell, America" and "Destroy America."
- Bangladesh:** "Death to America" and "Osama is our hero".
- India:** "Death to America. Death to Israel.
Taliban, Taliban, we salute you."
- Sri Lanka:** "Bin Laden, we are with you."
- Oman:** "America is the enemy of God."
- Yemen:** "America is a great Satan."
- Egypt:** "U.S., go to hell, Afghans will prevail."
- Sudan:** "Down, down USA!"
- Bosnia:** "Long live Bin Laden."
- United Kingdom:** "Tony Blair, burn in hell."

As best I can estimate from election data, survey research, anecdotal evidence, and the opinions of informed observers, this Islamist element constitutes some 10 to 15 percent of the total Muslim world population of roughly 1 billion - that is, some 100 to 150 million persons worldwide.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 247.

4.9 Perspectives on the Islamization of America

Whhaj: finds that implementation of the Shari'a in the United States "appears to be approaching fast."

Siddiqi: sees Islamists in power in Washington before 2020.

Muhammad Hisham Kabbani: One of the few non-militant Islamic leaders in America, and chairman of the Islamic Supreme Council of America told the Department of State's Open Forum in early 1999 that extremism has "spread to 80% of the Muslim population" in the United States. "Extremists" with this outlook have "taken over 80% of the mosques" in the United States.

And not just mosques: publications, schools, youth groups, community centers, political organizations, professional associations, and commercial enterprises also tend to share a

militant Islamic outlook extremely hostile to the prevailing U.S. culture and wanting to replace it with an Islamic order.

As though to confirm his point, the Muslim response to his warning was heavyhanded and even threatening.

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 122-123 & 207.

4.10

The Curious Case of H. Rap Brown Jamil Abdullah Al-Amin

As one of the American Muslim community's leading figures, whose behaviour in the 1960's earned him a reputation as "the violent left's least-thoughtful firebrand", found himself in 2002 in the dock for murdering a policeman in Atlanta, Georgia, and it shined the spotlight on a host of disturbing questions pertaining to that community.

- In 1963, as H. Rap Brown, he was a founder of the Student Non-Violent Coordinating Committee (SNCC), which, despite its name, was indeed very violent, and by 1967 he was chairman of SNCC.
- He was an outspoken advocate of black violence ("We built the country up and we will burn it down, honkies and all") who in 1967 incited a mob to torch two city blocks in Cambridge, Maryland ("It's time for Cambridge to explode, baby").
- In 1968 became "Minister of Justice" for the Black Panther Party.
- In 1970 he was a fugitive from justice listed on the FBI's most wanted list.
- In 1971 he led an attempted robbery of the Red Carpet Lounge, a bar on New York City's Upper West Side; the shootout that followed left two police officers injured.
- In 1971-76 he served time as an inmate in the New York correctional system. After a quiet period, his violence resumed in Atlanta in the 1990's.
- Accused of carrying a concealed and unlicenced .45-caliber pistol at the time of the 1995 arrest for shooting a drug dealer four times in the leg. (It is a federal offense for convicted felons to possess firearms).
- Organizer of a group of thugs charged with many violent crimes.

- Banned by the judge from appearing at the armed robbery trial of one of those thugs because his presence intimidated a witness.
- Investigated in connection with 14 homicides that took place in 1990-96, which a police report ascribed to revenge, an attempt to block competition, and efforts to eliminate those who "knew too much."
- Headed a mosque whose members received the same training as did the suspects in the first attack on the World Trade Center in New York.
- Arrested in 1999 for driving a stolen car and carrying a concealed weapon.

Finally, Al-Amin's record of nonviolent illegality was also unknown to the two arresting officers:

- He twice carried an unauthorized police badge when arrested.
- He three times filed for bankruptcy since 1998 to escape creditors seeking payment of tens of thousands of dollars. A judge labeled the third attempt "an abusive filing" and accused Al-Amin of undertaking it not in "good faith."
- He maintained a bigamous relationship with two wives, Amira and Karima, in two households in two parts of town.
- He shot two police officers who were trying to arrest him, seriously wounding Aldranon English (28) in both legs, the left arm and chest, and killing Ricky Kinchen (35) with six bullets.
- In Jan. of 2002 after a brief trial, the jury found him guilty and sentenced him to life in jail without parole.

One might think that, given his criminal record and radical views, Al-Amin would be shunned by the Islamic establishment in the United States. Just the opposite is the case, however: he is a giant in the world of American Islamic institutions and a man praised by the Council of American-Islamic Relations, for of all things, his "moral character."

- In 1994, Steven Barboza described Al-Amin as "one of the nation's most influential Muslim leaders."
- A coalition of Islamic organizations in 1995 called him one of American Islam's "leading figures."
- Even as he sat in a Georgia jail, the American Muslim Council (AMC) hailed him as "a leader in the American Muslim Community."
- So smitten are the Islamists, they have even endorsed Al-Amin's black nationalism (something they in principle should oppose). The American Muslim Alliance claims he was

framed in the 1960's and the Muslim Student Association calls him a "hero" for his activities back then.

- Al-Amin was a much sought after speaker on the militant Islamic circuit, addressing such major organizations as CAIR, the Islamic Society of North America (ISNA), and the Islamic Committee of Palestine.
- In 2000 four leading Muslim organizations (CAIR, ISNA, AMC, and the Muslim American Society) issued a joint statement maintaining that, "The charges against Imam Jamil are especially troubling because they are inconsistent with what is known of his moral character and past behavior as a Muslim." (American Muslim Council, "Muslim Groups to Monitor Trial of Imam Jamil Al-Amin" 12 March 2000.)
- Louis Farrakhan visited Al-Amin in his jail cell, as did the executive director of CAIR.
- Institutional support sought to get Al-Amin exonerated of charges of cop-killing. Various leading militant Islamic organizations joined together to raise 1.3 million for his legal expenses.
- Ishmael Abdullah and a partner robbed three banks in twenty two days, yelling out as they escaped, "Free Al-Amin!" but their arrest in May 2000 brought their efforts to a quick end.
- Perhaps the most interesting response is that Masjid Al-Islam, a mosque in Los Angeles. Calling Al-Amin "one of the pillars of our local Islamic communities," it portrayed his arrest as nothing less than a challenge to "establishing Islam in America." Indeed, the mosque claimed, somewhat hyperbolically, that how the trial comes out may determine the future growth of Islam in America.
- This incident has a significance beyond the individuals personality involved, for the solidarity with Al-Amin reveals the true nature of leading Muslim organizations - the very ones that are routinely invited to meet with the president and secretary of state, the ones sought out for their opinions, and the ones invited to engage in interreligious dialogue. That nature shows when they praise Al-Amin's "moral character" - rather than condemn his thirty-five-year history of ideological extremism, political violence, and personal criminality. It shows when they collect money for his legal defense fund - and not for an educational fund to help pay expenses of the two young daughters left fatherless by officer Kinchen's death. It shows when they sponsor a petition calling for Al-Amin's immediate release from prison - instead of renouncing his actions and calling for justice.

4.11

Nation of Islam Violence

From the start, Nation of Islam (NoI) had been steeped in violence; the first murder by a member took place in 1932, when it was still the Allah Temple of Islam: an acolyte took seriously the sect's demands for ritual sacrifice (later deemphasized) and ceremonially killed his boarder. Through the decades, NoI members who presumed to disagree with Muhammad were frequently injured or killed, but this trend culminated after 1960 with the assassination of Malcolm X (1965) and the 1973 murder of seven members of the Khaalis family, a sect that broke away from NoI and attacked it verbally. Nor were whites immune: the notorious "zebra" murders that left nine dead in Illinois (1972) and the Death Angles that killed 14 in the San Francisco area (1973) were only the most spectacular atrocities.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 225.

4.12

Laws that Need Changing

- The FBI and CIA face a barrage of regulations restricting their intelligence-collecting abilities to collect information on and penetrate hostile groups.
- Immigration law does not consider membership in a terrorist organization, or advocacy of acts of terrorism, as grounds to exclude a foreigner.
- The Department of Transportation instructs airlines "not to target or otherwise discriminate against passengers based on their race, color, national or ethnic origin, religion, or based on passengers' names or modes of dress, thereby prohibiting the intelligent use of passenger profiling."
- A law dating to 1986 prohibits an employer from requiring specific documentation from would-be employees to prove their right to live and work in the United States. An employer must accept virtually any documents an applicant submits - school report cards, doctor's records, even day care receipts. If the employer, even one with public safety responsibilities, asks to see a passport, green card, or birth certificate, he is liable to be sued by the Department of Justice and to be fined a hefty civil penalty.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 148.

4.13

How Islam Views the U.S. and Israel

Generally Muslims view America and the West with suspicion and distrust, sometime even hatred. The reasons for this are complex and many, but in general they have to do with:

- resentment toward the success of the West and the desire for the "glory" of the Islamic past - a return to a "unified" Islamic empire.
- Islam's traditional placement of the world into only two basic divisions - "the land of Islam" (dar al-Islam), and the "land of the unbeliever" (dar al-harb).
- a bias in the Quran against the Jews (Suras 3:187-89; 4:160-61; 5:82; 62:5-8; but see also 5:13 & 20:159), compounded by the Israeli-Palestinian conflict, in which Muslims see the State of Israel as an invader and occupier of land that by divine right belongs to Arabs (as they believe is promised in the Qur'an).
- the frustration and plight of most Muslims, who in general live in Third World countries - but who do not see that Islam itself is largely responsible for their condition. (Probably 50 percent of all Muslims globally live in abject poverty.)
- Muslims' perceived, and in some cases valid, grievances against some moderate or secular Arab governments.
- the conversion of significant numbers of Muslims to Christianity in various places around the world, which is seen by many Muslims as a substantial threat to the expansion of Islam.
- America's increasing secularism, relativism, and rejection of moral values, which many Muslims (like many Christians) aren't at all happy with.
- the increasing influence of radical Islam, which hopes to take advantage of all of the above and which furthermore hopes to radicalize Islam by overthrowing moderate or secular Muslim governments, gaining increasing power, and finally confronting or destroying the "corrupt", "satanic" West and its dominant power, America.

Dr. John Ankerberg, Fast Facts on Islam, pp. 18-19.

4.14

Do Americans Respect Muslims?

- A mid-1980's survey found that "No Muslim interviewed reported that he or she had ever experienced any personal harassment in the workplace or knew of any experienced by a friend or associate as a result of being either Muslim or foreign born. Nor did any of those interviewed report any problems in buying or renting homes or apartments as a result of perceived prejudice."
- An early 1990s study into Muslim youth found that all the women interviewed "denied they were oppressed in any way in the United States."
- In 2000, an AMC poll found 66.1 percent of Muslims agreeing that "U.S. society currently shows a respect towards the Muslim faith."
- Institutionally, CAIR (Council on American-Islamic Relations) finds that things are better in the United States than in some Muslim countries: "Muslims in America," it has said, "take for granted rights routinely denied to their co-religionists in Turkey."
- Khaled Saffuri of the Islamic Institute goes further, conceding that in the United States, "there is relatively speaking a better degree of freedom compared to many Muslim countries."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 168.

4.15 **Is the U.S. Supporting Islam?**

The U.S. government has taken steps to recognize Islam. In 1990 President George Bush began the custom of congratulating American Muslims on the occasion of the Islamic holidays. A year later, Muslim men of religion began the practice of opening sessions of Congress with recitations from the Qur'an... When the first Muslim ambassador was appointed in 1999 to represent the United States to Fiji, he took the oath of office by swearing on the Qur'an.

The U.S. military has been forthcoming to Muslims. In 1992 a military aircraft took seventy-five enlisted Muslim soldiers to Mecca for the pilgrimage. In 1993 a first Muslim chaplain was commissioned by the U.S. Army, and a second in 1996 - the first ever American chaplains to be not Christian or Jewish. The armed forces provide halal meals for Muslims and do not require daily physical training during Ramadan.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 159.

4.16
Jihad Against the USA

On Feb 23rd five Islamic caliphates signed a fatwa declaring war against the United States.

- Sheikh Usamah bin-Muhammad Bin-Ladin
- Ayman al-Zawahiri, leader of the Jihad group in Egypt.
- Abu-Yasir Rifa'i Ahmad Taha, a leader of the Islamic group.
- Sheikh Mir Hamzah, secretary of the Jamiat-ul-Ulema-e-Pakistan,
- Fazul Rahman, leader of the Jihad Movement in Bangladesh.

"The ruling to kill the Americans and their allies - civilians and military - is an individual duty for every Muslim who can do it in any country in which it is possible to do it, in order to liberate the al-Aqsa Mosque and the holy mosque from their grip, and in order for their armies to move out of all the lands of Islam, defeated and unable to threaten any Muslim. This is in accordance with the words of Almighty Allah, "and fight the pagans all together as they fight you all together," and "fight them until there is no more tumult or oppression, and there prevail justice and faith in Allah...."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 159-160.

4.17
Imam Killed in FBI Shootout
Sat on the Board of Muslim Lobby Group MANA

by David J. Rusin • Oct 29, 2009 at 1:55 am

<http://www.islamist-watch.org/blog/2009/10/imam-killed-in-fbi-shootout-sat-on-board>

Luqman Ameen Abdullah, the head of Detroit's Masjid al-Haqq, was killed during an FBI raid on October 28 as he engaged federal agents in a gun battle. Prosecutors call Abdullah "a highly placed leader of a nationwide radical fundamentalist Sunni group." Several other men were arrested on "charges including conspiracy, receipt of stolen goods, and firearms offenses."

Abdullah's death is a stunning embarrassment for the Muslim Alliance in North America (MANA), an organization that presents itself as a mainstream advocate for "indigenous Muslims," primarily African-American converts. Abdullah is listed as a member of MANA's majlis ash-shura, or governing board — at least until the MANA webmaster deletes him.

Islamist Watch highlighted MANA in a 2008 article on music legend Kenny Gamble, who serves on the same MANA body and has been accused of working to construct a "black Muslim enclave" in Philadelphia using real estate essentially given to him by the city. MANA's founder — and up to now its most infamous member — is Siraj Wahhaj, who appeared on a list of "unindicted persons who may be alleged as co-conspirators" in the 1993 World Trade Center bombing and the plot to destroy various New York City targets. According to the IW piece, "Wahhaj has promoted polygamy, excused stoning, refused to condemn Osama bin Laden, and predicted that the United States will fall unless it 'accepts the Islamic agenda.'" MANA's leadership includes many other Islamists, such as Ihsan Bagby and Johari Abdul-Malik.

Interestingly, the *Detroit News* story on the raid features two links back to MANA:

His black Muslim group calls itself "Ummah," or the brotherhood, and wants to establish a separate state within the United States governed by Shari'a law, Interim U.S. Attorney Terrence Berg and Andrew Arena, FBI special agent in charge in Detroit, said in a joint statement.

"He regularly preaches anti-government and anti-law enforcement rhetoric," an FBI agent wrote in an affidavit. "Abdullah and his followers have trained regularly in the use of firearms, and continue to train in martial arts and sword fighting."

The Ummah is headed nationally by Jamil Abdullah al-Amin, formerly known as H. Rap Brown, who is serving a state sentence for the murder of two police officers in Georgia.

First, Jamil al-Amin was a driving force behind MANA and continues to be embraced by the group. Second, the Ummah collective that promotes the creation of an Islamic state atop America's carcass has aims similar to those of the As-Sabiqun movement, founded by radical D.C. cleric Abdul Alim Musa, who sat on MANA's board as recently as last year; like Abdullah, Musa is known for his "anti-law enforcement rhetoric."

Another day, another key figure in an American Muslim organization exposed as an extremist. How will MANA attempt to explain this one? Conspiracy theories?

4.18

The Islamic Ten Point Plan for the United States

- 1) Multiply Islamists as fast as possible by immigration, birth & conversion in prisons. They have over 8 million.
- 2) Teach children to hate Christians and Jews. (There are already over 300 Islamic schools in the US).
- 3) Train black leaders to produce race riots on demand.
- 4) Cut off ties to Israel. This is being done slowly and we will not notice.
- 5) Take as much control as possible of the Media. Make sure interviews are loaded on the side of Islam. Portray Islam as a peaceful religion. Fool our President first.
- 6) Appeal to American sympathy for the Muslims as a minority.
- 7) Get Muslims into government and business. Have you ever noticed how many doctors, Lawyers and computer specialists are Islamic?

- 8) Promote fear of terrorism. Then offer peace on Islamic terms. Pattern this after what has been done in Israel.
- 9) When the time is right destroy the American economy transportation and infrastructure by cutting the oil supply completely. Remember what a price increase did? In fact the last 4 recessions were caused by oil shortages manipulated by the Islamists as a test of what will happen.
- 10) Use stored nuclear, chemical and biological weapons.

DavidJohnsonBooks.com

4.19 U.S. Muslims desecrate American flag

GLOBAL JIHAD

U.S. Muslims desecrate American flag

Video shows group on street corner declaring Islamic dominance

Posted: June 08, 2005 3:38 pm Eastern © 2010 WorldNetDaily.com

A group of American Muslims produced a [video](#) that shows its members on a New York City street corner declaring Islam's dominance over America as they tread on a U.S. flag and then rip it apart.

In the video, released by the New York-based [Islamic Thinkers Society](#), one of the Muslims is shown placing a sign on the flag that says, "Oh Muslims! Do you know your enemy? Isn't it obvious?"

The group, tied to the British jihadist organization Al-Muhajiroun, said the demonstration was "in response to the desecration of the holy Quran by the Crusaders & Zionists at Guantanamo Bay," an allegation based on a [retracted Newsweek story](#).



Image from [video](#) of Muslim group desecrating U.S. flag in street demonstration

The five-minute piece begins with a man speaking in clear English: "Just to show where our loyalty belongs to – you see this flag here? It's going to go on the floor [sic]. And to us, our loyalty does not belong to this flag, our loyalty belongs to Allah"

The speaker then shifts to Arabic and members can be heard shouting the familiar "Allahu Akbar," or "Allah is greatest."

Later, after noting he has a legal permit for the demonstration, the speaker shouts, "You Muslims who are hiding in your houses, don't be afraid. Come and join us. Join us in the revival of all Islam. ... Join us to revive the Muslims from darkness into light."

Another speaker refers to the mandate for "Islam to dominate over all other religions, to dominate the world, even though the non-Muslims may hate it."



Image from video shows Muslim protester ripping U.S. flag

On its website, the Islamic Thinker's Society explains:

"This video is of our first demonstration out of a series of city-wide demonstration that was planned in response to the desecration of the holy Quran by the Crusaders & Zionists at Guantanamo Bay. In this video, we were exposing the truth to the public about the real story behind the desecration of the Qur'an. Also, this was done to rise the Muslim Communities up and unite under one cause. That is to expose the agenda of the Crusaders & Zionists and their war on Islam which many still do not see today."

Author and researcher Robert Spencer, who posted a link to the video on his weblog Jihad Watch, commented that Muslim lobby groups such as the Washington-based Council on American-Islamic Relations have helped foster an environment that discourages criticism of such actions.

"... [I]f we even ask how many Muslims in America think this way, CAIR will bellow about discrimination and Islamophobia," Spencer writes. "So attention is diverted from activities such as what is shown in this video, and they can continue unheeded."

The Islamic Thinkers Society is an off-shoot of Al-Muhajiroun, a British jihadist group that publicly raised funds for Hamas and has been suspected of facilitating transportation of British Muslims to fight U.S. troops overseas.

Al-Muhajiroun spiritual leader Sheik Omar Bakri Muhammad has called on the British Muslim community to join Hamas.

Under pressure from UK authorities, Al-Muhajiroun claimed it disbanded in October, but security sources say leaders still are active in London and the U.S.



Al-Muhajiroun leader Omar Bakri

As WorldNetDaily reported, Al-Muhajiroun openly maintains a branch in Queens that claims to be involved in "only peaceful activities." The group holds closed-door

meetings and study sessions at a mosque in Jackson Heights, Queens, led by an older cleric identified as Sheikh Choudray.

The Queens branch youth leader, Abu Yousuf, a U.S. citizen who says he attended a "camp" in Sudan and takes computer courses at the City University of New York, speaks at university events throughout New York City usually sponsored by the Muslim Student Association.



Sign displayed at Muslim protest

At one Al-Muhajiroun event at Queensborough Community College sponsored by the MSA and attended by WND, a Muhajiroun speaker working with Yousuf said, "We reject the U.N., reject America, reject all law and order. Don't lobby Congress or protest because we don't recognize Congress! The only relationship you should have with America is to topple it!"

The speaker continued, "The so-called terrorists are the only people who truly fear Allah. ... They are the only worthy causes, and the mighty superpower only fears them."

In a private interview with WND, a Queens based Al-Muhajiroun leader said he would be "absolutely honored" to give up his life in a "martyr operation" against American civilians. The leader warned that "a jihad is coming to America because of the moves of the Bush administration."

Last year, Al-Muhajiroun planned a convention in London titled, "The Choice is in Your Hands: Either You're with the Muslims or with the Infidels," to mark the third anniversary of the Sept. 11 terrorist attacks.

In 2003, the group had planned a similar anniversary event called "The Magnificent 19 [Suicide Attackers]," but canceled it at the last minute.

http://www wnd com/news/article asp?ARTICLE_ID=44664

5.*

Anti-Semitism*

(Anti-Semitic*, Anti-Zionist*, Anti-Jewish*)

5.1

Qur'anic Verses on Anti-Semitism

Nisa 4:46 & 52.....Some of the Jews change words from their context and say: "We hear and disobey; hear you as one who hears not;" and "listen to us!" distorting with their tongues and slandering religion... Allah has cursed them for their disbelief, so they believe not, except a few... Those are they whom Allah has cursed, and he whom Allah has cursed, you (O Muhammad) will find for him no helper.

Nisa 4:155.....Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: "Our hearts are hardened." No, but Allah has set a seal on their hearts for their disbelief, so that they believe not, except a few.

Maide 5:12-13.....Allah made a covenant of old with the Children of Israel... And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that wherewith they had been reminded. You will not cease to discover treachery among them, all save a few. But bear with them, and pardon them. Surely, Allah loves those who are kind.

Maide 5:64.....The Jews say: "Allah's hand is fettered." Be their hands fettered and be they cursed for saying so. Nay, but both his hands are outstretched. He gives as He pleases. But the revelation which has been revealed to you from your Lord is certain to increase in most of them their obstinate rebellion and disbelief; and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguishes it. Their effort is for corruption in the land, and Allah loves not those who work corruption.

Maide 5:82.....You will find the most vehement of men in enmity to those who believe (to be) the Jews and the idolaters.

Mücadele 58:14-15.....Do you see those that have befriended a people (the Jews) who have incurred Allah's wrath? They belong neither to you nor to them. They knowingly swear to falsehoods.

Allah has prepared for them a grievous scourge. Evil indeed is what they have done.

Cum'a 62:6..... Say (O Muhammad): "O you who are Jews! If you claim that you are favored by Allah apart from all mankind, then long for death, if you are truthful."

5.2

Does God Promise Israel the Blessing of Oil being found in the Last Days?

Gen. 49:1.....
 Gen. 49:2.....
 Deut. 33:13.....
 Deut. 33:19.....
 Deut. 33:24.....
 Deut. 32:12-13.....
 Isa. 23:18.....
 Isa. 45:3.....

5.3

Palestinian Authority (PA)

The PA religious ideology can be summarized in eight main beliefs, four about the Jews and four about Israel:

Jews

1. Jewish people are the adversary of God (Allah).
2. Islam is engaged in a protracted religious war against the Jewish people.
3. It is a "religious obligation" to kill Jewish people.
4. The Palestinian people make up the front line in the battle against the Jews. Further, all Islamic states are duty-bound to help in this jihad.

Israel

1. All land between the Mediterranean Sea and the Jordan River (that is, all of Israel) is an Islamic religious trust (a waqf).
2. Any accord with Israel is intrinsically impermanent, signed merely because of Israel's temporary military advantage.
3. Allah will discipline Muslim believers who evade their responsibility to war against Israel.
4. The ultimate annihilation of Israel is assured by Allah.

Dr. John Ankerberg, Fast Facts on Islam, p. 135.

5.4 Palestinian Views on Israel

Dr. Ahmed Yousuf Abu Halabiah: (member of the Palestinian Sharianic (Islamic Religious Law) Rulings Council, and Rector of Advanced Studies, The Islamic University (as heard on) Palestinian Television, 13 Oct. 2000.)

"The Jews are the Jews. There never was among them a supporter of peace. They are all liars... They are terrorists. Therefore it is necessary to slaughter them and murder them, according to the words of Allah... It is forbidden to have mercy in your hearts for the Jews in any place and in any land. Make war on them any place that you find yourself. Any place that you encounter them - kill them. Kill the Jews and those among the Americans that are like them... Have no mercy on the Jews, murder them everywhere..."

Dr. John Ankerberg, Fast Facts on Islam, p. 136.

Yusuf al-Qaradawi: One of the most eminent Islamic theologians alive today, Qatar based Yusuf al-Qaradawi, told an audience in Kansas City in 1989, "On the hour of judgement, Muslims will fight the Jews and kill them."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 205.

'Abd al-'Aziz 'Awda: a leader of Islamic Jihad, told an audience at a meeting of the American Islamic Group in 1991 that Jews "understand only one language: The language of Jihad, and the language of confrontation, and the language of sacrifice."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 205.

Bassam Alamoush: a leading Jordanian Islamist, in Dec. of 1994 at the Chicago meeting of the Muslim Arab Youth Association, began his talk with an anecdote. From a videotape in his possession, Steven Emerson quotes Alamoush and describes what happened next:

"Somebody approached me at the mosque (in Amman) and asked me, "If I see a Jew in the street, should I kill him?" After pausing a moment with a dumbfounded face, Alamoush answered the question to a laughing crowd: "Don't ask me."

After you kill him, come and tell me. What do you want from me, a fatwa (legal ruling)? Really, a good deed does not require one." Later in the speech, Alamoush was interrupted by an aide with a note "Good news there has been a suicide operation in Jerusalem" killing three people. Thunderous applause followed his statement."

Steven Emerson, Foreign Terrorists in America, as quoted in Dr. Daniel Pipes, Militant Islam Reaches America, p. 205-206.

Osama Bin Laden: made it his mission in life to curse the Jews, destroy their state, and destroy anyone - first and foremost the United States - who seeks to bless Israel and stand by her during a time of Jihad. "We are sure of Allah's victory and our victory against the Americans and the Jews, as promised by the Prophet, peace be upon him," bin Laden told a reporter in 1998. "Judgement Day shall not come until the Muslims fight the Jews, where the Jews will hide behind trees and stones, and the tree and stone will speak and say, 'Muslim, behind me is a Jew. Come and kill him."

Joel Rosenberg, Epicenter, p. 162.

5.5

Normative Islam: Negative Relations

Nearly every Muslim organization and publication in the United States spews forth a blatant and vicious anti-Semitism, the sort that has otherwise disappeared from mainstream discourse. Talk of a bloody and decisive battle with Jews is completely routine among both; openly extremist groups like Islamic Association for Palestine and seemingly moderate ones like the Council on American-Islamic Relations (whose director has attended White House functions) have issued communiques on behalf of Hamas in which they call for the killing of Jews.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 205.

Theodore Herzl: (1860-1904) The founder of the modern Zionist movement who said, "Only anti-Semitism has made Jews out of us."

5.6

Muslim Views About the Temple Being Rebuilt

In recent years, prominent Palestinian leaders - including Yasser Arafat - have fiercely denied that a Jewish Temple ever even existed in Jerusalem and have explained in no uncertain

terms that they bitterly oppose the building of a future Temple. Among the recent statements made by Palestinian leaders:

- "Jews never had any connection to Jerusalem."
- "The Jews never lived in ancient Israel."
- "There never was a Jewish Temple in Jerusalem."
- "The Temple didn't exist in Jerusalem... It was in Nabulus."

Joel Rosenberg, Epicenter, p. 190.

5.7 The History of Anti-Semitic Christians

The first massacre of the Jews (ca. 628) in the Byzantine Empire was decreed after the Persian wars by the emperor **Heraclius**, at the instigation of **Sophronius**, Patriarch of Jerusalem. Some years later, according to Christian sources, **Sophronius** entreated the Muslim conquerors to maintain the total exclusion of Jews from Jerusalem, based on the Christian theological principle of rejection. Thus Christian Judeophobic policy was passed to Islam.

Robert Spencer, The Myth of Islamic Tolerance, p. 195.

Dagobert D. Runes: A Jew, expresses the feelings of many Jews who believe the Christianity is largely responsible for anti-Semitism:

It was the **Bishop of Rome** who in the 13th cent. directed that the blot which was placed upon the Jews should also be carried in his clothing, visible to all.

It was the **Bishop of Rome** who ordered in the 15th cent. that that marked people be confined to ghettos so that they might not soil the Christians around them.

It was the **Bishop of Rome** who used the Crusades against Muslims as an occasion to heap blemish upon the Jews.

It was the **Bishop of Rome** who was the spiritual head of the "auto-da-fe" (Inquisition) in which in Spain alone 9,000 Jewish patricians were burned "ad majorem Christi gloriam" (for the greater glory of Christ).

And in our time, it was the **Bishop of Rome** who refused to utter a single sentence of horror, nay, disapproval, of the choking to death by German Christians of one million Jewish children and five million women and unarmed men.

The crucifixion of the Jew Jesus by order of the whole Jewish community has been made a cornerstone of all **Christian theology**, supported by the implication that in the eyes of God the Jews are forever accursed, and that every Jewish child in your town, and every Jewish woman in your town, and every man, is a congenital sinner and criminal.

John Chrysostomus: (344-407 AD) The Jews are the most worthless of all men - they are lecherous, greedy, rapacious - they are perfidious murderers of Christians, they worship the devil, their religion is a sickness...

The Jews are the odious assassins of Christ and for killing God there is no expiation possible, no indulgence or pardon. Christians may never cease vengeance, and the Jews must live in servitude for ever. God always hated the Jews, and whoever has intercourse with Jews will be rejected on the Judgement Day. It is incumbent upon all Christians to hate the Jews.

Saint Augustine: (354-430 AD) Bishop of Hippo stated: "The true image of the Hebrew is Judas Iscariot, who sells the Lord for silver. The Jew can never spiritually understand the Scriptures and for ever will bear the guilt for the death of Jesus because their fathers killed the Saviour." He stated concerning the Jewish people that they were: "a fallen deicidal people cursed by God, who rescinded the promise and condemned them to exile, wandering and abjection."

Thomas Aquinas: (1225-1274) It would be perfectly licit to hold the Jews, because of their crucifying the Lord, in perpetual servitude.

Martin Luther: (1483-1546) Set their synagogues on fire, and whatever does not burn up should be covered or spread over with dirt so that no one may ever see a cinder or stone of it... in order that God may see that we are Christians... Their homes should likewise be broken down and destroyed... They should be put under one roof or in a stable, like gypsies, in order that they may realize that they are not masters in our land as they boast, but miserable captives, as they complain of us incessantly before God with bitter wailing... They should be deprived of their prayer books and Talmuds, in which such idolatry, lies, cursing, and blasphemy are taught... their rabbis must be forbidden to teach under threat of death.

Dagobert D. Runes, The Jew and the Cross, pp. 12, 14-15, 25, 40, 41, 61, 62, & 87. as cited in Colin Chapman, Whose Promised Land?, pp. 45-46.

5.8

**Orthodox and Catholic Clergy
Persecuting Palestinian Jews**

Over the centuries, conscious of their role as guardians of the infamous Jewish status, Orthodox Christian and Roman Catholic clergy inflicted endless humiliations on Palestinian Jews, especially in Jerusalem. Invoking an imaginary firman, they legalized the murder of Jews who dared to pass in front of the Church of the Holy Sepulchre, a punishment maintained until the turn of the 20th Cent.

Robert Spencer, The Myth of Islamic Tolerance, p. 195.

5.9

The Coalition Against Israel

Ancient Nations	=	Modern Nations
Magon, Rosh, Meshech and Tubal	=	Russia and the former Soviet republics
Persia	=	Iran
Cush (Eritrea)	=	Sudan, Ethiopia and possibly
Put	=	Libya, Algeria and Tunisia
Gomer	=	Turkey and Possibly Germany & Austria
Beth-Togarmah	=	Turkey, Armenia, and the Turkic-Speaking peoples of Asia Minor and central Asia.
Countries with Mountainous borders With Israel	=	Syria, Lebanon, & northern Jordan
(Sheba and Dedan)	=	(Saudia Arabia, Yemen, Oman, and the Gulf States)

Joel Rosenberg, Epicenter, p. 132.

6.*

Apostates*

(**Apostate***, **Apostasy***, **Backsiders***,
Turncoats*, **Traitors***, **Renegades***)

6.1

Qur'anic Verses on Apostasy

Nisa 4:89.....They yearn that you should disbelieve even as they disbelieve, that you may be upon a level (with them); so take not friends from them until they migrate from their homes in the cause of Allah; and if they turn back to (to enmity) then seize them and saly them wherever you find them, and choose no friend or helper from among them.

6.2

The Hadith on Apostates

Bukhari, Vol 4, Book 56, Number 808.....Narrated Ali: I heard Allah's Apostle saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through game. Their belief will not go beyond their throats (i.e. thye will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection.

Bukhari, Vol. 9, Book 84, Number 57.....Narrated 'Ikrima: Some Zanadiqa (atheists) were brought to 'Ali and he burnt them. The news of this event, reached Ibn 'Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, say,ng, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him."

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), p. 217.

Bukhari, Vol. 9, Book 84, Number 58.....Narrated Abu Burda: There was a fettered man beside Abu Muisa. Mu'adh asked, "Who is this (man)?" Abu Musa said, "He was a Jew and became a Muslim and then reverted back to Judaism." The Abu Musa requested Mu'adh to sit down but Mu'adh said, "I will not sit

down till he has been killed. This is the judgement of Allah and His Apostle (for such cases) and repeated it thrice." Then Abu Musa ordered that the man be killed, and he was killed. Abu Musa added, "Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.'"

W.L. Cati Married to Muhammad, pp. 90-93.

Hadith.....The blood of a man who is a Muslim is not lawful (it may not be lawfully shed), save if he belongs to one of three (classes): a married man who is an adulterer; one who owes his soul for another soul (a murderer); one who abandons his religion, thus becoming one who splits the community.

Colin Chapman, Cross and Crescent, p. 108.

6.3

Famous Islamic Theologians on Apostasy

Al-Baidhawi, the famous commentator of the 13th cent. gives a very strict interpretation in his comment on 4:89:

Whoever turns back from his belief (irtadda), openly or secretly, take him and kill him wheresoever ye find him, like any other infidel. Separate yourself from him altogether. Do not accept intercession in his regard.

Colin Chapman, Cross and Crescent, p. 279.

Ibn Taymiyya

It is a well-established rule of Islamic Law that the punishment of an apostate will be heavier than the punishment of someone who is by origin an infidel (and who has never been a Muslim), and this in many respects. For instance, an apostate has to be killed in all circumstances, he does not have the right to profess his new religion against the payment of the head tax, and there can be no Covenant (sic) of Protection (between an ex-Muslim and the Muslim authorities) unlike the case with someone who has always been an infidel. (non-Muslim, eg. a Christian or a Jew)... Any group of people that rebels against any single prescript of the clear and reliably transmitted prescripts of Islam has to be fought, according to the leading scholars of Islam, even if the members of this group pronounce the Islamic Confession of Faith. If such people make a public formal confession of their

(Islamic) Faith (by pronouncing the double formula "There is no God but God, and Muhammad is His Apostle") but, at the same time, refuse to carry out the five daily prayer ceremonies, then it is obligatory to fight them. If they refuse to pay (the religious tax called) zakat, it is obligatory to fight them until they pay the zakat. Similarly, if they refuse to keep the Fast of Ramadan or (to perform the Pilgrimage) to the Ancient House (the Ka'bah), and similarly if they refuse to forbid abominations or adultery or gambling or wine or anything else that is forbidden by the laws of Islam. Similarly, if they refuse to apply on matters of life and property, or merchandise and commodities any kind the Judgment of the Book and the Example (of the Prophet).

Kelsay, Islam and War, p. 103.

6.4 **Death to Apostates**

In his book Shari'ah: The Islamic Law, 'Abdur Rahman I. Doi remarks, "The punishment by death in the case of Apostasy has been unanimously agreed upon by all four schools of Islamic jurisprudence."

6.5 **Islamic Legal Manuals on Apostates**

4131 Al-Hedaya, vol. 2, (Hanafi manual) (who, if he does not repent within three days, is put to death, whether he be freeman or a slave):

An apostate is to be imprisoned for three days, within which time if he return to the faith, it is well: but if not, he must be slain.

7512 Al-Risala (Malaki manual), 37.19, "Crimes against Islam":

- A freethinker (*zindiq*) must be put to death and his repentance is rejected. A freethinker is one who conceals his unbelief and pretends to follow Islam.
- A magician also is to be put to death, and his repentance also is to be rejected.
- An apostate is also killed unless he repents. He is allowed three days grace; if he fails to utilise the chance

to repent, the execution takes place. This same also applies to women apostates.

- If a person who is not an apostate admits that prayer is obligatory but will not perform it, then such a person is given an opportunity to recant by the time of the next prayer; if he does not utilise the opportunity to repent and resume worship, he is then executed.
- Whoever abuses the Messenger of God – peace and blessing of God be upon him – is to be executed, and his repentance is not accepted.
- The property of an apostate after his execution is to be shared by the Muslim community.

Robert Spencer, The Myth of Islamic Tolerance, p. 64 & 85-86.

6.6

The Proposed Law of Apostasy in Egypt

In 1977, the Egyptian Government announced that the Senate Assembly had approved a bill to set the penalty for apostasy (leaving Islam).

"The apostate who intentionally relinquishes Islam by explicit declaration of decisive deed must be put to death. Apostasy is established by one confirmation or by the testimony of two men. The apostate is forbidden to administer his properties. He will be given 30 days to repent before the execution of the sentence of death. But if one converted to Christianity was 10-14 years old, he will only be scourged fifty times."

The bill was never put into practice in Egypt because of the world outcry against it. But while the law was officially never enacted the fact is that it is carried out by the religious authorities and people are executed for becoming Christians.

David Earle Johnson, Princes of Islam, p. 38.

6.7

ID Card Change not Allowed in Egypt

Egypt in particular is notorious for using religion on IDs to systematically discriminate against Coptic Christians and converts to Christianity. While it takes a day to change one's religion from Christianity to Islam on their ID, the reverse is virtually impossible.

<http://www.compassdirect.org/english/country/turkey/14996/>

6.8

Testimonies of Why Muslims become Christians

For some of these brothers and sisters it is important that the area where they live now, or where they originally come from, is not too closely identified to ensure either their own safety or that of their families. Others do not have as great safety concerns and a country name is given. Many of these believers from Muslim background are "online" and welcome your response. Those with email are listed first in each category. A * after the name means the testimony is available in several languages, usually English and the native language of the convert. Most of the testimonies were written by former orthodox and practicing Muslims, some came from a nominal or sectarian Muslim background.

	Men	Women
Middle East	<u>Al-Gharib</u> , <u>Bassam</u> , <u>Younathan</u> , <u>Abdul S.</u> , <u>Emir R.</u> , <u>Omar*</u> , <u>Shawqui</u> , <u>Abd El-Fady</u>	<u>Fatimah</u> , <u>Seham</u>
Israel	<u>Walid</u>	
Egypt	<u>Ibrahim*</u> , <u>Bahaa el-Din el-Akkad</u> , <u>Adel</u> , <u>Sheikh Mansour*</u> , <u>Suraj El-Din</u> , <u>Mahmoud</u> , <u>Ahmad</u>	
Palestine	<u>Masab Yousef</u> , <u>Joseph</u> , <u>Tahir</u> , <u>Thayer*</u>	<u>Amal</u>
Jordan		<u>Fatima</u>
Iraq	<u>Khaled</u> , <u>Abdullah</u> , <u>Monthir*</u> , <u>Samir</u>	
Kurdistan	<u>Azad</u> , <u>Ali</u> , <u>Sinur</u> , <u>Zana</u>	
Kuwait	<u>Ibrahim</u>	
Syria	<u>Kamil</u> , <u>Ziad*</u>	<u>Amina</u>
Lebanon	<u>Haytham</u> (Druze)	
Kosovo	<u>Ibrahim*</u>	
Turkey	<u>Masud</u> , <u>Yücel*</u> , <u>Bahadir*</u> , <u>Erkin</u> , <u>Zinnur*</u> , <u>Mustafa*</u> , <u>Baris*</u> , <u>Taryk</u>	<u>Hatice*</u> , <u>B.N.*</u> , <u>Sirpil</u>
Saudi Arabia	<u>Mutee'a Al-Fadi</u> , <u>Ubaidullah*</u> , <u>A Brother</u>	
Iran	<u>Mohammad</u> , <u>Dr. Hormoz</u> , <u>Behnam</u> , <u>Bagher</u> , <u>Saeed</u> , <u>Ali</u> , <u>Hussein</u> , <u>Mansur</u>	<u>Sara</u> , <u>V. S.</u> , <u>Nadereh</u> , <u>Halimeh</u> , <u>N.N.</u>
Russia	<u>Farid*</u>	<u>Khadija*</u>
Pakistan	<u>Farooq Ibrahim</u> , <u>Paul Michael</u> , <u>Mawlawi Dr. Imad ud-Din Lahiz</u> , <u>Barakat Ullah</u> , <u>Abdul Haqq*</u> , <u>Mohammad</u> , <u>N.N.</u> , <u>N.N.</u> , <u>Steven Masood</u> , <u>G.M. Naaman</u>	<u>Esther</u>
India	<u>Dr. Deshmukh</u> , <u>K.K. Alavi*</u> , <u>N.N.</u> , <u>John A Subhan</u>	
Afghanistan	<u>Hussain Andaryas</u> , <u>Zia Nodrat*</u> , <u>Sultan Muhammad</u> <u>Paul*</u> , <u>N.N.</u> , <u>more</u>	
Morocco	<u>Jamel</u> , <u>Sami</u> , <u>Mustafa</u> , <u>Mouhammad</u> , <u>several in Arabic</u>	<u>Malika*</u>

Algeria	<u>Kader, Hamid, T.A., Ahmed</u>	<u>N.N., Dalila</u>
Nigeria	<u>Adewale, Garba Adamu</u>	
East Africa		<u>Leah</u>
West Africa	<u>Gunjoa</u>	
Somalia	<u>Liiban, N.N.</u>	
Far East	<u>Baharom</u>	<u>Siti Zainab*, Rabiyah</u>
Indonesia	<u>D., Hamran Ambrie, Mathius, Kartini, Hamzah*, N.N.</u>	
Malaysia	<u>Sharafuddin*, Chariah*, Faisal, Yahya*, Tarmizi*, Hisham*, Hamzah, Anuar</u>	<u>Aishah*, Rogayyah*, Jamilah (.mp3), Sharifah*</u>
Trinidad	<u>Fareed</u>	
Unidentified	<u>Omar, N.N.</u>	
United Kingdom	<u>Naz (Ismaili)</u>	<u>Khadija Butt</u>
United States, Canada	<u>Nabeel Qureshi, Khalif M. Hassan (NoI), Omar Muhammad (NoI)</u>	<u>Martha, Negeen, W.L. Cati, Grace, Mary</u>

Testimonies on other web sites:

- [Dreams and Visions of Isa al-Masih](#)
- [From Dreams to Reality](#) (video testimonies)
- [Isa and Muslims](#)
- [More than Dreams](#)

Many Muslims have a hard time accepting the fact that there are converts from Islam to Christianity. The common reaction is that these testimonies are all fake. Here a selection of those attacks and some answers: [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), ... but at least one Muslim knows better and speaks up: [1](#), [2](#)

Dear brothers and sisters from Muslim background, there are many of you, I know this. I hope the above articles will show more of you the necessity to speak up and let the Muslims know of the fact that it is not so uncommon for Muslims to find to the truth of God in Jesus our Savior and Lord, and the reason for your new faith.

Miscellaneous important and/or interesting conversion reports

- Magdi Allam's conversion and baptism by the Pope: [The mustard seed in global strategy, Conversions and Freedom of Conscience](#)

Christians who are claimed to be Muslims:

- Raghib "Rocket" Ismail and also his brothers Quadry and Sulaiman

Falsly claimed conversions to Islam

"Buying converts" is an Islamic practice that is not often spoken about:

- The Qur'anic injunction: Money and Converts
- For example, during the Gulf War

Some non-converts explain why they are Christian rather than Muslim:

- Why I am a Christian
- Why I am not a Muslim

Churches and ministries:

- Iranian Christians International
- Directory of Iranian Christian Churches
- Good News For Iranians
- Directory of Arabic Christian Churches
- Indonesian Christian Fellowships
- Welcome Center for Peace and Hope in Christ for Afghanistan
- Marriages between Muslims and non-Muslims

Testimonies published in books:

- William McElwee Miller, *Ten Muslims Meet Christ*, Eerdmans, 1969, 1987, 150 pages, ISBN 0-8028-1304-6, tells the stories of ten Iranian converts.
- *More to be Desired than Gold*, True Stories Told by Christy Wilson, Gordon-Conwell Theological Seminary, ISBN 0-9640910-1-1, with several dozens of short testimonies, many from Afghanistan, 180 pages.
- *JESUS - more than a prophet*, Edited by RWF Wootton, Inter-Varsity Press, England & Send The Light (Operation Mobilization), 1982, reprinted 1984, contains 15 testimonies.
- Mark Hanna, *The True Path: Seven Muslims Make Their Greatest Discovery*, International Doorways Publishers, 1975
- Jean-Marie Gaudeul, *Called from Islam to Christ*, 320 pages, Monarch Publications 1999, ISBN: 1-85424-427-2

<http://www.answering-islam.org/Testimonies/>

7.*

Beliefs & Practices*

(Beliefs*, Pillars*, Practice*, Practical*,
Theology*, Articles*, Creed*, Creeds*,
Dogmas*, Doctrines*, Doctrine*, Faith*,
Tenets*, Manifesto*, Belief*)

7.1

Six Articles of Faith

1. **One God:** Muslims believe there is only one true God and that his name is Allah. God is one, having no partners and no equals. His otherness keeps humankind from knowing Him according to many orthodox theologians, but not according to Sufi's who believe that "God is nearer than your jugular vein.". His will is supreme. Monotheism.
2. **Angels:** Muslims believe in Angels. Among the angels, Gabriel appeared to Muhammad from heaven with the words of the Quran. The four Archangels are Gibra'il, Mika'il, Munkar and Nakir. Satan and the jinn, some of which are considered to be capricious are beings made of fire who can cause much harm to others.
3. **The Holy Books:** The Qur'an is the infallible, final and inerrant scripture revealed to Muhammad. The Torah and the Gospel were revealed to Moses and Jesus as inerrant in their times but have since become corrupt. The Qur'an supercedes and abrogates the Bible. Belief in the Torah, Zebur, İnjil, and the Kur'an.
4. **Prophets:** There are many prophets, including Jesus, but Muhammad is the last prophet. Six of the principal prophets are **Adam**, the chosen of Allah; **Noah** the preacher of Allah; **Abraham**, the friend of Allah; **Moses**, the speaker of Allah; **Jesus** the word of Allah; and **Muhammad**, the apostle of Allah. Because Muhammad's revelation is considered the greatest of all, he is called the "Seal of the Prophets". 28 Prophets are mentioned in the Qur'an.
5. **Predestination:** Muslims believe that everything that happens, both good and evil, is predestined by Allah's will, which is His immutable decree. Distinctly different eternal destinies await the blessed and the damned in paradise or hell. Because God is sovereign, Muslims believe He is responsible for everything that happens. He

decides the fate of men and angels, and is responsible for good and evil according to many orthodox theologians, but not according to Mu'tazalites.

6. **The Day of Judgement:** Everyone will be judged by Allah. Muslims believe that on this day the good and evil deeds of all people will be placed on a "scale" (terazi). Those Muslims having sufficient personal merit and righteousness (and requisite favor of Allah) will go to eternal heaven; all others will go to eternal hell. Belief that all men and women will spend eternity in either the splendor of paradise or the eternal torture of hell. Large parts of the Qur'an end with exhortations to listen to the word of God lest one come under the fiery judgement reserved for unbelievers.

These required articles of faith are also related to specific Muslim practices. (see "Practices")

Dr. John Ankerberg, Fast Facts on Islam, pp. 16-17.

STOP A-48-63

McCurry, Muslim Awareness Seminar, p. 48.

7.2

The Five (or 6) Pillars or Practices of Islam

1. Shahada

"*La ilaha illal lahu Muhammadur rasulul lah*"

(3:81; 5:83-84; 2:255; 3:18; 3:144; 4:87;
7:172; 33:40; 48:29; 64:8)

Reciting the Creed: "**There is no God but Allah and Muhammad is his prophet.**"

1. Confession made to become a Muslim
2. Whispered in the ear of a newborn child and to someone who is dying.
3. Repeated during prayers, 20 times each day.

2. Salat

(2:3, 117; 11:114; 17:78; 20:14, 130; 30:17-18)

Prayer: Compulsory prayer. Muslims must recite prescribed prayers five times a day. Each time they must adopt a physical posture: standing, kneeling, hands and face to the ground, and so on. For a Muslim to feel that he is praying, he has to have

his prayer rug pointed towards Mecca and enough space to allow him to prostrate himself in a kneeling position and touch his forehead to the ground. It has been reckoned that the devout Muslim who says his prayers five times daily would be touching his head to the ground 87 times a day as a symbol of his "slaveship" to God.

1. The call to prayer is given by the "**müezzin**" (crier) five times a day from a tower called a "minaret" in a "mosque"
 2. The "**wudu**" = the ablution or personal cleansing in preparation for prayer.
- wash their hands up to the wrist x 3 times;
 - rinse out the mouth x 3 times;
 - clean the nostrils by sniffing water x 3 times;
 - wash the face from forehead to chin and from ear to ear;
 - wash the forearms up to the elbows x 3 times;
 - pass a wet hand over the whole of the head;
 - wash the feet up to the ankles x 3, the right then the left.
- **salat al Fajr** = Dawn prayer,
between dawn and just before sunrise
 - **salat al Zuhr** = Midday prayer,
between midday and afternoon
 - **salat al Asr** = Afternoon prayer, between late afternoon and just before sunset
 - **salat al Maghrib** = Evening prayer,
between sunset and dark
 - **salat al Isha** = Late evening prayer,
at night before midnight or dawn

Purposes of Prayer

1. reassures faith Bakara 2:3-4
2. removes evil Hud 11:114
3. receives rewards Maryam 20:14-15

**Things that can ruin the prayer time
so that ablution has to begin all over again**

Flatulation:

Abu Huraira reported that the Messenger of Allah said, "Allah does not accept the prayer of a person who has released gas until he makes a new ablution." A person from Hazhramaut asked

Abu Huraira, "What does gas mean? He answered, "Wind with or without sound."

3. the "**rakat**" = 9 cycles of prayer face the "**Qibla**" towards the mosque "masjid" of Mecca.
 1. standing thumbs to ear hands
 2. standing hands folded at waist
 3. half bowed hands on knees
 4. standing hands at side
 5. prostrating hands by face
 6. kneeling hands on knees
 7. kneeling right index finger pointed out
 8. head turns to the right
 9. head turns to the left

**A woman, a donkey, a pig or a black dog
passing in front of one praying**

Narrated 'Aisha: The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a Woman. I said, "You have compared us (women) to donkeys and dogs. By Allah! I saw the Prophet praying while I used to lie in (my) bed between him and the Qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet. So, I would slip away by the side of his feet." (Book #9, Hadith #493)

Narrated Abdullah ibn Abbas: Ikrimah reported on the authority of Ibn Abbas, saying: I think the Apostle of Allah (peace be upon him) said: When one of you prays without a sutrah, a dog, an ass, a pig, a Jew, a Magian, and a woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw. (Book #2, Hadith #0704)

Abu Dharr reported: The Messenger of 'Allah (may peace be upon him) said: When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black Dog. I said: O Abu Dharr, what feature is there in a black dog which distinguish it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah (may peace be upon him) as you are asking me, and he said: The black dog is a devil. (Sahih Muslim, Book #004, Hadith #1032)

Prayer in a Mosque is more valuable than done alone

Hadith: "The reward of prayer offered by a person in congregation is twenty-five times greater than that of the prayer offered in one's house or in the market."

Dr. Ergun & Emir Caner, Islam Unveiled, pp. 124-125.
McCurry, Muslim Awareness Seminar, p. 49.

3. Zekat

(2:43, 83, 100, 177, 277, 9:60, 103;
24:56, 27:3; 57:7; 59:7, 98:5)

Almsgiving, giving alms to the poor.

Muslims are required to give 2.5% of their income, currency or other forms of wealth as an atonement for sin (2:271). (Note also the fact that a ransom or atonement is not alien to Islam: "We ransomed him with a mighty sacrifice. 37:107)" Voluntary gifts known as "**sadaqa**" may also be given to the poor. Giving zakat in secret is better (2:217, 57:18, 58:12).

Bukhari 2:486: Allah's Apostle said, "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, "I am your wealth, I am your treasure.'"

4. Sawm

(2:183-185)

Fasting, observing the month of Ramadan or Ramazan.

Muslims must fast from eating or drinking from dawn till sunset during the month of Ramadan. During this time nothing is supposed to pass one's lips and nothing is swallowed, not even one's own saliva. The purpose of the fast throughout the day is to say "no" to one's bodily drives and to think more about God and about the teachings of the Qur'an. It is considered compulsory except for those traveling or sick or pregnant or too young. This fast commemorates the first revelation of the Quran that Muhammad received in 610 A.D. Muslims eat a meal at sunset and get up at around 2 am to have a large family meal during the night. More food is consumed during the month of Ramadan than at any other time of the year. Since the lunar calendar is shorter than our solar calendar, this month occurs 11 days earlier every year, and hence moves through the seasons. It can be an ordeal of tremendous hardship when it occurs on long summer days in hot countries.

1. Who? All are commanded to fast, with a few exceptions
2. When? During the whole 9th month of Ramadan
3. What? is the purpose
 - a. Obedience
 - b. Discipline
 - c. Unity of the brotherhood of Islam

- d. Identify with the poor
- e. Focus on the Qur'an
(to be read in its entirety this month)

Hadith: "Abu Hurairah reports the Messenger of Allah said: 'Whoever breaks one day's fast of Ramadan without an authorized permission from Allah, he will never be able to redeem it (with another) day's fast, even if he fasts to eternity.'"

Dr. Ergun & Emir Caner, Islam Unveiled, p. 128.
McCurry, Muslim Awareness Seminar, p. 49.

5. Hajj

(2:196-201; 3:97; 22:26-29)

The pilgrimage to Mecca

1. Who? whoever is able
2. What is the Ka'aba = black stone, the focal point of Mecca, an ancient stone (thought to be a meteorite)
30 ft. wide x 40 ft. long x 50 ft. high
3. What are the highlights of the ceremony?
 - a. Preparation for the ceremony
 - b. Visiting the sacred mosque in Mecca
 - c. Kissing the black stone, if possible
 - d. Marching around the stone seven times in a circle "tawwaf"
 - e. Climbing the hill to Mt. Shafa and running to Mt. Marwa seven times
 - f. Traveling 13 miles to Mt. Arafat on the 9th day where Muhammad preached his last sermon & stand from noon till sunset in honor of Muhammad's standing in the community.
 - g. Drinking from the well of Zamzam
 - h. Going to the Valley of Muzdalifa,
5 miles from Mt. Arafat.
 - i. Going to Mt. Mina (the traditional site where Abraham was to offer Ishmael) and throwing seven small stones at Satan.
 - j. Sacrificing a sheep, goat or cow in remembrance of the ram offered in place of Ishmael.
 - k. Shaving the head and cutting the nails.
 - l. Hurrying back to Mecca for the last small ceremony and receiving the title Hajji.
4. What are the reasons for the Hajj.
 - a. To create a spirit of submission to God
 - b. An international assembly dressed in the same clothes creates a brotherhood.

- c. To remember the rise of Islam and the overthrow of idolatry.

Ihram = an all consuming intention of the heart to fulfill all the rites of pilgrimage. During the time of Ihram, nothing involving normal life is acceptable. Hair cannot be cut, nails cannot be trimmed, beards cannot be shaven, perfumes cannot be worn, garments with seams cannot be worn, animals cannot be killed, sexual relations must be postponed, and direct contact between men and women avoided, until the sacred time of Ihram has ended... "The true veil is in the eyes of men" runs a saying of the Prophet. Thus, women on the pilgrimage are forbidded to cover their faces.

Jean Sasson, Princess Sultana's Daughters, p. 57-58.

Hadith: "A person who performs the Hajj properly, 'will return as a newly born baby (free of all sins).' " Dr. Ergun & Emir Caner, Islam Unveiled, p. 130.

(6. Jihad)

Exert, exertion or struggle on behalf of God, including holy war. It means "to exert or struggle on behalf of God" and hence Islam. It can mean to do so by preaching, by writing, or by the use of the sword. Some scholars maintain there are two kinds: the inner jihad is against sin in oneself; the outer jihad is against the external enemies of Islam, that is non-Muslims.

Bakara 2:190-194.....Fight for the sake of Allah... Kill them wherever you find them... for tumult and persecution are worse than killing... And fight them until... religion is for Allah.

Bakara 2:216-217.....Fighting is obligatory for you though it be disliked by you; but it may be that you hate a thing although it is good for you, and love a thing although it is bad for you. Allah knows, but you know not.

Bakara 2:244.....Fight for the cause of Allah, and know that Allah is Hearer, Knower.

Nisa 4:84.....So fight (O Muhammad) for the cause of Allah.

Enfal 8:39 & 64-66.....And fight them until persecution is no more, and religion is for Allah... O prophet! Urge the believers to fight... It is not for any prophet to have captives until he has made slaughter in the land.

Tevbe 9:14....Fight them! Allah will punish them by your hands and humble them and give you victory over them and heal the breasts of believing people.

Tevbe 9:5, 14, 29 & 123.....slay the polytheists wherever you find them... Fight against those from among the People of the Scripture who... do not adopt the religion of truth... until... utterly subdued... O prophet! Strive against the disbelievers and hypocrites.

Hajj 22:78.....And fight for Allah, the right fight for Him. He has chosen you, and has not laid upon you in religion any hardship; the faith of your father Abraham. He named you Muslims previously, and in this (Scripture), that the messenger may be a witness against you, and that you may be witnesses against all people.

Muhammad 47:4.....Now, when you meet the disbelievers in the battle field, first smite their necks; then, when you have crushed them completely, bind (the prisoners) tight. Then either grace or ransom, until war lays down her burdens. That is the ordinance. And if Allah had willed, He would Himself have dealt with them. But (He has adopted this way) so that He may test some of you by means of others. And those who are slain in the way of Allah, He will not render their actions vain.

Hujurat 49:15.....The true believers are those who have faith in Allah and His Mesenger, and do not doubt, and who fight for His cause with their wealth and their lives. They indeed are the truthful ones.

Holy War. Jihad is often associated with the above five pillars. It may be interpreted as internal (as a spiritual struggle against evil) or external (defending Islam by fighting). When the sitution warrant it, this duty requires Muslims to go to war to defend Islam against its perceived enemies. Anyone who dies bravely in a holy war is guaranteed eternal life in Paradise and is considered a martyr for Islam. Depending on how it is defined, Muslims may consider Jihad obligatory.

see section on "Jihad".

7.3 The Fundamental Practices of Islam

1.

Five requirements of Islam:

1. Say the Creed: (Shahadet)

Nisâ' 4:135
 Mâ'ida 5:8
 Fath 48:26

Deuteronomy 6:4-8

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**2. Prayer five times a day:
 (Namaz)**

Nisâ' 4:103
 Mâ'ida 5:6 & 58
 Hûd 11:114
 Isra 17:78
 Taha 20:130
 Fussilat 41:33
 Jumu'a 62:9 & 11 ***
 Bûrûc 85:3

Matthew 6:5-14
 Matthew 7:7-11
 Matthew 11:24-25
 Matthew 18:19-20
 Matthew 21:22
 Matthew 26:40-41
 Luke 2:36-37
 Luke 6:11-12
 Luke 18:1-7
 John 14:13
 John 15:7 & 16
 Romans 8:26
 Ephesians 2:18
 Ephesians 6:18
 1 Thessalonians 5:17
 1 Timothy 2:1-3
 Hebrews 11:1 & 6
 James 1:6-8
 1 John 3:22
 1 John 5:14-15

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3. Give alms: (Zekat)

Bakara 2:43, 83, 110 & 177 &
 254
 Nisâ' 4:77 & 162

Mâ'ida 5:12 & 55
 An'âm 6:141 & 143
 A'râf 7:156
 Tauba 9:5, 11, 18, 60, 71 &
 103
 Mu'minûn 23:4
 Mujadala 58:13

Deuteronomy 15:7-11

Matthew 6:1-4
 Matthew 19:21-23
 Luke 6:30 & 38
 Luke 11:41
 Luke 12:33-34
 Acts 2:44-45
 Acts 20:35
 Ephesians 4:28
 1 John 3:17

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**4. Fast during the month of
 Ramazan: (Sawm)**

Bakara 2:183-185 & 187 ***
 Tauba 9:112
 Ahzab 33:35
 Dukhân 44:4 & 6
 Tahrîm 66:5
 Qadr 97:2 & 5

Matthew 6:16-18
 Matthew 9:14-15
 Matthew 11:18
 Mark 2:19-20
 Luke 4:2
 Acts 13:2-3
 Acts 27:21 & 33
 2 Corinthians 6:5
 2 Corinthians 11:27

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**5. Pilgrimage to Mecca:
 (Hajj)**

Bakara 2:125, 128, 158 & 197-
 203
 Al-i Imran 3:97
 Mâ'ida 5:3
 An'âm 6:162
 Tauba 9:3

Hajj 22:27-30 & 33
Büruc 85:3

John 4:19-24

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7.4

The Pledge of Allegiance to Islam

Bukhari 5:59.599.....Narrated Mujashi bin Masud: "I took Abu Mabad to the Prophet in order that he might give him the pledge of allegiance for migration. The Prophet said, "Migration had gone to its people, but I take the pledge from him (ie. Abu Mabad) for Islam and Jidha."

7.5

The Sheriat in Islam

Islamic Law or Sheriat is derived from four sources:

Qur'an (read or recite): The sacred book of the Muslim community, containing direct quotes from Allah as allegedly dictated by Gabriel.

Hadith (narrative): The collections of Islamic traditions, including sayings and deeds of Muhammad as heard by his contemporaries, first-, second-, and third-hand.

Al-Qiyas (analogy or comparison): The legal decision drawn by Islamic jurists based on precedent cases.

Ijma (consensus): The interpretations of Islamic laws handed down by the consensus of reputed Muslim scholars in a certain country.

Robert Spencer, The Myth of Islamic Tolerance, p. 60.

7.6

Control in Islamic Law

Islamic law is a totalitarian theoretical construct, intended to control every aspect of an individual's life from birth to death.

Ibn Warraq, Why I'm Not a Muslim, p. 2.

The men of this country want to regulate the wearing of our shoes, the ribbons in our hair, the color of our lips! My sisters, while their anger did not equal mine, sullenly complained that our men were obsessed with controlling every

aspect of our lives, even that part of our daily living that was supposedly private.

In my opinion, the control fanatics who govern our traditional lives had driven my daughter into the arms of a woman!

Jean Sasson, Princess Sultana's Daughters, p. 46.

7.7 **Fatalism**

An-Nawawi's Forty Hadiths:

"Verily one of you behaves like the people of Paradise until there is but an arm's length between him and it (paradise). (Then) that which was written (long ago, as God's predetermining will) overtakes him, and so he behaves like the people of Hell-fire and thus he enters it (hell). And one of you behaves like the people of Hell-fire until there is but an arm's length between him and it (hell). Then that which was written overtakes him and so he behaves like the people of Paradise and thus he enters it."

Abdiyah Akbar Abdul-Haqq: There are several (Muslim) traditions also about the predestination of all things, including alll good and bad actions and guided and misguided people... Even if a person desires to choose God's guidance, he cannot do so without the prior choice of God in favor of his free choice. This is sheer determinism.

Dr. John Ankerberg, Fast Facts on Islam, pp. 32-33.

7.8 **Are Muslims permitted to steal from others?**

Summary Answer:

Muslims may not steal from each other. In fact, Muhammad had people's hands cut off for that. But the same is not true of unbelievers. Property rights for them exist only at the discretion of their Muslim rulers. Unsubmissive infidels frequently had their property stolen from them by Muhammad's warriors, which sometimes included wives and children.

The Qur'an:

Qur'an (5:38) - "As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power."

Qur'an (48:20) - "Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path." Allah promises Muslims that they will profit materially in their war against unbelievers.

Qur'an (33:27) - "And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden. Allah is ever Able to do all things." Referring again to the property of unbelievers, which is given to those Muslims who defeat them.

From the Hadith:

Forbidden to Steal from Fellow Muslims

Bukhari (81:780) - *The Prophet said, "The hand should be cut off for stealing something that is worth a quarter of a Dinar or more."*

Bukhari (81:792) - *Narrated Aisha: "The Prophet cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet and she repented, and her repentance was sincere."*

Abu Dawud (38:4373) - *The Prophet (peace be upon him) had a mans hand cut off who had stolen a shield.*

Stealing from Unbelievers Permitted if Needed

Ibn Ishaq (764) - As for taking from unbelievers, perhaps the most illuminating example among many comes from the aftermath of the battle against the Khaybar as recorded by Muhammad's earliest biographer. The Khaybar were a peaceful community of Jewish farmers who did not even know they were at war until Muhammad led his men against their town one morning, taking them by surprise and handily defeating them.

Not only did Muhammad take much of the town's possessions and land, but he actually had the tribe's treasurer, a man named Kinana, tortured until he gave up the location of hidden treasure. Muhammad then beheaded the man and "married" his traumatized widow, Safiyya (who passed through the hands of one of his lieutenant's first due to the luck of the draw).

Bukhari (44:668) - *"We were in the company of the Prophet at Dhul-Hulaifa. The people felt hungry and captured some camels and sheep (as booty)..."* Muhammad said that Allah would always provide sustenance for those who believe in him. Stealing from non-Muslims was a legitimate means of fulfilling His promise.

Ahmad 4869 (also found in the original Hadith of Bukhari) - *It is mentioned from Ibn 'Umar from the Prophet, may Allah bless him and grant him peace, "My provision has been placed under the shadow of my spear, and abasement and humility have been placed on the one who disobeys my command."* The word "provision" means livelihood and "abasement and humility" refer to the *jizya* that non-Muslims are supposed to pay. By mere virtue of their unbelief, the

property of non-Muslims belongs to Muslims.

Additional Notes:

After being chased out of Mecca, Muhammad and his small band of followers sought refuge in Medina, where he was accepted as a mediator between disparate factions. In order to make ends meet, he raided caravans carrying goods from Syria to merchants in Mecca, taking what he wanted and killing or capturing whoever resisted. Aside from establishing the rule that stealing from non-Muslims is permissible, Muhammad's raids also laid a firm foundation for Islamic terrorism.

In later battles, Muhammad ordered his men to set aside a fifth of whatever they were able to take from a conquered population and give it to him. This is how he eventually accumulated great wealth (which his eleven widows did *not* inherit, even though they were forbidden from remarrying).

Despite this heritage, Muslims today are not taught to steal from others. Those who become thieves do so in contradiction to what is practiced in mainstream Islam.

<http://www.thereligionofpeace.com/Quran/020-stealing.htm>

7.9

Amputation for Theft in Islam

Ma'ida 5:38.....As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is mighty, Wise.

12.39515 Al-Hedaya, vol. 2 (Hanafi manual) (of a crucifix or chessboard);

Amputation is not incurred by stealing a crucifix, although it be of gold, - nor by stealing a chess-board or chess pieces of gold, as it is in the thief's power to excuse himself, by saying, "I took them with a view to break and destroy them, as things prohibited."

Robert Spencer, The Myth of Islamic Tolerance, pp. 83-84.

7.10

The Punishment for Theft

ACCORDING TO THE QUR'AN

The Qur'an teaches that the person who steals should have his hand cut off; stating:

"the thief male, and female: cut off the hand of both, as a recompense of what they have earned, and a punishment exemplary from God; God is All-mighty All-wise."^[7]

This cutting off of the hand serves as retribution for any profit or gain the thief has made and as a punishment from God.

Later Muslim scholars insisted that this punishment could only be practised in a society where the basic needs of its citizens are adequately met.

ACCORDING TO THE HADITH

The Qur'an teaches that the hand of the thief should be cut off, the Hadith adds that Mohammad applied this form of punishment in his own time, as is clear from the following collection of incidences from the Hadith. (We assume that the citizens under his leadership were provided for adequately.)

1. Jaber reported that a thief was brought to the Prophet who commanded, "Maim him (his hand)" and it was done. He was brought for the second time. He said, "Maim him," and it was done. Afterwards he was brought for the third time. Again The Prophet said, "Maim him." And then it was cut off. Afterwards the thief was brought for the fourth time and when the prophet said, "Maim him" his leg was cut off. When he was then brought for the fifth time, he said: "Kill him." So we took him and killed him. Afterwards we dragged him and threw him into a well and threw stones over him." [8]
2. "Fuzalah-Ibn-Obaid reported that a thief was brought to the Prophet and his hand was cut off and on a further order from the Prophet, the hand was hung around his neck." [9]
3. "A'isha reported that Allah's Messenger cut off the hand of a thief for a quarter of a dinar and upwards."^[10]
4. "Abu Huraira reported Allah's Messenger as saying: 'let there be the curse of Allah upon a thief who steals an egg and his hand is cut off and steals a rope and his hand is cut off'"^[11]
5. "It is narrated in Sharih Sunnat that Safwan-b-Umayyah came to Medina and slept in the mosque using his sheet as pillow. A thief came and stole his sheet. Safwan overtook him and came with him to the Messenger of Allah. Mohammad gave the order for the thief's hand to be cut off. Safwan said, "I did not wish it (that punishment); I give it (the sheet) to him as charity," upon which the Messenger of Allah asked, "Why didn't you (tell him) before you came with him?"^[12]

In other words it is too late, and the man's hand must be cut off.

6. Tabari, commenting on the Table:38 reports an incident which supports this last teaching: "A woman stole jewellery from some people who then brought her to The Prophet. He ordered that her right hand be cut off. The woman then asked him if there

was room for repentance to which he replied, "Today [that is after your hand is cut off] you will be pure from your sin like the day you were born." [13]

From the above we can see that:

1. Both the Qur'an and the Hadith require the amputation of the hand of the person who steals. From Hadith No. 6 and according to the teaching of the Fukaha (Muslim scholars), the thief's right hand is cut off at the wrist. [14]
2. The value of the stolen article that calls for the cutting off of the hand must be above a quarter of a dinar. [15]
3. Repentance by voluntary restitution and determining never to steal again, does not spare the person from having his hand cut off. This is also the opinion of Ibn 'Abbas who was one of the early renowned followers of Mohammad. This view is supported by commentators on the Qur'an, eg. see Razi. [16]
4. In all the collected Hadith on the subject, not once was a person forgiven or the punishment waived. In every case the thief's hand was cut off.

ACCORDING TO THE BIBLE

In the Torah (the first five books of the Bible), God gave laws whereby His people could deal with the problem of theft. We find four responses to the problem:

1. If a man steals an article, but is repentant he has to pay back the worth of whatever he stole plus twenty percent.

"The LORD said to Moses: "If anyone sins and is unfaithful to the LORD by deceiving his neighbour about something entrusted to him or left in his care or stolen, or if he cheats him, or if he finds lost property and lies about it, or if he swears falsely, or if he commits any such sin that people may do - when he thus sins and becomes guilty, he must return what he has stolen or taken by extortion, or what was entrusted to him, or the lost property he found, or whatever it was he swore falsely about. He must make restitution in full, add a fifth of the value to it and give it all to the owner on the day he presents his guilt offering." [17]

2. If he is not repentant and whatever he stole is found in his possession he must pay back double. "If the stolen animal is found alive in his [the thief's] possession-- whether ox or donkey or sheep--he must pay back double." [18]

3. If he has disposed of what he has stolen, by selling it or using it, he has to pay between four to five times the value of the stolen article.

"If a man steals an ox or a sheep and slaughters it or sells it, he must pay back five head of cattle for the ox and four sheep for the sheep ... A thief must certainly make restitution, but if he has nothing, he must be sold to pay for his theft." [19]

4. If he can not pay back, he must be sold as a slave and work as such for six years, after that he is to be set free.

Unlike the punishment of slavery which was permanent, this one is temporary, lasting only six years. In addition, when freed, the man must be supplied with resources that will prepare him for and give him a good start in his new life. The Bible thus states:

"If a fellow Hebrew, a man or a woman, is sold to you and he serves you six years, in the seventh year you must let him go free. And when you release him, do not send him away empty-handed. Supply him liberally from your flock, your threshing floor and your wine-press. Give to him as the Lord your God has blessed you." [20]

It is clear that the retribution is administered in such a way that stolen property is compensated for by property, even when the thief is enslaved for six years, his period of enslavement is repayment for the stolen property. Bodily damage is never made to compensate for property damage, as is the case in Islam. It should also be noted that the punishment is proportional to the severity of the sin - the more a person hides his sin and profits from crime, the more compensation he has to pay. The sooner he confesses his crime, the lighter the punishment.

7. The Qur'an, 5:38
8. Mishkat-ul-Masabih, Book II, Chapter xxv, Theft, Hadith No. 129. Also mentioned in Abu Daud and Nisai.
9. Mishkat-ul-Masabih, Book II, Section 11, 1210-Theft, Hadith No. 130. Also mentioned in Tirmizi, Abu Daud, Nisai, Ibn Majah.
10. Sahih Muslim, Kitab Al-Hudud, hadith No.4157
11. Sahih Muslim, Kitab Al-Hudud, hadith No.4185
12. Mishkat-ul-Masabih, Book II, Section 11, 1210-Theft, Hadith No. 127. Ibn Majah narrated like it from Abdulla-b-Sufwan and Darimi from Ibn 'Abbas.
13. Tabari, commenting on the Table:38
14. The Encyclopedia of Islam, 1934, under section 'SARIK'
15. For Hanafi'is and Zaidis the minimum amount is ten dirhams, but among the Malikis, Shafi'i's and Shi'i's is 1/4 dinar or 3 dirhams. Some reconcile the two figures by making it 1/4 of a dinar.
16. Razi, Attafsir al-Kabir, the Table:38
17. The Bible, Leviticus 6:1-5(NIV).
18. The Bible, Exodus 22:3,4.
19. The Bible, Exodus 22:1.
20. Deuteronomy 15:12-14 (NIV).

8.*

Caliphs*

(**Caliph***, **Rulers***, **Authorities***,
Governors*, **Leaders***, **Kings***, **Emperors***, **Monarchs***)

The First Four Caliphs

8.1

1st Caliph

Abu Bakr 632-634

(**Abu Bakr As Siddiq**)

- 1st Successor to Muhammad. He was chosen because he had been nominated to lead the prayers. Several wanted to become leaders:
 - Ansar
 - Quraysh tribe
 - Prophet's family, especially Ali (most were murdered)
- Quelled rebellion and restored unity of all Arabia after Muhammad's death. He prevented many tribes from breaking away from the new Islamic state during the Wars of Apostasy.
- Began to enforce the law of apostasy (mortad).
- Ordered the Qur'an to be collected. Zayd was appointed to do it.
- Secured the Religion.
- He defeated the Byzantine Army in 634, and Islam spread to Syria, Iraq and Yemen.

8.2

2nd Caliph

'Umar 634-644

(**'Umar ibn Abd al-Aziz**)

Chosed by Abu Bakr, father-in-law of Muhammad. Conqured

- Alexandria and Egypt (639),
- Palestine & Damascus in Syria (634),
- Iraq (636)
- Captured Jerusalem (636)
- Defeated the armies of both the Byzantine (Christian) at the Battle of Yarmuk, and defeated the Persian (Zoroastrian) empires (642).

- He authorized the collection of the suras of the Qur'an.
- He gave Jews and Christians the choice of converting to Islam or leaving Arabia. If they stayed they had to pay the "jizya" tax according the "Code, Ordinance or Pact of 'Umar"

• **The Pact of 'Umar**

- Christians and Jews (dhimmi) had to pay the a pool-tax (jizya) to the Muslim state as an expression of their submission to Muslim rule. (many documents say they should experience some kind of humiliation while making payment - for example, by being struck on the neck.) If they owned land, they also had to pay a land tax (kharaj). While paying, the dihimmi should be slapped in the face and pushed away so that he will consider that through this form of ransom he has escaped the sword.
- Christians were not allowed to criticise Islam, the Prophet, or the angels.
- Christians have no right to build new places of worship.
- Christians have no right to remodel a church in conquered lands.
- Christians were not allowed to be linked by marriage or concubinage to a Muslim woman.
- Christians were not allowed to raise a hand against a Muslim, even against an aggressor unjustly determined to kill them.
- Christians were not allowed to display the cross outside churches or hold public religious processions outside. Ringing of church bells was not allowed.
- Muslims could confiscate places of worship in towns taken by storm.
- Muslims could destroy every church in the conquered land.
- Christians were not allowed to go near mosques or to enter certain venerated towns, which would thereby be polluted.
- Christians could not manifest religion publicly nor convert anyone to it, nor could they prevent any of their kin from entering Islam if they wanted to.
- Christians "shall not display crosses or books in the roads or markets of Muslims."
- Christians had to practice their religion secretly and in silence.
- Christians had to live separated from Muslims, in special quarters of a town, the gates of which were closed every evening, or as in Yemen, outside the limits of towns inhabited by Muslims.

- Christians were forced to provide three days food and lodging to any Muslims who passed their way.
- Christians were forced to offer their seats when Muslims wanted to be seated.
- Christians had to bury their dead hastily and have different types of tombs from those of Muslims.
- Christians were not allowed to ride on saddles, wear swords or carry weapons of any kind.
- Christians were forbidden to ride on horses, and had to ride on mules or donkeys.
- Christians were not allowed to build their homes higher than the homes of Muslims.
- Christians had to make haste in the streets, always passing to the left (impure) side of a Muslim, who was advised to push them to the wall.
- Christians had to walk humbly with lowered eyes and accept insults without reply.
- Christians had to remain standing in a humble and respectful attitude in the presence of a Muslim.
- Christians were never to speak to Muslims except to reply.
- No-Muslims could not engage in military service, since this would involve them in jihad, holy war.
- The clothes of Christians and Jews should be different from the clothes worn by Muslims. Often they had to wear a badge to mark them out from Muslims, and sometimes they were required to shave their heads.
- Muslims are not allowed to emulate the dhimmis in their dress or behavior.
- Muslims are not allowed to attend dhimmi festivals of support them in any way which may give them any power over Muslims.
- Muslims are not allowed to lease his house or sell his land for the construction of a church, temple, liquor store, or anything that might benefit the dhimmi's faith.
- Muslims are not allowed to work for dhimmis in any job that might promote their faith, such as constructing a church.
- Muslims are not allowed to make any endowment to churches or temples.
- Muslims are not allowed to carry any vessel that contains wine, work in wine production, or transport pigs.
- Muslims are not allowed to address dhimmis with any title such as "my master" or "my lord".

• **Caliph Umar's Atrocities**

- The Caliph Umar used to tie them to a post and had lances thrust into their heats, and the Sultan Baybars II (1308-1309) made torture legal.
- Robert Spencer, The Myth of Islamic Tolerance, p. 14.

8.3

3rd. Caliph

'Uthman 644-656

Son-in-law of Muhammad (from the family of the Umayyads)
644,

- Uthman a Persian slave, murdered Umar the 2nd Caliph.
- A weak and selfish ruler, he was accused of granting favors to relatives of his own kin.
- Further expanded conquests west across North Africa and east across Persia.
- His leadership provoked rebellion and a Civil War in which he was murdered by Muslim opponents and his body left unburied. 30 A.H.
- Established the official text of the Qur'an and had the other texts burned 20 years after Muhammad's death. The canon of the Qur'an was established with four official copies. All other copies and fragments were burned.

Sahih Bukhari, VI, No. 510: "Uthman then ordered Zaid bin Thabit, 'Abdullah bin Az-Zubair, Sa'id bin Al-'As and 'Abdur Rahman bin Hari-bin Hisham **to rewrite the manuscripts of perfect copies...** They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. 'Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials whether written in fragmentary manuscripts or whole copies, be burnt."

P.D. Bramsen, One God One Message, p. 361.

8.4

4th Caliph

Ali 656-661

(Ali bin Abu Taleb)

- Uthman was Muhammad's cousin and son-in-law, married Fatimah Muhammad's daughter who gave him two sons before she died at age 28.
- Claimed to be the rightful first Imam.

- He was admired by Arabs for his generosity and eloquence and his ability as a soldier.
- He fought against the followers of 'A'isha, Muhammad's widow, at the Battle of Camel.
- He fought against Mu'awiya, the governor of Syria who proclaimed himself caliph.
- Beginning of the Shi'ite sect (party of Ali or shiat-u-'Ali).
- Murdered by Muslim opponents (a Kharijite zealot) who stabbed him with a dagger in 661 because of his appointing friends and relatives to positions of authority.
- Succeeded by Mu'awiya, the first of the Umayyad caliphs.
- Civil War continued with two major battles without a victor.
Followers of Ali = Shi'ites
Traditional Islam = Sunnis.

When **Mu'awiya** died in 680, the Shi'a tried to make Ali's younger son, **Husayn**, the new caliph.

These four caliphs were succeeded by the **Umayyad Dynasty** that ruled in Damascus. In 750 power passed over to the **Abbasids**, whose capital was Baghdad. The **Fatimids** had their own rival caliphate in Cairo from 909 to 1171.

STOP Manual, A-18

Don Richardson, Secrets of the Koran, p. 156.

Mecca	- 1	the first five years of Muhammad in Mecca	= 60 suras.
Mecca	- 2	from the 5 th > 10 th years at Mecca	= 17 suras.
Mecca	- 3	the last 3 years at Mecca	= 15 suras.
Medina	- 4	the first year of the migration to Medina	= 6 suras.
Medina	- 5	the 3 rd > 4 th years of the migration to Medina	= 3 suras.
Medina	- 6	the 5 th > 8 th years of the migration to Medina	= 9 suras.
Medina	- 7	the 9 th > 10 th years of the migration to Medina	= 4 suras.

Dr. Osman Keskioğlu, Nûzulünden İtibaren Kur'ân-ı Kerîm, pp. 124-125.

9.*

Comparisons*

(Comparison*, Contrasts*, Contrast*, Charts*,
Similarities*, Parallels*, Compare*, Compares*)

9.1

Comparing Prophecies About Christ and Muhammad**Old Testament Prophecies****Concerning The Christ**

<p>1. The Credentials of Christ in Prophecy</p> <p>Related to Christ's Birth:</p> <hr/> <p>1. Born of a woman: Genesis 3:15 Matthew 1:20 Galatians 4:4</p> <hr/> <p>2. Virgin birth: Isaiah 7:14 Matthew 1:18-25 Luke 1:26-35</p> <hr/> <p>3. Seed of Abraham: Genesis 22:18 Matthew 1:1 Galatians 3:16</p> <hr/> <p>4. Seed of Isaac: Genesis 22:12 Matthew 1:2</p>	<p>Luke 3:34</p> <hr/> <p>5. Seed of Jacob: Numbers 24:17 Matthew 1:2 Luke 3:33</p> <hr/> <p>6. From the tribe of Judah: Genesis 49:10 Micah 5:2 Matthew 1:2 Luke 3:33 Hebrews 7:14 Revelation 5:5</p> <hr/> <p>7. Seed of Jesse: Isaiah 11:1 Matthew 1:6 Luke 3:32</p> <hr/> <p>8. Seed of David: 2 Samuel 7:12 Psalms 132:11 Isaiah 9:6-7 Jeremiah 23:5 Matthew 1:1</p>
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Luke 2:4
 John 7:42
 Acts 2:30
 Romans 1:3
 2 Timothy 2:8

9.
 Born at Bethlehem:

Micah 5:2

Matthew 2:1-11
 Luke 2:4-7

10.
 Presents given:

Psalms 72:10
 Isaiah 60:6

Matthew 2:1 & 11

11.
 Herod kills infants:

Jeremiah 31:15

Matthew 2:16

12.
 Return from Egypt:

Hosea 11:1

Matthew 2:13-14 & 19

Related to Christ's Identity:

Psalms 102:25
 Isaiah 9:6-7
 Isaiah 41:4
 Isaiah 44:6
 Isaiah 48:12
 Micah 5:2

John 1:1-2

John 8:58
 John 17:5 & 24
 Colossians 1:17
 Hebrews 1:8-12
 Revelation 1:17 & 2:8
 Revelation 22:13

14.
 He will be called Lord

Psalms 110:1
 Jeremiah 23:6

Matthew 22:43-45
 Luke 2:11-12

15.
 His name will be Emmanuel:

Isaiah 7:14

Matthew 1:23
 Luke 7:16

16.
 He will be the Son of God:

Psalms 2:2,7 & 12
 2 Samuel 7:12-16
 1 Chronicles 17:11-14
 Psalms 45:6-7 & 11

Matthew 3:17
 Matthew 16:16
 Matthew 22:43-45
 Mark 9:7
 Luke 9:35
 Luke 22:70
 John 1:34 & 49
 Acts 13:30-33
 Hebrews 1:5 & 8-9
 Hebrews 5:5

17.
 He will be anointed by the
 Holy Spirit:

Isaiah 11:2
 Isaiah 42:1
 Isaiah 61:1-2
 Psalms 45:7

Matthew 3:16-17
 Matthew 12:17-21

Mark 1:10-11
 Luke 4:15-21 & 43
 John 1:37

 18.
 He will be a prophet:

Deuteronomy 18:18

Matthew 21:11
 Luke 7:16
 John 4:19
 John 6:14
 John 7:40
 Acts 3:22-26

 19.
 He will be a King:

Zechariah 6:11-13

John 1:49
 Revelation 19:16

 20.
 He will be a priest:

Psalms 110:4

Hebrews 7:15-22

 21.
 He will be a Judge:

Isaiah 33:22

John 5:30

 22.
 Anointed by the Holy Spirit:

Isaiah 11:2 & 4
 Isaiah 2:1
 Isaiah 61:1

Luke 4:1 & 14-21
 Matthew 3:16
 Acts 10:38

 23.
 His zeal for God:

Psalms 69:9

John 2:15-17

 24.

Chief corner stone:

Psalms 118:22

1 Peter 2:7

 25.

Light to the Jews:

Isaiah 42:6-7
 Isaiah 60:3

Matthew 4:14-16
 Acts 13:47-48
 Acts 26:22-23

 Concerning the Messiah's
 Mission:

 26.

His forerunner:

Isaiah 40:3
 Malachi 3:1

Matthew 3:1-2
 Matthew 3:3
 Matthew 11:10
 Mark 1:1-9
 John 1:23

 27.
 His mission to begin in
 Galilee:

Isaiah 9:1

Matthew 4:12-17

 28.

His miracles:

Isaiah 32:3-4
 Isaiah 35:5-6
 Isaiah 61:1

Matthew 9:35
 Luke 7:18-23

Acts 2:22

29.

His use of parables:

Psalms 78:2

Matthew 13:34-35

Luke 8:10

30.

Entrance into the temple:

Malachi 3:1

Matthew 21:12-13

Mark 11:15

Luke 19:45

John 2:13-16

31.

Entering Jerusalem on a
donkey:

Zechariah 9:9

Matthew 21:6-11

Luke 19:35-37

John 12:12-16

**Regarding the Messiah's
Suffering and Death:**

32.

It will come 483 years after
the command goes forth:

Daniel 9:25-26

Nehemiah 2:1-20

(Christ was killed on the 10th
of Nisan, AD 33)

33.

Betrayal by his friends:

Psalms 41:9

Psalms 55:12-14

Matthew 10:4

Matthew 26:14-16 & 49-50

Luke 22:19-23

John 13:21

34.

Sold for 30 pieces of silver:

Zechariah 11:12-13

Matthew 26:15

Matthew 27:3-10

35.

Money thrown into the temple:

Zechariah 11:3

Matthew 27:5

36.

A field bought with the blood
money:

Zechariah 11:13

Matthew 27:7

37.

His disciples forsake him:

Zechariah 13:7

Matthew 26:31

Mark 14:27 & 50

38.

Accused by false witnesses:

Psalms 27:12

Psalms 35:11

Matthew 26:59-61

39.

When accused, he opened not
his mouth:

Isaiah 53:7

Matthew 27:12-14

Luke 23:8-10

1 Peter 2:21-23

40.

Spit upon and smitten:

Isaiah 50:6
Micah 5:1

Matthew 26:67
Matthew 27:12 & 30
Mark 14:65
Luke 22:63

41.

Wounded and bruised:

Isaiah 53:5
Zechariah 13:6

Matthew 27:26
Acts 26:22-23

42.

Made mockery of:

Psalms 22:6-8
Psalms 109:25

Matthew 27:31 & 39-44
Luke 23:11 & 35

43.

He was despised:

Isaiah 53:3

Matthew 27:30-31

44.

He was put down:

Psalms 69:9
Romans 15:3

45.

People wagged their heads:

Psalms 109:25

Matthew 27:39

46.

People starred at him:

Matthew 22:17
Luke 23:35

47.

Tried and sentenced:

Isaiah 53:8

Matthew 27:1-2
Luke 23:1-25
Acts 8:32-33

48.

Falls under the cross:

Psalms 109:24-25

Matthew 27:31-32
Luke 23:26
John 19:17

49.

Died as a sacrifice for sin:

Isaiah 53:5, 6, 8, 10, 11 & 12

Matthew 27:26
John 1:29
John 11:49-52
Acts 10:43
Acts 13:38-39
1 Peter 2:24-25

50.

He was crucified:

Psalms 22:14-17

Matthew 27:31
Mark 15:20 & 25

51.

His hands and feet were pierced:

Psalms 22:16
Zechariah 12:10

Luke 23:33
John 20:25-27

52.

Crucified with thieves:

Isaiah 53:12

Matthew 27:38
Mark 15:27-28
Luke 22:37

-
- 53.
- Prays for his enemies:
- Isaiah 53:12
- Matthew 27:38
Mark 15:27-28
Luke 23:32-34
-
- 54.
- Rejected by his own people:
- Isaiah 53:1 & 3
- Matthew 21:42-43
Luke 20:17
John 1:11
John 7:5 & 48
John 19:14-15
Acts 4:11 & 25-28
-
- 55.
- Friends stay far away from him:
- Psalms 38:11
- Matthew 27:55-56
Mark 15:40
Luke 23:49
-
- 56.
- The Shepherd is smitten,
the sheep are scattered:
- Zechariah 13:7
- Matthew 26:31
Mark 14:27
-
- 57.
- Hated without a reason:
- Psalms 69:4
Isaiah 49:7
- John 10:31-32
John 15:25
-
- 58.
- Gambling for his robe:
- Psalms 22:18
-
- Matthew 27:35
John 19:23-24
-
- 59.
- When thirsty, vinegar and gall are given:
- Psalms 22:15
Psalms 69:21
-
- Matthew 27:34
John 19:28-30
-
- 60.
- His cry at being forsaken:
- Psalms 22:1
-
- Matthew 27:46
-
- 61.
- His giving up of the spirit:
- Psalms 31:5
- Luke 23:46
-
- 62.
- Bones are not broken:
- Exodus 12:46
Psalms 34:20
-
- John 19:31-36
-
- 63.
- His heart is broken:
- Psalms 22:14
-
- John 19:34
-
- 64.
- Side pierced with a spear:
- Zechariah 12:10
- John 19:34
-
- 65.
- Darkness covers the land:
- Amos 8:9

Matthew 27:45

66.

Buried in a rich man's grave:

Isaiah 53:9

Matthew 27:57-60

67.

Body does not decay:

Psalms 16:8-10

Acts 2:27 & 31

Revelation 1:18

**Concerning Christ's
Resurrection, Ascension and
Second Coming:**

68.

His resurrection from the
dead:

Psalms 16:8-11

Psalms 30:3

Psalms 41:10

Isaiah 53:10

Matthew 28:1-10

Mark 16:6

Luke 24:1-53

John 20:1-31

Acts 2:23-32

1 Corinthians 15:3-4 & 12-20

69.

His ascension:

Psalms 68:18

Luke 24:50-51

Acts 1:9

70.

Seated at God's right hand:

Psalms 110:1

Isaiah 52:13

Mark 16:19

Luke 24:50-51

Acts 1:9

Acts 2:33-36

Hebrews 1:3 & 13

Ephesians 1:20

Philippians 2:9-11

71.

A stumbling stone to the Jews:

Psalms 118:22

Isaiah 8:14

Romans 9:30-33

1 Peter 2:7

72.

Light and salvation to the
nations

Isaiah 49:6

Acts 13:47-49

Acts 26:23

73.

Makes peace between God and
men:

Isaiah 57:19

Ephesians 2:17-18

74.

The head cornerstone of the
church:

Isaiah 28:16

Psalms 118:22

Ephesians 2:20

1 Peter 2:5-7

75.

He will judge the world:

Zechariah 12:10

Zechariah 14:3-4

Revelation 1:7

Revelation 19:11-21

76.

He sets up the Kingdom of God:
 Psalms 2:1-12
 Daniel 7:13-14

Matthew 25:31
 Revelation 1:7
 Revelation 20:4

9.2 Biblical Stories in the Qur'an

I. THE CREATION OF THE WORLD

1. **Creation of the world in six days:** al-A`raf 7:54, Yunis 10:3, Hud 11:7, al-Furqan 25:59, al-Sajda 32:4
2. **A Babylonian creation myth:** al-Anbiya' 21:30
3. **The constitution of the world:** al-Ra`d 13:3-4, al-Hijr 15:19, al-Nahl 16:14-16, al-Naml 27:60, al-Rahman 55:10-12, Nuh 71:19-20, al-Mursalat 77:27, al-Naba' 78:6-8, al-Nazi`at 79:30-33
4. **Creation of heaven:** al-Bakara 2:29, al-Mu'minun 23:17, al-Mu'minun 23:86, Fussilat 41:11-12, al-Talaq 65:12
5. **The lights of heaven and their purpose:** al-An`am 6:96-97, Yunis 10:5, Nuh 71:16
6. **Day and night:** al-An`am 6:96, al-Isra' 17:12, al-Furqan 25:47, al-Qasas 28:73
7. **The months:** al-Tawba 9:36
8. **Allah made the earth subservient to man:** al-Hajj 22:65, Luqman 31:20, al-Jathiya 45:12
9. **Completion of creation:** Hud 11:7, Qaf 50:15,38, al-Ahqaf 46:33
10. **The divine throne:** Yunis 10:3, al-Ra`d 13:2, Ta Ha 20:5-6, al-Sajda 32:4-5, al-Ma`arij 70:3-4

II. ADAM

Main passages: al-Bakara 2:30-37, al-Maida 5:27-32, al-A`raf 7:11-27, al-Hijr 15:28-43, al-Isra' 17:61-65, Ta Ha 20:115-123, Sad 38:71-84

1. **What material Adam was created from:** Dust: Al Imran 3:59, Earth: Hud 11:61, al-Kahf 18:37, al-Hajj 22:5, al-Rum 30:19, al-Fatir 35:11, Ghafir 40:67, Loam: al-Mu'minun 23:12, Nothing: Maryam 19:67, Water: al-Hajj 22:5, al-Mu'minun 23:13-14, al-Furqan 25:54, Ghafir 40:67, Nuh 71:14, al-Qiyama 75:37-38, al-'Alaq 96:2
2. **The formation of the first human being:** al-A`raf 7:11, al-Hijr 15:29, al-Sajda 32:9, Sad 38:72, Ghafir 40:67, al-Taghabun 64:3, al-Infitar 82:7-8
3. **The original glorious appearance of Adam:** al-Tin 95:4-6
4. **Adam's choice:** Al Imran 3:33
5. **Adam names everything:** al-Bakara 2:30-33
6. **Worship of Adam. Satan's Fall:** al-Bakara 2:34, al-A`raf 7:11, al-Hijr 15:28-38, al-Isra' 17:61, al-Kahf 18:50, Ta Ha 20:116, Sad 38:71-82
7. **Satan's profession:** al-Nisa 4:118-119, al-A`raf 7:16-17, Ibrahim 14:22, al-Hijr 15:39-43, al-Isra' 17:62-65, Ya Sin 36:60-62, Sad 38:83-84

8. **The creation of Eve:** al-Nisa 4:1, al-A`raf 7:189, al-Rum 30:21, al-Zumar 39:6, al-Shura 42:11
9. **Allah gives Adam the interdiction:** al-Bakara 2:35, al-A`raf 7:19
10. **The constitution of the prohibited tree:** al-Mu'minun 23:20, al-Nur 24:35, al-Tin 95:1-2
11. **Allah's covenant with Adam:** Ta Ha 20:115
12. **Allah exhorts Adam:** Ta Ha 20:116-119
13. **Seduction by Satan:** al-A`raf 7:20-21,27, Ta Ha 20:120
14. **The fall of man:** al-A`raf 7:22-23, Ta Ha 20:121
15. **Expulsion from Paradise:** al-Bakara 2:36, al-A`raf 7:24, Ta Ha 20:123
16. **The curse:** al-Bakara 2:36, al-A`raf 7:24-25, Ta Ha 20:55, 22:66
17. **Adam's repentance and restitution:** al-Bakara 2:37, al-A`raf 7:23, Ta Ha 20:122
18. **Eve's pregnancy. The fall of the first human beings:** al-A`raf 7:189-190

II. THE SONS OF ADAM

1. **The sacrifice:** al-Ma'ida 5:27
2. **The conversation:** al-Ma'ida 5:27-29
3. **The fratricide:** al-Ma'ida 5:30
4. **Cain's repentance:** al-Ma'ida 5:31
5. **The doctrine:** al-Ma'ida 5:32

IV. NOAH

Main passages: al-A`raf 7:59-64, Yunis 10:71-73, Hud 11:25-48, al-Mu'minun 23:23-28, al-Shu`ara' 26:106-118, Nuh 71:2-28

1. **Allah commands Noah to build the ark:** Hud 11:36-37, al-Mu'minun 23:27-28
2. **Noah admonishes the people:** al-A`raf 7:59,61-63, al-Tawba 9:70, Yunis 10:71-72, Hud 11:25-26,28-31,33-34, al-Mu'minun 23:23, al-Shu`ara' 26:106-110,112-115, Nuh 71:2-4
3. **The people despise and mock Noah:** al-A`raf 7:60,64, Yunis 10:73, Hud 11:27,32,38-39, al-Mu'minun 23:24-25, al-Shu`ara' 26:111,116, al-Qamar 54:9
4. **Noah's prayer:** al-Shu`ara' 26:117-118, Nuh 71:5-20
5. **Summoning the people to keep to the ancient gods:** Nuh 71:21-23
6. **Noah's demand that sinful humanity be punished:** al-Anbiya' 21:76, al-Saffat 37:75, Nuh 71:26-28
7. **Allah's command:** Hud 11:40, al-Mu'minun 23:28
8. **The flood:** al-An`am 6:6, Hud 11:40, al-Mu'minun 23:27, al-Qamar 54:11-12
9. **The ark:** al-Qamar 54:13-14, al-Haqqqa 69:11-12
10. **The call to enter the ark:** Hud 11:41
11. **Noah's son:** Hud 11:42-43,45-47
12. **The voyage:** Hud 11:42, Ya Sin 36:41, al-Qamar 54:14
13. **Destruction of sinful mankind:** al-A`raf 7:64, Yunis 10:73, al-Anbiya' 21:77, al-Shu`ara' 26:120
14. **Allah puts an end to the water:** Hud 11:44
15. **The water decreases and the ark comes to a stop:** Hud 11:44
16. **Noah leaves the ark:** Hud 11:48, al-Naml 27:78-79

17. **The disbelief of Noah's wife:** al-Tahrim 66:10
18. **Noah's age:** al-'Ankabut 29:14
19. **Noah's offspring:** al-An'am 6:6, al-Saffat 37:77

V. THE TOWER OF BABEL

Allusion to the tower of Babel: Ghafir 40:36-37

VI. ABRAHAM

Main passages: al-Bakara 2:124-136, al-An'am 6:74-81, Hud 11:69-81, al-Hijr 15:51-74, Maryam 19:41-58, al-Anbiya' 21:51-72, al-Shu'ara' 26:69-93, 160-171, al-Naml 27:54-57, al-'Ankabut 29:16-35, al-Saffat 37:83-113

1. **Abraham recognises Allah:** al-An'am 6:76-79, al-Saffat 37:83-93, Fussilat 41:37
2. **The call of Abraham:** al-Bakara 2:124, al-Ahzab 33:7, al-Hadid 57:26
3. **Abraham's dispute with his father:** al-An'am 6:74, Maryam 19:42-48, al-Anbiya' 21:52-57, al-Zukhruf 43:26-27
4. **Abraham's dispute with his compatriots:** al-An'am 6:80-81, al-Tawba 9:70, Maryam 19:42-47, al-Anbiya' 21:59-67, al-Hajj 22:44, al-Shu'ara' 26:69-93, al-'Ankabut 29:16-19, 24-25, al-Saffat 37:84-96, al-Zukhruf 43:26-28, al-Mumtahana 60:4
5. **Abraham destroys the idols of his father:** al-Anbiya' 21:58
6. **The people are indignant because Abraham has destroyed the idols:** al-Anbiya' 21:59-67, al-Saffat 37:97
7. **Abraham's dispute with Nimrod:** al-Bakara 2:268, Ibrahim 14:15, Qaf 50:24
8. **Abraham is saved from the fire:** al-Anbiya' 21:68-70, al-Saffat 37:97-98
9. **Abraham prays for his father:** al-Tawba 9:114, Maryam 19:47, al-Shu'ara' 26:86-87, al-Mumtahana 60:4
10. **Abraham renounces his father:** al-Tawba 9:114, Maryam 19:48
11. **Lot believes Abraham:** al-'Ankabut 29:26
12. **The angels visit Abraham:** Hud 11:69-73, al-Hijr 15:51-60, al-'Ankabut 29:30-31, al-Dhariyat 51:24-34
13. **Abraham's intercession for the sinful cities:** Hud 11:74-75, al-'Ankabut 29:31-32
14. **Lot's dispute with his contemporaries:** al-Shu'ara' 26:160-169, al-'Ankabut 29:28-29, Sad 38:13, Qaf 50:13, al-Qamar 54:33, 36
15. **The messengers come to Lot:** Hud 11:69-73, al-Hijr 15:51-64, al-Dhariyat 51:24-34
16. **The wickedness of the people of Sodom:** Hud 11:77-79, al-Hijr 15:67-72, al-Naml 27:54-56
17. **The message of the angels:** Hud 11:80-81, al-Hijr 15:65-66, al-'Ankabut 29:33-34
18. **Destruction of the city of the sinners:** Hud 11:82, al-Hijr 15:66, 73-74, al-Anbiya' 21:70, al-Shu'ara' 26:172-173, al-Naml 27:58, al-'Ankabut 29:35, al-Saffat 37:136, al-Dhariyat 51:37, al-Qamar 54:34, 37-38
19. **Lot's wife:** Hud 11:81, al-Hijr 15:60, al-Shu'ara' 26:171, al-Naml 27:57, al-Saffat 37:135, al-Tahrim 66:10
20. **Abraham summoned to become Muslim:** al-Bakara 2:131

21. **Abraham founds the Kaaba:** al-Bakara 2:127-129, Al Imran 3:96, al-Hajj 22:26-29
22. **Abraham wants to see how Allah revives the dead:** al-Bakara 2:260
23. **Abraham's request for his son:** al-Saffat 37:100
24. **Abraham sacrifices his son:** al-Saffat 37:102-113
25. **Allah shows Abraham the kingdom of the heavens and of earth:** al-An`am 6:75
26. **Abraham's prayer:** al-Bakara 2:126, Ibrahim 14:35-40
27. **Abraham's intercession for the land:** al-Bakara 2:126
28. **Abraham's descendants:** al-Bakara 2:133, al-An`am 6:84, Hud 11:71, Yusuf 12:6,38, Maryam 19:49-50,58, al-Anbiya' 21:71-72, al-'Ankabut 29:27, al-Saffat 37:112-113, Sad 38:45-48
29. **Ishmael:** al-Bakara 2:125,133,136, Al Imran 3:84, al-Nisa 4:163, al-An`am 6:86, Ibrahim 14:39, Maryam 19:54, al-Anbiya' 21:85, Sad 38:48
30. **Abraham admonishes his children:** al-Bakara 2:132
31. **The religion of Abraham:** al-Bakara 2:130, Al Imran 3:33,65-67, al-Nisa 4:125,163, al-An`am 6:161, al-Nahl 16:120-123, Maryam 19:41, al-Anbiya' 21:51, al-Hajj 22:78, al-Shura 42:13, al-Najm 53:37
32. **"Books" of Abraham and of Ishmael:** al-A'la 87:19, Maryam 19:42,55

VII. JOSEPH

Main passage: [Yusuf 12:4-103](#)

1. **The descendants of Abraham:** al-Saffat 37:113
2. **Allusion to the interdiction not to eat the tendon at the socket of the hip:** Al Imran 3:93, cf. Gen 32:32
3. **Joseph's dream:** Yusuf 12:4-6
4. **The hatred of the brothers:** Yusuf 12:8-9
5. **The plan:** Yusuf 12:10
6. **The trick:** Yusuf 12:11-14
7. **Allah comforts Joseph:** Yusuf 12:15
8. **The brothers bring Joseph's garment to their father:** Yusuf 12:16-18
9. **The caravan finds Joseph:** Yusuf 12:19
10. **Joseph is sold:** Yusuf 12:20
11. **Joseph with Potiphar:** Yusuf 12:21-22
12. **Potiphar's wife seduces Joseph:** Yusuf 12:23-24
13. **Joseph is steadfast:** Yusuf 12:25
14. **The evidence for Joseph's guilt or innocence:** Yusuf 12:26-27
15. **Potiphar justifies Joseph:** Yusuf 12:28-29
16. **The women mock Potiphar's wife:** Yusuf 12:30
17. **The justification of Potiphar's wife and her threat:** Yusuf 12:31-32
18. **Joseph asks Allah for strength:** Yusuf 12:33-34
19. **Joseph is taken to jail:** Yusuf 12:35
20. **Joseph interprets dreams in jail:** Yusuf 12:36-41
21. **Joseph's request:** Yusuf 12:42
22. **Pharaoh's dream:** Yusuf 12:43
23. **The wise men cannot interpret the dream:** Yusuf 12:44

24. **The chief butler remembers Joseph:** Yusuf 12:45
25. **Joseph hears the dream of the king and interprets it:** Yusuf 12:46-49, al-A`raf 7:130
26. **The king summons Joseph to himself:** Yusuf 12:50,54
27. **The king inquires about the events in Potiphar's house:** Yusuf 12:50-53
28. **Joseph before Pharaoh:** Yusuf 12:54-56
29. **Joseph's brothers come to him, but do not recognise him:** Yusuf 12:58
30. **Joseph wants to see his brother:** Yusuf 12:59-60
31. **The brothers agree:** Yusuf 12:61
32. **Joseph lets the money be put back into the bags:** Yusuf 12:62
33. **The brothers ask their father to send Benjamin with them:** Yusuf 12:63-64
34. **The brothers find the money:** Yusuf 12:65
35. **The brothers guarantee for Benjamin:** Yusuf 12:66
36. **The father gives instructions:** Yusuf 12:67
37. **The brothers with Joseph:** Yusuf 12:68-69
38. **What happened to Joseph's cup:** Yusuf 12:70-77
39. **The brothers intercede for Benjamin:** Yusuf 12:78-79
40. **The brothers hold council:** Yusuf 12:80-83
41. **Jacob's mourning:** Yusuf 12:84-87
42. **The brothers come back to Joseph:** Yusuf 12:88
43. **Joseph reveals his identity:** Yusuf 12:89-93
44. **Jacob hears about Joseph:** Yusuf 12:94-97
45. **The brothers ask their father's forgiveness:** Yusuf 12:98-99
46. **Joseph honours his parents and thanks Allah:** Yusuf 12:100-102
47. **Jacob addresses his sons:** al-Bakara 2:133
48. **Muhammad and the story about Joseph:** Yusuf 12:103

VIII. MOSES

Main passages: al-A`raf 7:103-166, Yunis 10:76-92, Hud 11:96-99, al-Isra' 17:101-104, Ta Ha 20:9-97, al-Shu`ara' 26:10-40,46-66, al-Naml 27:7-14, al-Qasas 28:7-45,76-82, Ghafir 40:25-46, al-Zukhruf 43:46-56, al-Dukhan 44:17-33

1. **The Egyptians believe that there will be no messenger from God after Joseph:** Ghafir 40:34
2. **Pharaoh kills the Jewish boys:** al-Bakara 2:49, al-A`raf 7:127,141, Ibrahim 14:6, al-Qasas 28:4, Ghafir 40:25
3. **The fear of Moses' mother:** al-Qasas 28:10
4. **Moses' mother puts him into the box:** al-Qasas 28:7, Ta Ha 20:38-39
5. **Miriam, Aaron's sister:** Maryam 19:28
6. **Moses' sister is to look after the little box:** al-Qasas 28:11
7. **Moses' sister offers the mother of Moses as a nurse:** Ta Ha 20:40, al-Qasas 28:12
8. **Moses is returned to his mother:** al-Qasas 28:13, Ta Ha 20:40
9. **Pharaoh's wife supports Moses:** al-Qasas 28:9
10. **Pharaoh, the enemy of Moses, has to bring him up:** al-Qasas 28:8, Ta Ha 20:39, al-Shu`ara' 26:18
11. **Moses grows up:** al-Qasas 28:14

12. **Moses kills one of his enemies and the consequences of this act:** Ta Ha 20:40, al-Shu`ara' 26:21, al-Qasas 28:33,15-19
13. **People are out to kill Moses:** al-Qasas 28:20-21, Ghafir 40:26-27
14. **Moses in Midian:** Ta Ha 20:40, al-Qasas 28:22-28
15. **Midian and Shu`aib:** al-A`raf 7:85-93, al-Tawba 9:70, Hud 11:84-95, al-Hijr 15:78-79, al-Hajj 22:43, al-Shu`ara' 26:176-189, al-Qasas 28:45, al-'Ankabut 29:36-37, Sad 38:13, Qaf 50:14
16. **Moses and his shepherd's staff:** Ta Ha 20:17-18
17. **The burning bush:** Ta Ha 20:9-10, al-Naml 27:7-8, al-Qasas 28:29-30
18. **The calling of Moses:** Ibrahim 14:5, Ta Ha 20:11-16,25-36,42-46, al-Shu`ara' 26:10-17, al-Naml 27:7-12, al-Qasas 28:30-35, al-Nazi`at 79:15-19
19. **Allah gives Moses the signs that he is to perform before Pharaoh:** Ta Ha 20:17-24, al-Naml 27:10-12, al-Qasas 28:31-32, al-Nazi`at 79:20
20. **Moses asks that his tongue be loosened:** Ta Ha 20:25-28
21. **Aaron as the substitute of Moses:** al-A`raf 7:142, Maryam 19:53, Ta Ha 20:29-36, al-Furqan 25:35, al-Shu`ara' 26:12-14, al-Qasas 28:34-35
22. **The mission regarding Pharaoh:** Ta Ha 20:47-48, al-Furqan 25:36, al-Shu`ara' 26:16-17
23. **Moses and Aaron are afraid to go to Pharaoh:** Ta Ha 20:45-46, al-Shu`ara' 26:12-15, al-Qasas 28:33-35
24. **Pharaoh's position and character:** Yunis 10:83, Hud 11:97-99, al-Qasas 28:4,8,38, Ghafir 40:36-37, al-Dhariyat 51:40, al-Haqqa 69:9
25. **Moses before Pharaoh. The magicians:** al-A`raf 7:103-126, Enfal 8:54, Yunis 10:76-82, Hud 11:99, al-Isra' 17:101-102, Ta Ha 20:56-59,66-71, al-Mu'minun 23:47-48, al-Naml 27:13-14, al-Zukhruf 43:46-48, al-Dhariyat 51:38-39, al-Haqqa 69:9, al-Muzammil 73:16
26. **The magicians turn away from Pharaoh:** al-A`raf 7:118-126, Ta Ha 20:70-72, al-Shu`ara' 26:45-51, al-Zukhruf 43:48-51
27. **The people of Pharaoh declare the signs to be lies:** Al Imran 3:11, al-Isra' 17:101, al-Naml 27:13-14, al-Qasas 28:36-37, Ghafir 40:23-24, Qaf 50:13, al-Qamar 54:41-42
28. **Pharaoh inquires about God and declares himself as such:** Ta Ha 20:49-56, al-Shu`ara' 26:23-31, al-Qasas 28:38, al-Zukhruf 43:51-55, al-Nazi`at 79:24
29. **Pharaoh reproaches Moses for his ingratitude. Moses' response:** al-Shu`ara' 26:18-22
30. **Pharaoh wants to subdue the people of Moses:** al-A`raf 7:127
31. **The stubbornness of the Egyptians:** al-A`raf 7:134-135, Hud 11:97, al-Mu'minun 23:45-48, al-Qasas 28:36
32. **Only one tribe believes in Moses:** al-A`raf 7:159, Yunis 10:83
33. **Pharaoh holds a secret council against Moses:** Ta Ha 20:60-65, al-Shu`ara' 26:34-40
34. **An unknown believer wants to save Moses:** Ghafir 40:28-35,38-46, al-Dukhan 44:17-22
35. **Moses' prayer:** Yunis 10:88-89, al-Dukhan 44:22-24
36. **The plagues:** al-A`raf 7:133-134, al-Isra' 17:101
37. **The faith of Pharaoh's wife:** al-Tahrim 66:11
38. **Pharaoh, the man of the poles, wants his minister Haman to build him a tower:** al-Qasas 28:6,8,38, al-'Ankabut 29:39, Sad 38:12, Ghafir 40:24,36-37, al-Fajr 89:10
39. **Moses admonishes the people to remain steadfast, but the people reproach him:** al-A`raf 7:128-129, Yunis 10:84-87
40. **The people of Moses are to build themselves a Qibla in Egypt:** Yunis 10:87

41. **The people of Moses are to go out of Egypt:** al-Bakara 2:50, al-Isra' 17:103, Ta Ha 20:77-78, al-Shu`ara' 26:52, al-Dukhan 44:22-24
42. **The Egyptian land and the people of Moses:** al-Shu`ara' 26:57-58, al-Qasas 28:6, al-Dukhan 44:25-26
43. **The destruction of the buildings of Pharaoh:** al-A`raf 7:137, on Pharaoh's buildings cf. al-Qasas 28:38, Sad 38:12, Ghafir 40:36-37, al-Fajr 89:10
44. **Pharaoh assembles his people against the people of Moses:** al-Shu`ara' 26:53-56
45. **The timidity of the people of Moses:** al-Shu`ara' 26:61-62
46. **The passage through the sea:** al-Bakara 2:50, al-A`raf 7:138, Yunis 10:90, Ta Ha 20:77, al-Shu`ara' 26:63-66, al-Dukhan 44:30-31
47. **The destruction of the Egyptians in the sea:** al-Bakara 2:50, al-A`raf 7:136, Enfal 8:54, al-Isra' 17:103, Ta Ha 20:78, al-Shu`ara' 26:66, al-Qasas 28:40, al-'Ankabut 29:39, al-Zukhruf 43:55-56, al-Dhariyat 51:40, al-Buruj 85:17-18
48. **Pharaoh alone is saved:** Yunis 10:90-92
49. **Pharaoh's punishment in the hereafter:** Hud 11:98-99, al-Qasas 28:41-42, Ghafir 40:45-46, al-Nazi`at 79:25
50. **The people demand a change in food:** al-Bakara 2:61
51. **Moses strikes water out of a rock:** al-Bakara 2:60, al-A`raf 7:160
52. **The people receive shadow from clouds as well as Manna and Quail to eat:** al-Bakara 2:57, al-A`raf 7:160, Ta Ha 20:80-81
53. **Allah's covenant with the children of Israel:** al-Bakara 2:40,83-84, al-Nisa 4:154, al-Ma`ida 5:70, al-A`raf 7:169
54. **Moses and the Scriptures:** al-Bakara 2:87,146-147,213, Al Imran 3:3,23, al-Nisa 4:47,136, al-Ma`ida 5:46, Hud 11:110, al-Isra' 17:2, al-Mu'minun 23:49, al-Furqan 25:35, al-Sajda 32:23, al-Saffat 37:117, Ghafir 40:53, Fussilat 41:45, al-Ahqaf 46:12
55. **The people desire to see Allah:** al-Bakara 2:55-56
56. **How Allah speaks with Moses:** al-Nisa 4:164, Maryam 19:52, al-Shura 42:51-53
57. **The Jews speak equivocally:** al-Bakara 2:93, al-Nisa 4:46-47
58. **Allah threatens by lifting the mountain:** al-Bakara 2:63,93, al-A`raf 7:171
59. **Allah takes the descendants of Israel as witnesses:** al-A`raf 7:172
60. **The Ten Commandments:** al-Bakara 2:40-46,83,177, al-An`am 6:151-152, al-Isra' 17:22-37, al-Mu'minun 23:1-11, al-Furqan 25:63-74, al-Ahqaf 46:10-12
61. **Moses and the 40 days of the conclusion of the covenant:** al-Bakara 2:51, al-A`raf 7:142,145, Maryam 19:52, al-Qasas 28:44
62. **Allah an only God:** al-Bakara 2:163,255, al-Nisa 4:48,116,171, al-Ma`ida 5:116-117, al-An`am 6:102, al-Nahl 16:51, al-Nur 24:55, al-Ikhlas 112:1-4
63. **Torah prescriptions in the Qur'an:** (a) The commandment regarding the Sabbath: al-Nisa 4:154, al-A`raf 7:163,166, al-Nahl 16:124 (b) The special commandment on respecting parents: al-'Ankabut 29:8, al-Ahqaf 46:15-18 (c) The law on retribution: al-Bakara 2:178, al-Ma`ida 5:45 (d) Laws regarding food: Al Imran 3:93, al-Nisa 4:160, al-Ma`ida 5:5 (e) The interdiction of usury: al-Nisa 4:161
64. **The law to spare man's life:** al-Ma`ida 5:32
65. **Scripture prophecy:** al-Isra' 17:4,104
66. **The golden calf:** al-Bakara 2:53-54,92, al-Nisa 4:153, al-A`raf 7:148-150, Ta Ha 20:83-85,87
67. **Aaron warns with no success:** Ta Ha 20:90-91
68. **Moses returns to the people:** Ta Ha 20:86

69. Moses rebukes the people regarding the sin of the calf: al-Bakara 2:54, al-A`raf 7:151, Ta Ha 20:86
70. Moses' anger about Aaron: Ta Ha 20:92-94, al-A`raf 7:152
71. Moses curses Samiri: Ta Ha 20:95-97
72. Moses lets them drink the calf: al-Bakara 2:93
73. Allah forgives the sin of the calf: al-Bakara 2:54
74. Moses receives the tablets anew: al-A`raf 7:154
75. Israel imitates an idolatrous people: al-A`raf 7:138-140
76. Moses chooses seventy men: al-A`raf 7:155-156
77. Allah's response: al-A`raf 7:156-157
78. The sin of the people upon entering the city: al-Bakara 2:58-59, al-A`raf 7:161-162
79. The people is to enter the Holy Land: al-Ma'ida 5:21
80. The people refuse. The warning of Joshua and Caleb: al-Ma'ida 5:22-24
81. The punishment of the desert wanderers: al-Ma'ida 5:26
82. The Sabbath transgressors: al-A`raf 7:163-166
83. "The dwelling of truthfulness": Yunis 10:93
84. Moses desires to see Allah: al-A`raf 7:143-144, cf. al-Bakara 2:55-57
85. Qarun's riches and rebellion: al-Qasas 28:76, al-'Ankabut 29:39
86. Qarun's people warn him: al-Qasas 28:76-77
87. Qarun's response: al-Qasas 28:78
88. Qarun's high spirits: al-Qasas 28:79-80
89. Qarun's fall: al-Qasas 28:81, cf. al-'Ankabut 29:40
90. The recognition of the others: al-Qasas 28:82
91. Allah justifies Moses: al-Ahzab 33:69
92. The sacrifice of the yellow cow: al-Bakara 2:67-70
93. How to expiate with the yellow cow: al-Bakara 2:71-72
94. "The hearts of the people": al-Bakara 2:73
95. The twelve leaders: al-Ma'ida 5:12-13, cf. al-Sajda 32:24
96. The heritage of the children of Israel: al-A`raf 7:137, cf. al-Ma'ida 5:21, al-Qasas 28:5
97. The choice of the children of Israel: al-Bakara 2:47,122, al-Ma'ida 5:18, al-A`raf 7:137, al-Dukhan 44:32-33, al-Jathiya 45:16
98. Moses exhorts his people in a speech: al-Ma'ida 5:20, Ibrahim 14:6-8
99. The tribes: al-A`raf 7:160
100. "The Suhuf of Moses": Ta Ha 20:133, al-Najm 53:36, al-A`la 87:18-19
101. Moses in the line of the messengers of God: al-Bakara 2:136, al-An'am 6:84-86, Maryam 19:51-52

IX. SAUL

Main passage: al-Bakara 2:246-251

1. Messengers after Moses: al-Bakara 2:87
2. After the death of Moses Israel wants a king: al-Bakara 2:246
3. Objection of the prophet: al-Bakara 2:246
4. The refusal to fight: al-Bakara 2:246
5. Talut = Saul(?) is to become king: al-Bakara 2:247

6. **The children of Israel do not want to accept him as king:** al-Bakara 2:247
7. **Talut's chosenness:** al-Bakara 2:247
8. **The signs of Talut's kingship:** al-Bakara 2:248
9. **The trial at the brook:** al-Bakara 2:249
10. **Before the fight:** al-Bakara 2:249
11. **Prayer before the fight:** al-Bakara 2:250
12. **The victory:** al-Bakara 2:251

X. DAVID AND SOLOMON

Main passages: al-Anbiya' 21:79-82, al-Naml 27:15-45, Saba' 34:10-19, Sad 38:20-39

1. **David is admonished:** Sad 38:26-29
2. **Allah gives David the kingdom and wisdom:** al-Bakara 2:251, Sad 38:20, cf. al-Anbiya' 21:78, al-Naml 27:15
3. **David's power of discernment:** Sad 38:26, cf. Sad 38:20
4. **David and Solomon pass judgements:** al-Anbiya' 21:78
5. **David and the two disputants:** Sad 38:21-25
6. **David thanks Allah for his preference:** al-An'am 6:84, al-Naml 27:15
7. **David the author of the Psalms:** al-Nisa 4:163, al-Isra' 17:55
8. **The mountains are subservient to David:** al-Anbiya' 21:79
9. **Mountains and birds are summoned to praise Allah:** Saba' 34:10, Sad 38:18-19
10. **David makes armour:** al-Anbiya' 21:80, Saba' 34:10-11
11. **David curses the unbelievers among the children of Israel:** al-Ma'ida 5:78
12. **Solomon, David's successor:** al-Naml 27:16, Sad 38:30
13. **Solomon prays:** Sad 38:35
14. **Solomon's insight and wisdom:** al-Naml 27:15, cf. al-Anbiya' 21:79
15. **Solomon understands the language of the birds and everything is subservient to him:** al-Naml 27:16
16. **Solomon commands the wind:** al-Anbiya' 21:81, Saba' 34:12, Sad 38:36
17. **The fountain of ore:** Saba' 34:12
18. **Solomon rules the spirits:** al-Anbiya' 21:82, Saba' 34:12-13, Sad 38:37-39
19. **The angels of temptation during the times of Solomon:** al-Bakara 2:102-103
20. **Solomon inspects the animals:** al-Naml 27:17,20-21
21. **The hoopoe reports about the queen of Saba:** al-Naml 27:22-26
22. **Saba's dwelling place:** Saba' 34:15
23. **Saba's desire and sin:** Saba' 34:18-19
24. **Saba's disbelief and punishment:** Saba' 34:16-17
25. **Solomon sends the hoopoe:** al-Naml 27:27-28
26. **The queen of Saba confers with her counselors:** al-Naml 27:29-35
27. **Solomon's response:** al-Naml 27:36-37
28. **Solomon lets the throne of the queen be brought:** al-Naml 27:38-40
29. **Solomon lets the throne of the queen be made unrecognisable:** al-Naml 27:41
30. **Solomon tries the queen and misleads her:** al-Naml 27:42-44
31. **The queen professes Allah:** al-Naml 27:44
32. **Solomon and the steed:** Sad 38:31-33

33. **Solomon's repentance:** Sad 38:34
34. **Solomon and the ant:** al-Naml 27:18-19
35. **Solomon's death:** Saba' 34:14

XI. LATER MEN OF GOD

Main passages: Ta Ha 20:83-84,87-88, al-Saffat 37:123-130,139-146, Sad 38:41-44

1. **Elijah: Iljas admonishes the people:** al-Saffat 37:123-130
2. **Al-Jasa` = Elisha(?)**: al-An`am 6:86, cf. Sad 38:48
3. **Allah extends the shadow:** al-Furqan 25:45-46
4. **Jonah: Yunis escapes:** al-Nisa 4:161, al-An`am 6:86, al-Anbiya' 21:87, al-Saffat 37:139-140
5. **Jonah judges the might of Allah to be small:** al-Anbiya' 21:87
6. **Jonah draws lots:** al-Saffat 37:141
7. **The fish devours him:** al-Saffat 37:142
8. **Jonah's prayer:** al-Anbiya' 21:87, al-Saffat 37:143-144, al-Qalam 68:48
9. **Jonah's rescue:** al-Anbiya' 21:88, al-Saffat 37:145
10. **Jonah is elected anew:** al-Saffat 37:147, al-Qalam 68:50
11. **Those warned by Jonah believe:** Yunis 10:96-98, cf. al-Saffat 37:148
12. **A tree grows above Jonah:** al-Saffat 37:146
13. **Job's: Aijub's suffering and prayer:** al-Anbiya' 21:83, Sad 38:41
14. **Job is answered:** Sad 38:42
15. **Job's restitution:** al-Anbiya' 21:84, cf. Sad 38:43
16. **Job punishes his wife:** Sad 38:44
17. **Job's character:** al-An`am 6:84, Sad 38:44
18. **Haman:** al-Qasas 28:6, al-'Ankabut 29:39-40, Ghafir 40:23-25
19. **The vivification of the dead:** al-Bakara 2:243
20. **'Uzair:** al-Tawba 9:30

XII. PROPHETS

1. **Allah's covenant with the prophets:** Al Imran 3:81, al-Nisa 4:69, al-'Ankabut 29:27, al-Ahzab 33:7
2. **The fight of the prophets:** Al Imran 3:146-147, al-An`am 6:34,112, al-A`raf 7:94-95, al-Furqan 25:20,31, al-Zumar 39:69
3. **The prophets are murdered unjustifiably:** Al Imran 3:112, al-Nisa 4:155, al-Ma'ida 5:70-71
4. **Different orders of preference of the prophets:** al-Bakara 2:136,253, al-Nisa 4:163, al-An`am 6:86-87, Yunis 10:74, al-Isra' 17:55, Maryam 19:41-58, Ghafir 40:78, al-Hadid 57:25
5. **The prophets and the Torah:** al-Ma'ida 5:44
6. **Muhammad, the "Seal of the prophets":** al-Ahzab 33:40
7. **The purpose of stories about prophets for Muhammad:** Hud 11:120
8. **A former inquiry of the Apostle:** al-Ma'ida 5:109
9. **The people of the fire pit:** al-Buruj 85:1-9

10. Honi, he who draws circles: al-Bakara 2:259

answering-islam.org/Index/Stories/index.htm

9.3 Muslim Priests vs. Christian Missionaries

Image

Muslim Priest	Christian Missionaires
Passive disposition	Energetic - a doer
People oriented	Task oriented
Financially poor (with the exception of certain priests)	Regarded as wealthy - possesses a car, camera, tape recorder etc.
Does not attend theater, watch TV or go to movies	Does all of these
Does not eat in expensive restaurants	Eats in expensive restaurants
Does not eat pork	Eats Pork
Clothing identifies him as a religious person	Clothing identifies him as a secular person
Wears a beard	Seldom has a beard
Wife wears a veil or modest culturally approved clothing	Missionary wives are identified with the "sinful" actresses seen in Western movies and TV series

Ministry

Muslim Priest	Christian Missionaires
Mosque is focus of life	Goes to church a few hours a week
Prays publically five times a day	Rarely prays in public
Constantly uses religious	Rarely uses religious vocabulary

vocabulary

Does not distribute relief funds or financial aid; receives local money only	Dispenses funds from foreign sources, in the form of relief funds, jobs & training institutions
Has no employees	Has employees and thus has status
Puts little value on non-Qur'anic education	Puts great value on formal secular education and degrees
Memorizes vast parts of the Qur'an in Arabic	Memorizes very little of the Bible, in any language
Involves himself in a ministry of healing, pours consecrated water on a sick person, puts charms on the diseased, chants the Qur'an and says prayers	Emphasizes the scientific, not the spiritual, offers mild prayer for the sick with little faith or conviction, people go to the missionary for medicine, not prayer

STOP Manual, B-38

9.4

**How Islam Compares with
OT Judaism & NT Christianity**

"Relationships"	OT Israel	NT Christianity	Islam
Basis For Them:	Fear God	Love God	Fear God
With God:	Specific laws	Teachings	Specific laws
With Family:	Specific laws	Teachings	Specific laws
With Believers:	Specific laws	Teachings	Specific laws
With Others:	Specific laws	Teachings	Specific laws
With Government:	Specific laws	Principles	Specific laws
Physical Matters:	Specific laws	Principles	Specific laws
Form of Government:	Monarchy	No form or laws	Shariat law

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9.5

**Differences in personal names
between the Bible and the Qur'an:**

Goliath & Jalut

Bakara 2:249-251

1 Samuel 17:4

Saul & Talut

Bakara 2:249-251

1 Samuel 9:2

Korah & Qârûn

Qasas 28:76

1 Chronicles 1:35

Enoch & Idrîs

Maryam 19:56-57

Genesis 4:17-18

Ezekiel & Dhu'l'Kifl

Anbiya 21:85-86

Ezekiel 1:3

Ezra & Üzeyr

Bakara 2:259

Ezra 7:1 & 6

Elisha & El-Yesa

An 'âm 6:86

Sâd 38:48

2 Kings 6:12

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9.6
A Comparison of the
Old and New Testaments

Old Testament Law	New Testament Grace	
2 Corinthians 3:14	2 Corinthians 3:5-6	-----
-----	1.	9.
Prophets Hebrews 1:1	Christ Hebrews 1:2	Ministry of Righteousness
-----	2.	Ministry of condemnation
Abraham & seed Genesis 17:7-9	Everyone Mark 16:15-16	2 Corinthians 3:9
-----	3.	2 Corinthians 3:9
Physical circumcision	Spiritual circumcision	-----
Genesis 17:9-11	Colossians 2:11	Psalms 105:9-11
-----	4.	1 Peter 1:4
Through Moses	Through Christ	-----
Exodus 20:19 & Galatians 3:19	Hebrews 12:24	10.
-----	5.	Promised Earthly inheritance
Mount Zion	Jerusalem	Promised Heavenly inheritance
Exodus 19:16-25	Isaiah 2:2-4	-----
-----	6.	Psalms 105:9-11
Written on Stone	Written on hearts	1 Peter 1:4
2 Corinthians 3:7	2	-----
Corinthians 3:3		11.
-----	7.	Levites
Glorious	More Glorious	Jesus from Judah
2 Corinthians 3:9-10	2 Corinthians 3:10-11	Hebrews 7:11
-----	8.	Hebrews 7:14
Blood of Animals	Christ's blood	-----
Hebrews 9:18-20	Hebrews 9:22-28	12.
-----		Priest's Sinned
		Sinless priest
		Hebrews 7:27
		Hebrews 7:26

		13.
		Priests with no oath
		Priest with oath
		Hebrews 7:21
		Hebrews 7:21

		14.
		Many priests
		Jesus last priest
		Hebrews 7:23
		Hebrews 7:24

		15.
		Same sacrifices over & over
		Christ the 1 st & last
		Hebrews 10:11
		Hebrews 7:27

		16.
		Shadow of real
		The real
		Hebrews 10:1
		Hebrews 8:1-2

	17.	A type of the Holy place	The True tabernacle		23.	Law not perfect	Better testament
Hebrews 9:24 8:1-2		Hebrews		Hebrews 8:7 &	Hebrews 8:6 James 1:25		

	18.	Physical birth	Spiritual birth		24.	1st is annulled	2 nd is established
Genesis 17:1-14		John 3:3-7		Hebrews 10:9	Hebrews 10:9		

	19.	Sin remembered	Sin forgotten		25.	Temporary glory	Permanent glory
Hebrews 10:3 10:17		Hebrews		2 Corinthians 3:11	2 Corinthians 3:11		

	20.	Bondage	Freedom		26.	Erased	Permanent
Galatians 4:24-25 4:26		Galatians		Colossians 2:14	2 Corinthians 3:11		

	21.	Conscience not cleared	Conscience cleared		27.	Annulled	Permanent
Hebrews 9:8-9		Hebrews 9:14		Ephesians 2:14	2 Corinthians 3:11		

	22.	Law does not make men perfect	Christ makes men perfect		28.	Temporary	Eternal
Hebrews 7:19		Colossians 1:28		Hebrews 10:9	Hebrews 13:20		
	-----			+++++	+++++		

9.7
**Areas of Commonality
 between Christianity and Islam**

- God is One: Deut 6:4 4:171
- God is the Great & Sovereign Creator: Gen 1:1 50:38
- God Reveals His Will through Prophets: Mat 2:15 16:36
- God wants to Forgive & is Merciful: Deut 4:31 2:218
- God wants all Creation to Worship Him: Ps 66:4 1:4
- God Controls History & will Judge all: Ecc 12:14 1:3
- God wants us to Pray to Him: Phil 4:6 2:153

9.8

The Paths of Muhammad and Christ**Following the Hijra**

Flee persecution

Suffering is abnormal

Seek statehood

Bring reform through law

Need power

Deny the cross: Reject weakness
and vulnerability

Keith Swartley, Ed., Encountering the World of Islam, p. 121.

Following the Cross

Persevere

Suffering is normal

Reject statehood

Bring reform through leaven,
salt & light

Need a savior

Pick up the cross: Be
transformed through weakness
and vulnerability

9.9

The Titles of Christ and Muhammad Contrasted**Titles of Christ****A.****I AM THAT I AM -- I AM**

Exodus 3:13-14

John 8:23-24

John 8:58

B.**God**

Matthew 1:23

John 1:1 & 14

Hebrews 1:8

C.**Christ**

John 10:30-38

Romans 3:22-26

1 Timothy 2:5-6

D.**Lord Christ**

John 20:28

Ephesians 6:23-24

Philippians 2:11

E.**Saviour**

Luke 2:10-11

Titus 2:13

Titus 3:4-6

F.**The Son of God**

Matthew 16:16

John 3:16-18

G.

Alpha and Omega

Revelation 1:8
 Revelation 21:6
 Revelation 22:13

(see Hadîd 57:3)

H.
**King of Kings and
 Lord of Lords**

Luke 23:2-3
 1 Timothy 6:15
 Revelation 15:3-4

I.
Immanuel
 (God with us)

Isaiah 7:14
 Matthew 1:13

J.
Lord God Almighty

Revelation 1:8 & 18
 Revelation 4:8
 Revelation 11:16-17
 Revelation 19:16

K.
The Word of God

John 1:1 & 14
 1 John 1:1
 Revelation 19:13

+++++

The Titles of Muhammad

A.
Messenger of Allah

Al-i Imran 3:144
 A'râf 7:157-158
 Ahzab 33:40
 Fath 48:29

B.
**Full of compassion,
 merciful**

Tauba 9:128

C.
Ahmad

Saff 61:6

D.
Seal of the Prophets

Ahzab 33:40

E.
**The prophet who can neither
 read nor write**

A'râf 7:157-158
 Ankabut 29:48

F.
You are but a warner

Fâtir 35:23
 Ghâshiya 88:21

+++++

9.10

**A Comparison of the Differences
Between Christ and Muhammad**

1.

+++++
A.

In the Bible there are many references to the coming of Christ; but none concerning the coming of Muhammad.

Luke 24:44
John 5:39 & 47

+++++
B.

Christ's birth was a miraculous virgin birth; Muhammad's was normal.

Kahf 18:110
Fussilat 41:6

Matthew 1:18-25
Maryam 19:19-21

+++++
C.

Christ was a Jew; while Muhammad was an Arab.

Fussilat 41:44

Romans 1:2-4

+++++
D.

Christ possessed unusual wisdom and knowledge; while Muhammad apparently did not even know how to read.

Al-i Imran 3:48
A'râf 7:157-158

Luke 2:40

Colossians 2:2-3

+++++
E.

Christ was a Prophet, Priest, King and Lord; while Muhammad is said to be prophet who was merely a warner and bringer of good news.

Bakara 2:252-253
Al-i Imran 3:144

1 Timothy 6:15
Revelation 17:14
Acts 7:37

Hebrews 5:6 & 7:25

+++++
F.

Christ performed dozens of miracles to validate his credentials; while Muhammad performed none.

Bakara 2:23 & 118-119
Al-i Imran 3:181-184 ***

Nisâ' 4:153
Mâ'idâ 5:12

An'âm 6:8-9, 35 & 37 ***

Yûnus 10:37-38
Ra'd 13:27

Isra 17:1, 59-60 & 88

Ankabut 29:50-52

Mü'min 40:78
Najm 53:13-18

Qamar 54:1-2
Inshirah 94:1-2 & 8

Matthew 9:6
Mark 2:10
Luke 10:13
Luke 19:37
John 5:17-18, 20 & 36
John 7:21
John 9:3-5
John 10:37-38
John 11:47-48
John 14:9-12
John 15:24
John 20:30-31
Acts 10:37-38

+++++
+++++

G.

Christ lived a perfect sinless life; while Muhammad is said to have sinned.

Ahzab 33:36-52

Fath 48:2

John 8:46

Hebrews 4:14-15

+++++
H.

Christ raised people from the dead; while Muhammad gave orders to kill.

Al-i Imran 3:13 & 49

Anfâl 8: 5-8 & 17

Luke 7:11-17

+++++
I.

Christ performed many miracles of healing; whereas Muhammad did not heal anyone.

Mâ'ida 5:33

A'râf 7:4

Anfâl 8:12

Mark 10:46-52

Luke 4:18-19

Luke 17:11-19

+++++
J.

Christ never married or engaged in sexual relations; whereas Muhammad married and had sexual relations with many women.

Ahzab 33:28-53

Tahrîm 66:1, 3 & 5

Matthew 20:28

John 8:46

1 Corinthians 7:32-38

+++++
K.

Christ lived a life as a supreme example for mankind;

while Muhammad's lifestyle is questionable.

Anfâl 8:1 & 17

Ahzab 33:21, 36-38 & 50

Fath 48:29

Hujurât 49:1-5

Qalam 68:4

Matthew 20:28

John 13:15-17

1 Corinthians 11:1

Ephesians 5:1-2

1 Thessalonians 1:6-7

Hebrews 9:24

+++++
L.

Christ never acquired possessions for himself; whereas Muhammad collected the spoils of war for himself.

Anfâl 8:1

Anfâl 8:41

Hashr 59:6-8

Matthew 6:19-20

Matthew 8:20

Matthew 19:16-24

John 10:1-11

+++++
M.

Christ was God in the flesh; whereas Muhammad was a normal man.

Kahf 18:110

Fussilat 41:6

Romans 9:5

1 John 5:20

+++++
N.

Christ was worshipped and accepted it; whereas Muhammad was never worshipped and would not have accepted it.

Kahf 18:110

John 20:26-29

++++++
O.
Christ is the Creator; whereas
Muhammad is not.

Mâ'ida 5:110
Kahf 18:110
Fussilat 41:6

John 1:1-3 & 14

++++++
P.
Christ is the living Word of
God; whereas Muhammad is only
said to be a bearer of good
news.

Shûrâ 42:52-53

John 1:1-3 & 14
Al-i Imran 3:39 & 45

++++++
Q.
Christ forgave men and women's
sins; whereas Muhammad could
not.

Al-i Imran 3:135

Mark 2:5-7

++++++
R.
Christ is the only mediator
between God and man; whereas
Muhammad was not.

Bakara 2:255
Zumar 39:43-44

1 Timothy 2:5-6
John 14:13-14

++++++
S.
Christ was sent into the world
as a Saviour; whereas Muhammad
is said to be only a warner
and bringer of good news.

Bakara 2:119

Mâ'ida 5:19

Titus 3:4-6
1 John 4:14

++++++
T.
Christ is personally able to
give eternal life to all who
believe in Him; whereas
Muhammad cannot do this.

Hajj 22:66
Nisâ' 4:84

John 6:68
John 10:28

++++++
U.
Christ taught freedom from the
bondage to the Law; whereas
Muhammad taught that men are
bound to the Law.

Mâ'ida 5:48

John 8:32

++++++
V.
Christ taught that God's love
is freely offered; whereas
Muhammad taught that God only
loves those who perform and
earn it.

Maryam 19:96
Rum 30:45
Lugmân 31:18
Shûrâ 42:40

John 3:16-18
Romans 3:24-26
1 John 4:7-12
Revelation 21:6
Revelation 22:17
++++++

W.
Christ taught his disciples to
love their enemies; whereas
Muhammad taught his followers
to curse, attack and kill
their enemies.

Bakara 2:159-160 & 190-194
 Al-i İmran 3:61
 Nisa 4:71-78 & 84
 Maide 5:45
 Tevbe 9:5, 12, 29 & 41-52
 Mücadele 58:22
 Mümtehine 60:1 & 9
 Tahrîm 66:9

Matthew 5:43-44
 Luke 6:27-35
 Romans 12:14 & 20-21
 James 3:8-10

++++++
 X.
 Christ refused to use force to accomplish his will; whereas Muhammad vindicated the use of force to accomplish his will.

Mâ'ida 5:33
 A'râf 7:4
 Anfâl 8:12 & 57
 Muhammad 47:4
 Fetih 48:16
 Tahrim 66:9

Matthew 26:52
 Luke 9:54-55
 2 Corinthians 10:4

++++++
 Y.

Christ died, arose from the dead and ascended back up into heaven in front of witnesses; whereas Muhammad died on June 8th 632, was buried, and remains dead.

Bakara 2:144
 Al-i Imran 3:55
 Maryam 19:32-34
 Anbiya 21:34
 Zumar 39:30-31
 Nasr 110:1-3

Matthew 27:35-56
 John 19:16-37

++++++
 Z.
 Christ is expected to return; whereas Muhammad is not expected to return.

Maryam 19:32-34
 Ankabut 29:53 & 57

Acts 1:11
 John 14:1

++++++

9.11

Common Beliefs to Muslims and Christians

Muslim View	Common Beliefs	Christian View
Revered Prophet	Sinless	Son of God (He is God Incarnate)
Not the Son of God	Virgin Birth	Savior of the World
Never Crucified, but was taken to Heaven	Performed Miracles	He was Crucified and Resurrected
	Will Return	
The Messiah for the Jews Only	Messiah	Messiah for the Whole World

Dr. Abraham Sarker, Understand My Muslim People, p. 126.

see "Thinking Biblically About Islam"
 Colin Chapman, Cross and Crescent, pp. 269-276.

9.12

A comparison of the 10 commandments with the Qur'an

1.

Exodus 20:3

"Thou shalt have no other Gods before me."

Nisâ' 4:36, 48 & 116
 An'âm 6:151
 A'râf 7:33
 Nahl 16:74
 Isra 17:22-23 & 39
 Hajj 22:31
 Ankabut 29:68
 Ahzab 33:57

 Death Penalty:

Leviticus 18:21-29
 Leviticus 20:1-6
 Deuteronomy 13:6-18
 Deuteronomy 18:20-22
 Deuteronomy 30:15-19
 Deuteronomy 32:30-33

Matthew 22:37
 Mark 12:30
 Luke 10:27
 Acts 14:15

+++++

2.
 Exodus 20:4-6

"Worship no other Gods"

Mâ'ida 5:76 & 90
 Isra 17:22-23 & 29
 Hajj 22:30
 Mu'minün 23:117
 Furqân 25:68
 Shûrâ 42:9
 Ahqâf 46:4-6

Death Penalty:

Deuteronomy 13:6-18
 Deuteronomy 17:2-7
 Deuteronomy 18:20-22
 Deuteronomy 27:15
 Deuteronomy 30:15-19

Acts 15:20
 Acts 21:25
 Romans 1:18-32
 Romans 2:22
 1 Corinthians 10:7 & 14
 Galatians 5:20
 Colossians 3:5
 1 John 5:21

++++++
 3.

Exodus 20:7

"Don't take the name of the Lord God in vain."

Bakara 2:224
 Mâ'ida 5:89

 Death Penalty:

Leviticus 24:10-23
 Numbers 15:30-31

Matthew 12:31-32
 Mark 3:28-29
 Mark 7:22
 Luke 12:10
 Hebrews 10:29
 James 5:12

++++++

4.
 Exodus 20:8-11

"Remember the Sabbath to keep it holy."

Not in the Qur'an

Death Penalty:

Exodus 31:14-15
Exodus 35:2-3
Numbers 15:33-36

Not in the New Testament

Romans 14:5-6
Galatians 4:9-10
Colossians 2:14-17

+++++
5.
Exodus 20:12

"Honor your father and mother."

Isra 17:23
Ankabut 29:8
Luqmân 31:14

Death Penalty:

Exodus 21:15 & 17
Numbers 20:9
Deuteronomy 21:18-23
Deuteronomy 27:16

Matthew 15:4
Matthew 19:19
Mark 7:10
Mark 10:19
Luke 18:20
Romans 1:29-32
Ephesians 6:1-2
Colossians 3:20
2 Timothy 3:2

+++++
6.
Exodus 20:13

"Do not Murder."

Bakara 2:84
Nisâ' 4:29 & 92-93

Mâ'ida 5:27-32 ***
An'âm 6:151 ***
Isra 17:31-33
Furqân 25:68
Mumtahina 60:12

Death Penalty:

Exodus 21:12-15 & 23
Leviticus 24:17 & 21
Leviticus 27:24-25

Matthew 5:21-22
Mark 10:19
Luke 18:20
Romans 13:9
James 2:11
1 Peter 4:15
1 John 2:15
1 John 3:15

+++++
7.
Exodus 20:14

"Do not commit adultery."

Nisâ' 4:15-16, 19, & 24-25
Isra 17:32
Mu'minûn 23:5-6
Nûr 24:2-3, 19, 26, 30-33
Furqân 25:68-69
Mumtahina 60:12

Death Penalty:

Leviticus 18:20
Leviticus 20:10-22
Deuteronomy 22:20-30
Deuteronomy 27:20-23

Matthew 5:27-32
Matthew 19:9 & 18
Mark 10:11-12 & 19
Luke 16:18
Luke 18:20
Romans 1:29-32
Romans 2:22
Romans 13:9
1 Corinthians 6:9-10
Galatians 5:19
James 2:11

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8.
Exodus 20:15

"Do not steal."

Bakara 2:188
Nisâ' 4:10 & 29-31
Mâ'ida 5:3 & 37-38
Yûsuf 12:70, 73-75 & 81
Yasin 36:39

Death Penalty:

Exodus 21:16
Exodus 22:2
Numbers 15:30-31
Deuteronomy 24:7

Matthew 19:18
Mark 10:19
Luke 18:20
Romans 2:21
Romans 13:9
Ephesians 4:28

9.
Exodus 20:16

"Do not bear false witness
against your neighbor."

Bakara 2:42 & 188
Hajj 22:30
Nûr 24:4-5
Furqân 25:72

"An eye for an eye, tooth
for tooth":

Deuteronomy 19:15-21

Matthew 15:19
Matthew 19:18
Mark 10:19
Luke 18:20
Romans 13:9
Colossians 3:9

10.

Exodus 20:17

"Do not covet."

Mâ'ida 5:32 & 73

Penalty:

Joshua 7:21-26

Mark 7:22
Luke 12:15
Romans 1:20
Romans 7:7
Romans 13:9
Ephesians 5:3-5
Colossians 3:5
1 Timothy 3:3
1 Thessalonians 2:5
Hebrews 13:5

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9.13

**The Sermon on the Mount
compared with the Qur'an**

Matthew 5:3

"Blessed are the poor in spirit"

Bakara 2:212.....For the disbelievers the life of this world is adorned; and thus they mock at the believers. Yet those who fear Allah will be above them on the Day of Judgement.

Al-i Imran 3:14.....Made beautiful for mankind is the love of desires, for women and offspring, of hoarded treasures of gold and silver, of branded horses, cattle and plantations. These are the comforts of this life; yet with Allah is the best of all goals.

Matthew 5:4

"Blessed are they that mourn"

Bakara 2:155-157.....We shall surely test you with fear and hunger, and loss of property and lives and crops; but give glad tidings to the steadfast. Who say, when a misfortune comes to them: "We belong to Allah, and to Him we shall return." On such will be blessings from their Lord and mercy; and such are the rightly-guided.

Matthew 5:5

"Blessed are the meek"

Furkan 25:63.....And the servants of the Compassionate God are they who walk on the earth in modesty. And if the ignorant address them, they say, "Peace".

Matthew 5:6

"Blessed are they who do hunger and thirst after righteousness"

Hajj 22:37.....(Not it well that) neither their flesh nor their blood shall reach Allah. But it is your piety (and veneration) that reaches Him.

Matthew 5:7

"Blessed are the merciful"

Balad 90:12 & 17-18.....Would that you knew what the steep road is!.... that he be one of those who believe, and counsel to patience and mercy.

Matthew 5:8

"Blessed are the pure in heart"

Shûrâ 26:85 & 89.....And place me among the inheritors of the Garden of Delights... him who brings unto Allah a whole (pure) heart.

Qâf 50:32-34.....It will be said: "Here is all that you were promised; it is for every penitent and heedful one, who fears the Beneficent in secret and comes with a contrite heart. Enter Paradise in Peace." That will be the Day of Eternity.

Matthew 5:9
"Blessed are the peacemakers"

Nisâ' 4:114.....There is no good in much of their secret conferences except (in) him who enjoins charity and kindness and peace-making among the people. Whoso does that, seeking the good pleasure of Allah, We shall bestow on him an immense reward.

Matthew 5:10
"Blessed are they who are persecuted for righteousness sake"

Bakara 2:214.....Or do you think that you will enter the Garden while untouched by the like of (the suffering which was endured by) those who were before you? Affliction and adversity befell them, and they were shaken as though with an earthquake... Assuredly, the help of Allah is near.

9.14

The Sunni Shi'ite Controversy Contrasted

1. History is important to Sunnis and Shiites, and they remember it well.
2. Much of the history of Islamic beginnings, as well as recent happenings, is bathed in violence, bloodshed, and schism.
3. Sunnis consider the Shiites as deviants, or even heretics, from traditional, orthodox Islam.
4. Shiites remember the brutality and violence of the Sunnis against Ali and Hussain, Muhammad's son-in-law and grandson. Shiite history, memory, ceremonies, rituals, beliefs, and practices aggravate suspicion, distrust, and animosity towards Sunnis.
5. Recent history records the eight-year war of Khomenini's Shiite Iran against Iraq in which hundreds of thousands of Sunnis and Shiites were killed.
6. The recent history of Iraq records the dominance of the Sunni minority and often the punishment of the Shiite majority.

7. Saudi Arabia, the near neighbor of Iraq and Iran, under under the radical and militant Wahabi Sunni Muslims, despises the Shiites and considers them not only deviants from true Islam but infidels.
8. Both the Wahabi Sunni Islam and the Sunni Islam of Osama bin Laden and his followers and the Shiite Islam of Ayatollah Khomeini and his present descendants in Iran all think they have the superior Islam for themselves and for the globe. They also think that non-Muslims and particularly certain westerners, and especially the United States, are the 'Great Satan' and infidels.

Dr. George Braswell, Islam and America, pp. 137-138.

9.15

References to Allah in the Quran:

- Merciful: x 169
- Omniscient: x 158
- Forgiving: x 96
- Wise: x 95
- Unique: x 89
- Mighty: x 44
- One: x 21
- Loving: x 2

Dr. George Braswell, Islam and America, p. 78.

9.16

The Doctrine of God Compared in the Bible and the Quran

Doctrine	Islam	The Bible
Unity:	One (single), Unitarian "There is no God but God." (negative statement)	One (unified) Trinitarian "The Lord our God, the Lord is one." (positive statement)
Omnipotence:	Unlimited, unrestricted, "God is great!"	Limited by His own character: "God cannot lie." He cannot deny himself.
Transcendence:	He is separate from and	Balanced by his

	unrelated to all created beings, totally unique and self-sufficient.	immanence. Sovereignly He chooses to be dependent on us, to use us to spread the Gospel
Immanence:	He Himself is far above His creation; "Closer than our jugular vein."	Required by His character. God is love! He initiates personal fellowship with us. He lives in His people.
Justice:	Beyond our knowledge. He does whatever He decides and is under no obligation.	Required by his character; He must punish every sin equally.
Mercy:	Limited only by His will.	Limited by his justice, which demands complete atonement for sin.
Love:	Intimate relationship is not possible; selective approval of those who obey. Condescending, like an impersonal government.	Everlasting character of God. He sovereignly chooses to need us. He is self-giving, preparing us for eternal fellowship with Himself
Holiness:	No clear concept.	Absolute purity, morality, and an unalterable character.
Faithfulness:	No emphasis. Allah is truthful, but cannot be obligated to anyone.	A requirement of His person. He is obligated to keep His own word and promises to us.
Predestination:	Determined solely by His will.	Determines by His own character and his omniscience.

STOP Manual, C-30

9.17

Drawing Conclusions About Islam: Four Basic Positions Held By Christians

1. The Qur'an is inspired by the devil. It doesn't matter how much truth there may be in it because, taken as a whole, it denies the deity of Christ, his crucifixion, and his resurrection, and therefore takes the heart out of the gospel. It therefore cannot be regarded as being inspired by God in any sense.

Matthew 24:23-27 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Galatians 1:6-9 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

2 Corinthians 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Corinthians 11:13-14 13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light.

Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

1 John 2:22-23 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1 John 4:1-3 1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

2. We should recognize everything in the Qur'an that is consistent with the revelation of God as we know it in the Bible and in Christ. We should be glad for the common ground between the Christian faith and Islam but help Muslims to see where the Muslim understanding of God differes from the Christian understanding.
3. Muhammad should be regarded as a prophet in some sense. Since he enabled the Arabs to reject polytheism and idolatry and to accept montheism, he must have received some genuine revelation from God. He can perhaps therefore be regarded as being comparable to Old Testament characters like Gideon or Elijah, even though he is not part of the biblical "salvation history" and falls short of the revelation of God given in Christ.
4. Muhammad should be recognized as a genuine prophet for Muslims in spite of the differences between the revelation of God in the Qur'an and the revelation of God in the

Bible and in Christ, the Qur'an should be recognized as a revelation of God that was appropriate for the Arabs in its original context and is still appropriate for Muslims all over the world today.

Colin Chapman, Cross and Crescent, p. 240.

9.18

Positive Points About Jesus in the Qur'an

Though Jesus' death and resurrection are not clearly confirmed in the Qur'an, within its text lie wonderful points of contrast for Christians. For example, Jesus is mentioned 93 times in the Qur'an. He is called "The Word of God", "The Spiirit of God", "The Messiah" and the "Righteous One". Muslim traditions state that Jesus will return to bring back the whole world to God. These and similar passages in the Qur'an can be used by Christians as bridges for sharing Christ with Muslims.

1. Jesus is mentioned 93 times in the Qur'an:
2. Names: Jesus, Son of Mary
 The Messiah
 The Word of God
 The Spirit of God
 The All Righteous One
 The One Nearest God
 A Sign
 A Mercy
 A Witness
 An Example
 Messenger
 Prophet
3. His Miracles: Maide 5:109-110
 Healed Lepers
 Gave sight to the blind
 Raised the Dead
 Made clay pigeons
4. His Birth, Death, and Resurrection:
 Virgin Birth: 3:37-47; 19:16-21
 Death: 19:33-34; 3:48 & 55
 Resurrection: 3:48 & 55; 456-157; 19:33
5. Son of God Controversy:
 God does not "acquire" a son 19:35-36
 Jesus was not added to God as a son 4:169

Don McCurry, Muslim Awareness Seminar, p. 8 & 47.

10.*

Contradictions*

(Internal*, External*, Disputed*, Errors*,
Absurdities*, Mistakes*, Wrong*, Problems*, Oddities*)

10.1

**Internal Contradictions
Within the Qur'an**

1.

How long is a "day" to Allah?

1000 years

Al-Hajj 22:47.....Truly a day with Allah is as a thousand years of what you recon.

50,000 years

Al-Ma'arij 70:4.....the angles and the Spirit ascend to Him in one day, the measure of which is fifty thousand years.

2.

How many Angles described the Annunciation?

one angel

Maryam 19:17.....She placed a screen to seclude herself from them. Then we sent to her Our spirit (Gabriel), and he appeared before her as a man without fault.

Maryam 19:18.....She said, "I seek refuge in the Compassionate God from you; (do not come near) if you fear the Lord."

Maryam 19:19.....He said: "I am only a messenger of your Lord (to announce) to you the gift of a pure son."

Maryam 19:20.....She said: "How can I have a son when no man has touched me; neighter have I been unchaste?"

Maryam 19:21.....(The angel) replied, "So shall it be; your Lord says: 'This is an easy thing for Me. And We shall make him a sign for mankind and a blessing from Us.' It is a matter decreed."

many angels

Al-Imran 3:42.....And when the angels said, "O Mary! Allah has chosen you, and made you pure, and has preferred you above all the women of creation.

Al-Imran 3:45.....When the angels said, "O Mary! Allah gives the glad tidings of a word from Him, whose name is Messiah, jesus, son of Mary, illustrious in this world and the Hereafter, and one of those who shall be brought near (to God).

3.

Who takes away human souls at death?**angels****Muhammad 47:27.....**Then how (will it be with them) when the angels take their souls, smiting their faces and their backs!**the angel of death****As-Sajdah 32:11.....**Say: "The angel of death, who has been charged concerning you, will gather you, and afterward unto your Lord you will be returned.**Allah****Az-Zumar 39:42.....**Allah receives the souls at the time of their death, and those who have not yet died, during sleep. Then He withholds those for whom He has ordained death and restores the souls of others till an appointed term. Verily these are signs for people who reflect.

4.

How Long did Allah take to create the earth?**six days**

7:54.....

10:3.....

11:7.....

25:59.....

eight days

41:12.....

5.

Which was created first? Heaven or Earth?**Earth**

2:29.....

Heaven

79:27-30.....

6.

From what substance were people made?**a blood clot**

22:5.....

23:12-14.....

40:67.....

75:37-39.....

148

96:1-2.....

water

21:30.....

burned clay

15:26.....

dust

3:59.....

nothing

19:67.....

earth

11:61.....

a drop of fluid

16:4.....

40:67.....

75:37.....

7.

Is "shirk" (idolatry) an unforgiveable sin?

unforgivable

4:48.....

4:116.....

forgiveable

4:153.....

25:68-71.....

Abraham committed "shirk"

6:76-78.....

8.

Did one of Noah's sons drown in the flood?

No

10:92.....

21:76.....

Yes

11:42-43.....

17:103.....

26:66.....

9.

What is the punishment for adultery?

100 lashes

24:2.....

**life imprisonment for the woman
no punishment for a repentant man**

4:15.....

10.

Will Christians go to Heaven or Hell?

Heaven

2:62.....

5:69.....

Hell

5:72.....

3:85.....

11.

Did Pharaoh drown or did he survive?

He survived

10:92.....

He drowned

28:40.....

17:103.....

43:55.....

12.

Will all Muslims have to go to Hell for a period of time?

Yes

Meryem 19:70..... And certainly We know best who deserves most to be burnt there.

Meryem 19:71..... There is not one of you who shall not come to it. This is the absolute decree of your Lord.

No

Al-i Imran 3:195..... And their Lord accepted (their prayers): "Never will I suffer to be lost the work of any of you, whether male or female; you are (the offspring) of one another. So those who emigrated, and were expelled from their homes, and suffered harm in My cause, and fought and were slain, assuredly, I will remit from them their sins, and admit them into gardens beneath

which rivers flow; a reward from Allah, and with Allah is the best of rewards.

Nisa 4:74.....Let those fight for the cause of Allah who sell the life of this world for the Hearafter. Whoever fights for the cause of Allah, be he slain or be he victorious, on him We shall bestow a great reward.

13.

Is Jesus Alive or Dead?

Dead

3:144.....

Alive

4:158.....

14.

The Length of Gestation?

Two Years

31:14.....And We have enjoined upon man concerning his parents - his mother bearing him in weakness upon weakness, and his weaning in two years - Give thanks to Me and to your parents...

2:233....Mothers shall suckle their children for two whole years; for those who wish to complete the suckling...

30 Months

46:15.....And we have commended unto man kindness toward parents. His mother carried him in pain and gave birth in pain, and the carrying of him and the weaning of him is thirty months...

10.2

**External Contradictions
With the Bible**

1.

Who Adopted Moses?

Exodus 2:10 **vs.** Bakara 2:85

Bible: Pharaoh's daughter did.

Qur'an: Pharaoh's wife did.

2.

Who was the sister of Moses?

(Ex 15:20 **vs.** 19:27-28, 20:25-30)

Bible: Miriam
Qur'an: Mary

3.

What is the Trinity?

(Matthew 28:18-20 **vs.** Ma'ide 5:116)

Bible: = Father, Son & Holy Spirit.

Qur'an: = the Father, the Mother (Mary) and the Son (Jesus).

4.

When did Haman, Moses & Pharaoh live?

(Genesis 11 & Esther 3 **vs.** 28:38, 29:39 & 40:24-25 & 36)

Bible: Pharoah & Moses lived @ 1447-1410 B.C. but Haman lived during the time of Esther and he was the servant of King Xerxes who ruled @ 486-465 B.C. Haman lived 1000 years after Moses & Pharoah.

Qur'an: Hamam, Pharaoh and Moses are all listed as having lived at the time of the Tower of Babel.

5.

Which son was Abraham about to Sacrifice?

Genesis 22:1-2 & 16 **vs.** As-Saffat 37:100-113

Bible: Abraham was about to sacrifice Isaac.

Qur'an: Abraham was about to sacrifice Ismail.

6.

Who led an army against the Midianites?

Judges 7:1-7 **vs.** Bakara 2:249

Bible: Gideon led the army.

(Saul was not even born yet at the time of this battle.)

Qur'an: Saul led the army.

7.

Who built the calf to be worshipped?

Exodus 32:1-6 **vs.** 20:85-97

Bible: Aaron

Qur'an: Samiri

8.

Did Jesus die by being crucified?

John 19:16-37 **vs.** Nisa 4:157

Bible: Jesus died on the cross
Qur'an: Jesus did not die on the cross

9.

Is a blood sacrifice an acceptable atonement for sin?

Lev. 17:11 & Heb. 9:22-28 **vs.** Al-Hajj 22:34-37

Bible: Yes
Qur'an: No

10.

How many levels of heavens are there?

2 Cor. 12:2-3 **vs.** Bakara 2:29

Bible: Three levels
Qur'an: Seven levels

11.

Did God rest on the 7th day of creation?

Gen. 2:2-3 & Heb. 4:4 & 9-10 **vs.** Qaf 50:38

Bible: God rested on the 7th day
Qur'an: Never were We touched by fatigue

12.

Did God command the angels to prostrate before Adam?

Exodus 20:3-5 **vs.** Al-Hijr 15:28-35 cf.

Bible: No. Satans fall is recorded in Isaiah 14:12-17 & Ezekiel 28:11-19 but he was cast out of heaven because he tried to become like God and take control of the heavens. Prostrating before a man is forbidden in both the Bible and the Qur'an.
Qur'an: Yes, 7 times it says that all the angels did except for Satan who was cast out of heaven for his disobedience.

Bakara 2:31-34.....And when we said to the angles: "Prostrate yourselves before Adam!" they all prostrated themselves, except Satan... become a disbeliever.

A'raf 7:11-18.....Then told the angels; "Fall prostrate before Adam!" and they fell prostrate.

Hicr 15:28-34.....So all the angels prostrated themselves, all together except Iblis. He refused to be among the prostrators.

Isra 17:61-65.....When we said to the angels; "Prostrate yourselves before Adam!" they all prostrated... except Iblis who said "Shall I bow to him whom you have made of clay?"

Kehf 18:50-51.....We said to the angels; "Prostrate yourselves before Adam!" They prostrated except Satan.

Taha 20:116.....When we said to the angels; "Prostrate yourselves to Adam!" They prostrated themselves, but not Iblis... he refused.

Sad 38:71-78.....When I have fashioned him and breathed into him of my spirit, then fall down before him prostrate... the angels fell down... except Iblis.

13. Solomon's Death?

34:12-14.....And unto Solomon... We caused the fount of copper to gush forth from him, and there were of the jinns that worked in front of him, by the leave of his Lord, and if any one of them turned aside from Our command, We made him taste the penalty of the blazing fire.

They worked for him as he desired... then when We decreed death upon (Solomon), nothing showed them his death except a little creeping creature of the earth, which gnawed away his staff. And when he fell the jinns saw clearly how, if they had known the unseen, they would not have continued in the humiliating penalty (of work).

1 Kings 11:41-43.....As for the other events of Solomon's reign - all he did and the wisdom he displayed - are they not written in the book of the annals of Solomon? Solomon reigned in Jerusalem over all Israel forty years. Then he rested with his fathers and was buried in the city of David his father. And Rehoboam his son succeeded him as king.

2 Chronicles 9:29-31.....As for the other events of Solomon's reign, from the beginning to end, are they not written in the records of Nathan the prophet, in the prophecy of Ahijah the Shilonite and in the visions of Iddo the seer concerning Jerobaom son of Nebat? Solomon reigned in Jerusalem over all Israel forty years. Then he rested with his fathers and was buried in the city of David his father. And Rehoboam his son succeeded him as king.

1 Kings 5:15-16.....Solomon had seventy thousand carriers and eighty thousand stonemasons in the hills, as well as thirty-three hundred foremen who supervised the project and directed workmen.

Here we have the great King Solomon, leaning on his staff and watching over the jinns, like any overseer that one sees managing a few workers repairing a road. He dies propped up on his staff. Not one of his servants who prepare his food, not one of his generals who come to him for orders, not one of his nobles, and not even the hoopoe bird notices or pays the least

bit of attention, until a worm slowly eats away at his staff and he finally falls to the floor!?!?

The biggest problem, though, is the picture it gives of God. Does God Almighty, Creator of Heavens and Earth and all that is in them, keep the Jinns working by fooling them?

God keeps the Jinns working by fooling them that Solomon is still alive? In Sura 4:157 Jesus didn't die, he wasn't crucified, it just looks like it. Does this not make the reader uneasy in his spirit? How do you convince yourself that these actions which the Qur'an attributes to Allah are not lying actions?

Dr. William Campbell, The Qur'an and the Bible, p. 205 & 249

10.3

Other Oddities & Absurdities

1.

Seven heavens and seven earths?

65:12.....

2.

Meteors are missiles fired at Satan?

15:16-19.....

37:6-10.....

55:33-35.....

67:5.....

72:6-9.....

86:2-3.....

3.

People became apes for breaking the Sabbath?

2:65-66.....

7:163-167.....

4.

Semen comes from between a man's backbone (loins) and ribs?

4:23.....

7:172.....

86:5-7.....

5.

The sex of a child is dependent upon whether the male or the female reaches a climax first.

Bukhari 4:546.....

6.

Jesus was created from dust and in Mary's womb 19:20-23

3:59.....

19:20-23.....

7.

A man slept in a cave for 309 years and then woke up!

18:25.....

8.

A fever comes from the heat of Hell!

Bukhari 7:619.....fever is from the heat of hell, so put it out (cool it) with water.

9.

Heavy mountains hold the earth in place!

16:15.....

21:31.....

31:10.....

78:6-7.....

88:17 & 19.....

10.

The sky could fall on your heads!

(as a solid matter)

21:32 & 104.....

22:65.....

39:4 & 67.....

52:44.....

11.

The sun moves around the earth!

2:258.....

21:33.....

36:40.....

52:49.....

53:1.....

12.

The earth is flat!

18:47, 86 & 90.....

20:104-107.....

Bukhari 9:520.....Muhammad asked some people, "Do you know where this sun goes?" I said, "Allah and his Apostle know best." He said, It goes and asks permission to prostrate, and it is

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allowed, and one day it, as if being ordered to return whence it came, then it will rise from the west."

13.

The stars fled from Abraham when he looked away!

37:88-90.....

14.

Muhammad said that camel's urine should be drank as medicine for those who are feeling sick!

Bukhari 1:234..... Narrated Abu Qilaba: Anas said, "Some people of 'ukl or Uraina tribe came to Medina and its climate did not suit them. So the Prophet ordered them to go to the herd of (miich) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet and drove away all the camels. The news reached the prophet early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in 'Al-Harra' and when they asked for water, no water was given to them."

15.

The sun sets in a spring of murky water?

18:86.....

4:82..... Will they not ponder on the Quran? If it had been from other than Allah they would have found therein many contradicitons.

16.

The moon was cut in half by Muhammad!

27:88.....

Bukhari 4:830-832.....

Bukhari 5:208-211.....

Bukhari 6:387-390.....

17.

Abraham survived the Flood of Noah's time!

37:79-83.....

18.

Milk comes from between the excrement and the blood?

16:11.....We pour out to you from what is within their (the cattle's) abdomen, between the excretions and blood, milk - pure and agreeable to the drinkers.

19.

Honey comes from a bee's abdomen?

16:69.....A multicolored drink (honey) in which there is healing, comes out of (the bees) abdomen.

20.

Do all animals form communities like people?

6:38.....There is not an animal on the earth, nor a being that flies on two wings but (forms) communities like you...

What about the spider in which some species the female eats the male after mating has taken place? Is that a community like mine? Like yours?

21.

Does the Sun's rotation cause shadows?

25:45-46.....Hast thou not turned thy vision to thy Lord? How He prolongs the shadow! If He willed He could make it stationary! Then do We (God) make the sun its guide.

Does the sun move so that it guides the shadows? They taught us in school that the rotation of the earth caused the progressive shortening and prolongation of the shadows ?!?

22.

**How would a Muslim who lives in the Artic Circle
Keep the Fast of Ramadan?**

2:187.....Seek what God hath ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till night appears.

A Muslim who lived in the Artic Circle would have to keep the fast of Ramadan, and during the artic summer he would starve to death because there is no sunset to make the end of the fast. While waiting several weeks for a sunset he will have to fast and fast and fast until he's dead.

Is there a Miracle in the Number 19?

"The key to Muhammad's perpetual miracle is found in the very first verse of the Qur'an, 'IN THE NAME OF GOD, MOST GRACIOUS MOST MERCIFUL = BiSM ALLaH, AL-RaHMaN, AL-RaHIM'..."

When we count the (capital) letters that make up the first Qur'anic verse, we find them 19.²⁰ This is of course a physical fact. And, it was discovered that each word in this verse is mentioned throughout the Qur'an a number of times which is consistently a multiple of 19. The first word 'ISM' is found... 19 times. The second word 'ALLAH' is mentioned 2,698 times, a multiple of 19 (19×142); the third word 'AL-Rahman' is found in the Qur'an 57 times, (19×3); and the last word 'AL-Rahim' is mentioned in the whole Qur'an 114 times, (6×19)."²¹

However, note that:

1. "BiSM" has been omitted from the study of "ISM" although "LiLaH" is included in the count of the word "ALLAH".
 2. "ISMuHu" has been omitted from the count even though grammatically it is exactly equal to "ISM".
 3. The plural usage of "ISM" and "AL-Rahim" have been omitted.
 4. The count for "AL-Rahim" seems to be in error.
- ²¹. Khalifa, Rashad, Ph.D., The Computer Speaks God's Message to the World.

Dr. William Campbell, The Qur'an and the Bible, p. 253.

11.*

Crusades*

(**Crusaders***, **Holy Wars***, **Campaigns***,
Warfare*, **Defense***, **Retaking***)

11.1

The First Crusade
(1098-1099)

The First Crusade (1098-1099) came about as a result of the Byzantine Emperor Alexius I Comnenus appealing to Pope Urban II for help against Muslim aggression. This was the most successful recapturing Jerusalem from the Muslims. It was called for in 1095 at the Council of Clermont by Pope Urban II calling for because without any defensive action, "the faithful of God will be much more widely attacked" by the Turks and other Muslim forces. After admonishing his flock to keep peace among themselves, he turned their attention to the East:

For your brethren who live in the east are in urgent need of your help, and you must hasten to give them the aid whcih has often been promised them. For, as the most of you have heard, the Turks and Arabs have attacked them and have conquered the territory of Romania (the Greek empire) as far west as the shore of the Mediterranean and the Jellespont, which is called the Arm of St. George. They have occupied more and more of the lands of those Christians, and have overcome them in seven battles. The have killed and captured many, and have destroyed the churches and devasted the the empire. If you permit them to continue thus for awhile with impunity, the faithful of God will be much more widely attacked by them. On this account I, or rather the Lord, beseech you as Christ's heralds to publish this everywhere and to persuade all people of whatever rank, foot soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that vile race from the lands of our friends... Moreover, Christ commands it.

Pope Urban 11, "Speech at Council of Clermont, 1095, according to Fulcher of Chartes," www.fordham.edu/halsall/source/urban2-fulcher.html. quoted in Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), pp. 125-126.

11.2

The Second Crusade

(1146-1148)

The Second Crusade (1146-1148) was an unsuccessful - indeed, disastrous - attempt to recapture a Crusader state, Edessa, which had been conquered by the Muslims in 1144. At first, it was diverted to a successful operation to recapture Lisbon from the Muslims in 1147; then, when it finally arrived in the East, most of this army of Crusaders was crushed in Asia Minor in December 1147 - before it ever reached the Holy Land.

11.3

**The Third Crusade
(1188-1192)**

The Third Crusade (1188-1192) was called by Pope Gregory VIII in the wake of Saladin's capture of Jerusalem and destruction of the Crusader forces at Hattin in 1187. This Crusade was dominated by strong personalities who were often at odds with one another. Emperor Fredrick Barbarosa, King Richard the Lionhearted of England, and King Phillip pf France. They did not manage to retake Jerusalem, but they did strengthen Outremer, the Crusader state that stretched along the coast of the Levant.

11.4

**The Fourth Crusade
(1201-1204)**

The Fourth Crusade (1201-1204) was disastrously diverted by a claimant to the Byzantine throne, who convinced the Crusaders to come to Constantinople to help him press his claim. The Crusaders ended up sacking the great city, shocking the Christian world. They established a Latin kingdom in Constantinople, earning the everlasting enmity of the Byzantines and further weakening the already fragile Byzantine Empire.

11.5

**The Fifth Crusade
(1218-1221)**

The Fifth Crusade (1218-1221) focused on Egypt. The Crusaders hoped that by breaking Egyptian power, they could recapture Jerusalem. They besieged Damietta, a city on the Nile Delta that was the gateway to Egypt's great cities; Cairo and Alexandria. As the siege dragged on, the Egyptian sultan al-Kamil grew increasingly worried and twice offered the Crusaders a

restored kingdom of Jerusalem if they would just leave Egypt. The Crusaders refused and ultimately took Damietta; however, infighting and disunity doomed this Crusade. The Crusaders concluded an eight-year truce with al-Kamil and abandoned Damietta in exchange for the True Cross (a relic of the cross used to crucify Jesus), which Saladin had captured.

11.6

The Sixth Crusade (1227-1229)

The Sixth Crusade (1227-1229) was essentially a continuation of the Fifth. After years of delaying his Crusader vow, the Holy Roman Emperor Frederick II was excommunicated by the pope; however, he still made his way to the Holy Land. The mere prospect of another Crusade seemed to frighten al-Kamil, who was also distracted by his attempt to conquer Damascus. He offered the Crusaders a ten-year truce, by which they would regain Jerusalem, Bethlehem and Nazareth. However, Frederick agreed to leave Jerusalem defenseless and allowed Muslims to remain there without restriction. This made it all but inevitable that the Muslims would eventually retake the city. This they did in 1244, killing large numbers of Christians and burning numerous churches, including the Church of the Holy Sepulcher.

11.7

The Seventh Crusade (1249-1254)

The Seventh Crusade (1249-1254) was the best equipped and best-organized of all the Crusades. It was lead by the pious French king Louis IX. He again set his sights on Egypt, and captured Damietta. However, when attempting to take Cairo, the Crusaders were defeated at al-Mansurah; shortly thereafter, Louis himself was captured. He was ultimately ransomed and returned to Europe after a brief period in the Crusader center of Acre. He even attempted another crusade later, but accomplished little.

The Crusader kingdom lasted a few more decades. Antioch, where the Crusaders established their first kingdom in 1098, fell to the warriors of jihad in 1268. In 1291, the Muslims took Acre, devastating the Crusader army in the process. The rest of the Christian cities of Outremer fell soon afterward. There were other attempts in Europe to mount Crusades, but they came to little or nothing. The Crusader presence in the Middle East was no more, and would never be restored.

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), pp. 147-149.

11.8 A History of the Crusades

634-644: Muslim forces under caliph 'Umar conquer Jerusalem, in 638, which had been under Christian control. Egypt, Syria and the Holy Land are taken from the Byzantine empire.

7th-8th Cent: The Arabs build an enormous empire from the Indus River in the east to the Pyrenees in the West.

809: Death of caliph Harun al-Rahid: the Arab empire at its furthest point.

969: Antioch recaptured by Byzantium. Fatimids capture Cairo.

10th Cent: Although their civilization is still flourishing political decline among the Arabs begins. The caliphs lose their power to Turkish and Persian military officers.

1009: Fatimids destroy the Church of the Holy Sepulcher in Jerusalem.

1054: The Great Schism splits the Christian Church into the Roman Catholic Church in Western Europe and the Greek Orthodox Church in the Byzantine East.

1055: The Muslim Seljuk Turks are rulers of Baghdad.

1071: At the Battle of Manzikert, the Byzantines are defeated by the Seljuk Turks and lose nearly all of Asia Minor, including Armenia, Antioch and Edessa. The Seljuks also wrest control of Jerusalem from its Egyptian rulers.

1092: Death of Seljuk sultan Malik Shah; Seljuk empire fragments.

1095: In March, Byzantine Emperor Alexius Comnenus sends envoys to Pope Urban II at the Council of Piacenza, asking for assistance against the Turks. From July - Sept. Pope Urban II goes on a preaching journey calling for a crusade comparing the Reconquista of Spain to the crusade. On Nov. 27, at the Council of Clermont Urban proclaims the First Crusade in the East backed by papal indulgence. From Dec. 1095 - July 1096 there is persecution of the Jews in Europe.

1096: In the spring, the People's Crusade departs for the Holy Land, led by Peter the Hermit, only to be decimated by Sultan Kilij Arslan and his Seljuk forces near Nicea on October 21. From August to October 1096 French and Italian nobles set out with their armies.

1097: The various contingents of the crusader army arrive in Constantinople throughout the winter and spring. From May to June, the crusaders and the Greeks besiege Nicaea, capturing it on June 19. In July, the crusaders defeat Kilij Arslan and his army at Dorylaeum. In August, they conquer Kilij Arslan's capital city of Iconium. In September, Baldwin of Boulogne and Tancred split their contingents off from the main army and head into Cilicia, taking a number of cities. The main army reaches Antioch on October 21 and begins a prolonged siege lasting till June of 1098.

The First Crusade (1098-1099) :

1098: In February, the Franj Baldwin of Boulogne conquers the province of Edessa and assumes the title of count. On June 3, the main army captures Antioch and triumph over a Muslim rescue army commanded by Karbuqa, ruler of Mosul; Bohemond of Taranto claims the city and assumes the title of prince. The Egyptians regain Jerusalem from the Seljuks. There is an incidence of cannibalism the part of the Franj troops against the Muslim inhabitants of Ma'arra. "In Ma'arra our troops boiled pagan adults in cooking-pots; they impaled children on spits and devoured them grilled." (Amin Maalouf, The Crusades Through Arab Eyes, p. 39)

1099: The crusaders take over several towns on their way to Jerusalem, which they reach on June 7. On July 15, Jerusalem falls to the crusaders, followed by massacres and plunder. On July 22, the Latin Kingdom of Jerusalem is established, with Godfrey of Bouillon elected as the ruler of the Latin kingdom of Jerusalem. Godfrey refuses the title of king and is instead designated the Advocate of the Holy Sepulcher. On August 12, the crusaders defeat the Egyptian rescue army at Ascalon. The qadi of Damascus, al-Harawi, leads a delegation of refugees to Baghdad to denounce the lack of action by Muslim leaders in face of the invasion.

1100: In April, the Muslim rulers of Ascalon, Caesarea, and Acre submit to Godfrey as tributaries. Godfrey dies on July 18; he is

succeeded by his brother, Baldwin of Boulogne, count of Edessa, who proclaims himself king of Jerusalem on Dec. 15 in Bethlehem.

1101: The Italian mercantile republics of Venice and Genoa begin to aid the Kingdom of Jerusalem. Baldwin I conquers Arsuf and Caesarea. Between August through September a final wave of follow-up armies are defeated in Asia Minor by the Turks.

1104: Muslim victory at Harran, which checks the Frankish eastward advance. The crusaders capture Haifa and Acre, while Alexius Comnenus wrests control of Cilicia from the Franks.

1105: Baldwin I continues to expand and fortify the crusader states. King Sigurd of Norway brings army to Holy Land and his forces defeat the Egyptian army at Ramleh. From 1107-1108 the Crusade of Bohemond of Taranto.

1108: Curious battle near Tel Bashir: two Islamo-Frankish coalitions confront one another. The Franks regain Cilicia in 1108. In Sept. 1008 Bohemond surrenders to the Greeks.

1109: Fall of Tripoli to cursaders after a 2000-day siege. During 1109 and 1110, Baldwin captures Tripoli, Beirut, and Sidon.

1110: Fall of Beirut and Saida (Sidon) to crusaders.

1111: Ibn al-Khashab, the qadi of Aleppo, oraginzes a riot against the caliph of Baghdad to demand intervention against the Frankish occupation.

1112: Muslims are successful in repelling the cursaders from Tyre.

1113: First papal privilege for the Hospital of St. John.

1114: Catalan crusade to the Balearic Islands.

1115: Alliance of Muslim and Frankish princes of Syria against an army dispatched by the Turkish Sultan.

1118: Baldwin I dies while leading a campaign against the Egyptians; he is succeeded by a relative, Baldwin II. Crusade of Pope Gelasius II in Spain. Dec. 19 Saragossa falls to the crusaders.

1119: On June 28, Turkish forces destroy the Frankish army of Antioch in the Battle of the Field of Blood. Ilghazi, ruler of Aleppo, crushes the Franj at Sarmada.

1120: Foundation of the military order of the Knights Templar.

1120-1125: Crusade of Pope Calixtus II to the East and in Spain.

1123-1124: In March - April a Crusade is decreed at the First Lateran Council sending the Venetian expedition to the Holy Land. On April 18, 1123, the Seljuks capture King Baldwin II and decimate his army; Baldwin is ransomed from captivity in 1124. On May 29, 1123, the crusaders beat back an invasion of Egyptians at Ibelin and destroy their fleet off Ascalon. On July 7, 1124, Baldwin II takes Tyre from the Egyptians.

1125: Ibn al-Khashab is murdered by the Assassins sect.

1125-1126: The Raid of Alfonso of Aragon into Andalusia.

1128: Failure of a Franj thrust at Damascus.

1128-1130: A crusade to the East is recruited by Hugh of Payns. 'Imad ad-Din Zangi, the Turkish governor of Mosul, captures Aleppo in 1128. He invades Antioch in the spring of 1130 but eventually agrees to a truce and retreats.

1129: In Jan. the Knights Templars are recognized by the Council of Troyes. In Jan. crusaders attack Damascus.

1131: Baldwin II dies in August; his son-in-law, Fulk of Anjou, becomes king of Jerusalem.

1135: In May the Council of Pisa. Crusade indulgences are offered to those taking up arms against the anti-pope and the Normans in southern Italy. Zangi tries, unsuccessfully to take Damascus.

1137: Zangi lays siege to the Franks in the castle of Montferrand; in July, Zangi captures Fulk, king of Jerusalem. King Fulk agrees to surrender Montferrand in exchange for the safe conduct of the Franks inside.

1139-1140: A Crusade to the East. In 1139, Zangi besieges the Muslim city of Damascus but fails to take it. The next year, the ruler of Damascus signs a treaty of alliance with King Fulk to provide mutual defense against Zangi.

1140: Alliance of Damascus and Jerusalem against Zangi.

1143: Fulk dies on Nov. 10; his son Baldwin III ascends the throne on Dec. 25.

1144: Zengi, the Muslim ruler of Mosul and Aleppo, captures Edessa, destroying the first of four Frankish states of the Orient.

1145: News of the bloodshed at Edessa reaches Western Europe by summer. On Dec. 1, Pope Eugenius III proclaims the Second Crusade in the bull "Quantum praedecessores".

1146: Murder of Zangi. His son Nur al-Din replaces him in Aleppo.

The Second Crusade (1146-1148) :

1146: St. Bernard of Clairvaux preaches the need for the Second Crusade in France and Germany. Persecution against the Jews breaks out in the Rhineland. On Sept. 14, Zangi is murdered. His sons divide his realm: Saif ed-Din assumes leadership of Mosul, while Nur ed-Din takes control of Aleppo.

1147: Preaching of Second Crusade begins; Pope Eugenius authorizes crusading in Spain and beyond the north-eastern frontier of Germany as well as to the East. The Wendish Crusade is launched. In the spring, Louis VII of France and Conrad III of Germany depart on the Second Crusade. On Oct. 24 the Crusaders capture Lisbon. Conrad's army of crusaders is devastated by the Turks near Dorylaeum on October 25. Conrad retreats and meets Louis in Nicaea.

1148: King of France Louis IV, the Emperor of Germany Conrad III, and Baldwin III decide to attack Damascus, which up to this point has been the one Muslim ally of Jerusalem. On July 24, the crusader army surrounds Damascus, but Nur ed-Din quickly sends armies to reinforce the city's defenses and the crusader siege fails. On July 28, the crusaders withdraw from Damascus and retreat to Jerusalem, bringing the Second Crusade to an end.

1149-1154: On June 29, 1149 Nur ed-Din defeats the army of Antioch near Inab. In July of 1149 the new Church of the Holy Sepulcher is consecrated in Jerusalem. In 1151, he takes the last remaining fortress of the country of Edessa. In 1153 there is a crusade in Spain. In 1153 Ascalon is captured by forces of King

Baldwin III of Jerusalem. Damascus falls to Nur ed-Din, son of Zengi, on April 25, 1154.

1154: Nur al-Din takes control of Damascus, unifying Muslim Syria under his authority.

1157-1184: Series of papal calls to crusade in the East, answered by some small and medium sized expeditions.

1157-1158: Crusade in Spain.

1158: Foundation of the Order of Calatrava.

1162: Baldwin III dies in Feb. and is succeeded by his brother, Amalric I.

1163-1169: The Struggle for Egypt. Shirkuh, lieutenant of Nur al-Din, finally wins. Proclaimed vizier, he dies two months later. He is succeeded by his nephew Saladin. During these years, King Amalric I of Jerusalem maintains an uneasy truce with Nur ed-Din while leading military expeditions against the Egyptians. Nur ed-Din also sends expeditions into Egypt. Saladin, a young Kurd who is one of Nur ed-Din's lieutenants, begins to rise in power.

1169: On March 23, Egypt submits to Saladin, who becomes vizier of Egypt. King Amalric I mounts his fifth Egyptian campaign in Oct. 1169, with Byzantine assistance. His army sieges Damietta until Dec., then retreats in failure.

1170: Foundation of the Order of Santaigo.

1171: Crusade in the Baltic region. Saladin proclaims the overthrow of the Fatimid caliphate. Sole master of Egypt, he finds himself in conflict with Nur al-Din.

1172: On Sept. 10 the 'Abbasid caliphate is proclaimed in Egypt by Saladin.

1173: Foundation of the Order of Montegaudio.

1174: On May 15, Nur ed-Din dies. Saladin establishes himself as the independent ruler of Egypt and solidifies his control over Damascus. On Oct. 28. King Amalric I dies on July 11. His young son Baldwin IV, who is afflicted with leprosy, ascends to the throne.

1175. Crusade in Spain.

1175-1180: In May 1175, Saladin gains official rule of Syria. At the Battle of Myriocephalum in 1176, the Seljuk Turks destroy the Byzantine army. The following year, Saladin invades the crusader states but is defeated by Baldwin IV's army at mont Gisard. However, Saladin continues to harry Baldwin's territories while the Egyptian fleet raids Frankish ports. In May 1180, Saladin and Baldwin IV agree to a truce.

1176: Foundation of the Orders of Avis (as the Order of Evora) and Alcantara (as the Order of San Julian del Peirero)

1177: Crusade to the East of Philip of Flanders.

1181-1183: In 1181, Reynald of Chatillon, ruler of Antioch, breaks the truce between the Franks and Saladin by attacking a Muslim caravan on its way to Mecca. Saladin responds by taking a ship of Christian pilgrims hostage. Not only does Reynald refuse to negotiate with Saladin, but in 1182 he also begins to raid Muslim ports on the Red Sea. Saladin conquers Edessa in 1182 and Aleppo on June 11 1183. Egypt and Syria now reunited under his shield of power. In Oct. 1183, Saladin mounts a siege on Reynald's castle but withdraws his forces in Dec. and agrees to another truce with Baldwin IV.

1185-1186: In March 1185, Baldwin IV dies as his young nephew, Baldwin V, ascends to the throne. However, Baldwin V dies in August 1186 and is succeeded by his mother, Sibylla, and her husband Guy of Lusignan. Mosul submits to Saladin on March 3 1186.

1187: The year of victory for Muslims. Reynald again breaks the truce between the Franks and the Muslims by attacking a caravan. In May, the Muslims rout a small army of Knights Templar near Nazareth. On July 4, Saladin scores a decisive victory at the Battle of Hattin, near Lake Tiberias, soundly defeating the Frankish army. He executes Reynald and holds Guy of Lusignan captive. Throughout the rest of the year, Saladin's forces conquer almost all the important Frankish fortresses and cities, including Jerusalem on Oct. 2. The crusader occupiers now hold only Tyre, Tripoli and Antioch. Pope Gregory VII proclaims a papal bull ("Audita tremendi") announcing the Third Crusade on Oct. 29. In the winter, Conrad of Montferrat successfully foils Saladin's siege of Tyre.

The Third Crusade (1188-1192):

1188: Henry II of England, Philip II of France, and Fredrick I (Barbarossa) of Germany take the cross and begin to raise funds and crusader armies instituting a Saladin Tithe in England. In July, Saladin frees Guy of Lusignan, who joins the Christian resistance at Tyre. King William of Sicily sends a fleet to Tyre to help in the defense of the city.

1189: Fredrick I sets out for the Holy Land in May. On June 6, Henry II dies; his son Riğhard I (Lionheart) becomes king of England. In August, Guy of Lusignan begins to seize Acre, aided by an armada of Danish and Flemish ships. Richard I departs for the Holy Land in December. English mobs start to attack Jewish communities, culminating in a massacre of 150 Jews in York the following year. On Sept 3 the fall of Silves in Portugal to crusaders.

1190: On May 18, Emperor Fredrick I's army captures Iconium. However, on June 10, Fredreck drowns while fording a river in Cilicia, and his troops disperse. His son, Henry VI, succeeds to the throne. Remnants of Fredericks's army arrive at Antioch in late June. On July 4, Philip II and Richard I meet in Vezelay and start out for the Holy Land.

1191: Philip II arrives in Acre on April 20, adding his forces to the siege. Richard I is blown off course and conquers the Byzantine island of Cyprus before resuming his journey. He arrives in Acre in early June, and the city falls to the crusaders on July 12. Philip II departs for Europe on July 31, leaving Richard in command. On August 20, Richard orders the execution of the 2700 Muslim survivors of the siege, including women and children. At the Battle of Arsuf on Sept. 7, Richard defeats Saladin's forces. The crusaders take Jaffa shortly thereafter and make the Treaty of Jaffa.

1192: In January, Richard retakes Ascalon. During the summer, Saladin and Richard skirmish at Jaffa but realize that they have reached a stalemate. On Sept. 2, they conclude the treaty of Jaffa wherein the Franks keep a narrow coastal strip from Tyre to Jaffa but leave Jerusalem and other cities in the hands of the Muslims. Acre becomes the new capital of the crusader's kingdom. On Oct. 9, Richard leaves for Europe thus ending the 3rd Crusade.

1193: Saladin dies on March 4 at the age of 55; the ensuing struggle between his sons and his brother results in the division of his empire. After several years of civil war, his empire is reunited under the authority of his brother al-'Adil.

There is a crusade in Spain.

1193-1230: The Livonian Crusade begins and is renewed again in 1197 & 1199.

1197: In Sept., an army of crusaders sent by Henry IV of Germany arrives in Acre headed for Palestine. They quickly seize Sidon and Beirut, but Henry's death in Messina on Sept. 28 causes the German Crusade to collapse. The German hospital at Acre which later in 1198 becomes a military order (the Teutonic Order). There is a crusade in Spain.

1198: On July 1, the Franks and the Muslims sign a truce recognizing Christian possession of Beirut. In August, Pope Innocent III proclaims the Fourth Crusade to recover Jerusalem. Foundation of the Teutonic Order.

1199: Proclamation of the Crusade against Markward of Anweiler on Nov. 24. In Dec. taxation of the Church for crusaders was instituted.

1200: Foundation of the Order of San Jorge de Alfama.

The Fourth Crusade (1201-1204) :

1201: In April, the crusaders sign a treaty with the Venetians, agreeing to give one-half of their conquests to Venice in return for transportation and supplies. Alexius Angelus, the heir to the throne of Byzantium, asks the crusaders to oust his uncle, Emperor Alexius III.

1202: Establishment of the Order of Swordbrethren. The crusaders agree to detour to the city of Zara on the coast of Dalmatia, which is under the control of the king of Hungary, and to conquer it for Venice. Zara falls to the crusaders on Nov. 15 and is pillaged. The crusaders stay in Zara over the winter, during which time they agree to seize Constantinople on behalf of Alexius Angelus.

1203: Alexius Angelus joins the crusaders at Zara on April 25. The crusader army arrives at Constantinople on June 24 and enters the city on June 17. Alexius III flees.

1204: Pope Innocent allows recruitment for the Livonian Crusade on a regular basis. Alexius Angelus, now Emperor Alexius IV, proves to be a weak and imprudent leader. A son-in-law of Alexius III stages a coup, has Alexius IV strangled, and ascends

the Byzantine throne as Alexius V. In March, the crusaders decide to take Constantinople for themselves and found a Latin empire. On April 12th - 15th, they overrun the Greek defenses and then plunder Constantinople for three days. The sack of Constantinople marks the end of the Fourth Crusade, which never reaches the Holy Land. The crusaders set up Latin rule, electing Baldwin of Flanders as emperor, establishing Catholicism, and renaming the conquered lands Romania. The Byzantine royal family creates a government in exile at Nicaea.

1204-1205: Conquest of the Peloponnese by Geoffrey of Villehardouin and William of Champlitte.

1206: Danish Crusade to Ösel.

1208: Assassination of Peter of Castelnau, the papal legate in Languedoc. Proclamation of the Albigensian Crusade.

1209-1229: Albigensian Crusade in France.

1209: Sack of Beziers by Crusaders.

1211: King of Hungary gives the Teutonic Order a march in Transylvania.

1212: Young German and French peasants travel through Europe toward the Holy Land on a Children's Crusade that ends disastrously. Also a crusade in Spain. On July 17 the Battle of Las Navas de Tolosa.

The Fifth Crusade (1218-1221):

1213-1217: Pope Innocent III proclaims the Fifth Crusade in April 1213 but finds it difficult to fire up enthusiasm among Europe's nobility. The Spanish and Albigensian Crusades are downgraded in favor of the eastern theater of war. The Fourth Lateran council takes place in 1215. In 1216 Honorius III succeeds Innocent III. The first contingent of crusaders, under King Andrew II of Hungary does not set out until the summer of 1217; they accomplish little and leave for home the following January. Sept. 12 the Battle of Muret.

1215: Order of Preachers (Dominicans) in Toulouse. On Dec. 14 the constitution "Ad liberandam" agreed by the Fourth Lateran Council, permitting regular taxation of the Church for crusading.

1216: On Oct. 28 King Henry III of England takes the cross against English rebels.

1218-1221: In April 1218, large armies of Frisian, German, and Italian crusaders begin to arrive at Acre. The crusaders decide to attack Egypt, and on May 27, 1218 they besiege Damietta. The city finally falls to the crusader army on Nov. 5, 1219. In August of 1219 Francis of Assisi preaches to crusaders and to the sultan. The crusaders head towards Cairo, but the sultan al-Kamil, son of al-'Adil, finally repels them. The crusades remain in Damietta until July 1221, when - after the arrival of more German troops - they advance into Egypt. In August, they find themselves trapped at Mansurah and capitulate, signing a truce with the Ayyubid sultan al-Kamil and evacuating Damietta in September.

1225: Teutonic Order invited to Prussia.

1226: Albigensian Crusade renewed.

The Sixth Crusade (1227-1229) :

1227-1229: A Crusade is authorized against heretics in Bosnia and agian renewed in 1234. Frederick II of Hohenstaufen Germany, who had earlier reneged on his vow to go on the Fifth Crusade, sets off for the Holy Land on August 31st of 1227, and is betrothed to the heiress of the kingdom of Jerusalem, but becomes ill and stops in Italy while sending his fleet to Acre. Believing that Frederick is again hesitating to fulfill his pledge, Pope Gregory IX excommunicates him in Sept. and forbids him to continue crusading. Nevertheless, Frederick sets sail in June 1228 and arrives in Acre on Sept. 7. He enters negotiations with the sultan of Egypt, al-Kamil, and on February 18, 1229, reaches an agreement whereby the Christians regain Jerusalem and other territories. Frederick II is crowned king of Jerusalem on March 18, 1229, and leaves for Europe in May, having successfully concluded the Sixth Crusade without ever fighting a battle. This arouses a storm of indignation in the Arab world.

1229: On April 12 the Peace of Paris end the Albigensian Crusade. The Teutonic Order begins conquest of Prussia.

1229-1231: Crusade of James I of Argon to Mallorca.

1229-1233: Civil war in Cyprus.

1229-1253: Crusade in Spain.

1230: Frederick's excommunicaiton is lifted.

1231: Crusade of John of Brienne in aid of Constantinople.
Crusade of Ferdinand III of Castile in Spain.

1232-1234: Crusade against the Stedinger heretics in Germany.

1232-1253: Conquest of Valencia by James I of Aragon.

1236: Ferdinand III of Castile takes Cordoba on June 29. A proclamation of a new crusade in support of Constantinople. The Teutonic Order absorbs Swordbearers in Livonia.

1239-1241: Crusades of Theobald IV of Champagne and Richard of Cornwall. Another Crusade in aid of Constanople. In 1239 there is a Crusade against Fredrick II (renewed 1240, 1244) and a Swedish crusade against the Finns in Finland. In 1241 Gregory IX dies and leaves a papal vacancy.

1241: Proclamation of the Crusade against the Mongols (renewed 1243 & 1249).

1242: First Prussian Revolt against the Teutonic Order. Battle on Lake Peipus on April 5. On Mar. 16 the fall of Montsegur.

1243: Innocent IV is elected to be the new Pope.

1244: On August 23, Jerusalem falls for the last time to the Khorezmian Turks, who sack the city and burn many of its churches. The Franks form a coalition with the Syrians, while the Khorezmians join forces with the army of Egypt. The Egyptians and Khorezmians shatter the Frankish-Syrian forces at the Battle of Harbiya (La Forbie) on Oct. 17. In Dec., Louis, IX of France takes the cross and begins preparations for the Seventh Crusade.

1245: Teutonic Order permitted to wage a permanent crusade in Prussia.

1248: In Oct. Achen is taken by crusaders engaged against Fredrick II. Seville is taken on Nov 23 by Ferdinand II of Castile. On June 6 the crusaders capture Damietta.

The Seventh Crusade (1249-1254) :

1249-1254: King Louis IX of France arrives near Damietta on June 5, 1249, capturing the city on the following day. On Feb. 8, 1250, Louis IX and his crusaders battle the Egyptians at al-Mansurah and almost take the city. Louis IX remains encamped outside al-Mansurah until the Egyptians cut off his supply lines. In April he attempts to retreat but is forced to surrender to the Muslims and is taken prisoner, along with his entire army. On May 6, Louis IX is released in return for ransom money and the surrender of Damietta to the Muslims. The fall of the Ayyubid dynasty is replaced by the rule of the Mamluks in 1250. Louis IX stays in the Holy Land until 1254, refortifying Acre, Caesarea, Jaffa, and Sidon, and then returns to France.

1251: First Crusade of the Shepherds.

1254: Crusade to Prussia of King Ottokar II of Bohemia, Rudolf of Habsburg and Otto of Brandenberg. Foundation of Königsberg.

1255: Crusades preached against Manferd of Staufen and against Ezzelino and Alberic of Romano.

1256-1258: War of St Sabas in Acre.

1258: The Mongol chief Hülegü, grandson of Ghengis Khan, sacks Baghdad, massacring the population and killing the last 'Abbasid caliph.

1259: Latins of Achaea defeated by the Greeks in the Battle of Pelagonia.

1260: Livonian Teutonic Knights defeated by the Lithuanians in the Battle of Durbe. Second Prussian revolt. Castilian Crusade to Sale in Morocco. The Mongol army after occupying first Aleppo and then Damascus, is defeated by Baybars at the battle of 'Ayn Jalut in Palestine. Baybars becomes the head of the Mamluk Egyptian sultanate.

1261: On July 4, Baybars, a Mamluk Turk, becomes the sultan of Egypt. The Byzantine Emperor Michael VIII Palaegodus of Nicaea recaptures Constantinople for the Greeks on July 25, bringing an end to the Latin empire of Romania.

1265-1268: Baybars begins to attack the crusader kingdoms, taking Caesarea and Arsuf in 1265, Safed in 1266, and Jaffa and Antioch which had been allied with the Mongols in 1268. Crusade of Charles Anjou to southern Italy.

1266: Battle of Benevento on Feb 26.

1268: Fall of Antioch to Mamluks on May 18. Battle of Tagliacozzo on Aug 23.

1269: Aragonese crusade to Palestine.

1270: Louis IX set out on his second Crusade, landing in Tunisia on July 18. However, during the campaign Louis becomes ill; he dies in Tunisia on August 25, leading to a failed invasion. In Nov., Louis's brother, Charles of Anjou, makes a treaty with the ruler of Tunisia and then returns to France. Prince Edward of England (later King Edward I) arrives in Tunisia just as the truce is being finalized.

1271-1272: Refusing to accept the truce, Lord Edward of England and his small army of crusaders land at Acre in 1271, where they learn that Baybars has captured the last major castles of the military orders. Edward conducts a few raids but achieves little, and in May 1272 the city of Acre agrees to a ten-year truce with Baybars, ending hostilities. Edward leaves for Europe in September 1272.

1274: On May 18 a Crusade is declared "*Constitutiones pro zelo fidei*" of the Second Council of Lyons.

1274-1276: Pope Gregory X tries to launch a new Crusade but cannot obtain sufficient support from the kings and nobles of Western Europe.

1275: Foundation of the Order of Santa Maria de Espana.

1277: In Sept. Vicar of Charles of Anjou, who had purchased a claim to throne of Jerusalem from a pretender, arrives in Acre. Kingdom of Jerusalem is split.

1277-1279: Baybar dies on July 1, 1277; a two-year battle for succession follows. In 1279, Qalawun, the commander of the Syrian troops, takes over the government and proclaims himself sultan. During these years, the crusader kingdoms are embroiled in disputes among themselves.

1282: Sicilian Vespers; Charles of Anjou loses Sicily to Aragon.

1283-1302: Crusade against Sicilians and Aragonese.

1285-1287: Qalawun begins to advance the crusader states, capturing the Hospitallers' castle of Marqab and the town of Maraqiyah in 1285 and the port town of Latakia in 1287. A French Crusade against Aragon.

1286: On June 4 the Kingdom of Jerusalem is reunited under King Henry II of Cyprus.

1287: On Jun 18 a Crusade is sent to the East of Alice of Blois.

1288: Crusade to the East of John of Grailly.

1289: The Mamluk Sultan Qalawun conquers and sacks the port town of Tripoli on April 26; a few days later, his troops take Botron and Nephin. Concerned that the Christians might try to recapture Tripoli from the sea, Qalawun razes the city to the ground and rebuilds it a few miles inland. Acre, now the only major crusader stronghold remaining in the Holy Land sends pleas for assistance to Europe.

1290: In August, a small force of Italian crusaders arrives in Acre to serve as reinforcements. Soon after their arrival, they run amok, killing any Muslim they meet. Enraged, Qalawun vows not to leave a single Christian alive in the city. On Nov. 4, he sets out toward Acre with his army, but he suddenly becomes ill and dies on Nov. 10. His son, al-Ashraf Khalil, succeeds him as sultan. Crusades to East of Otto of Grandson and North Italians.

1291: Mamluk, Al-Ashraf Khalil, son of Qalawun, musters an enormous army and heads for Acre in March. He lays siege to the town on April 6 and conquers it on May 18. In July Sidon and Beirut fall. In the bloody aftermath, he spares only a few Christians and orders the city's buildings destroyed. Christians evacuate Tortosa and Chateau Pelerin. The remaining crusader towns (Tyre, Haifa) quickly capitulate and the Franks retreat to Cyprus, thus ending the period of the crusader kingdoms in the Holy Land and putting an end to two centuries of Frankish presence in the Orient.

(1291-1798) For additional ongoing crusades during this period see Johnathan Riley-Smith, The Oxford Illustrated History of the Crusades, pp. 396-400.

Brenda Stalcup, Ed., The Crusades: Turning Points in World History, pp. 239-248.

Amin Maalouf, The Crusades Through Arab Eyes, pp. 276-280.

Thomas M. Madden, Ed., Crusades: The Illustrated History, p. 214.

Johnathan Riley-Smith, The Oxford Illustrated History of the Crusades, pp. 392-400.

11.9

Why the Crusades Were Called

- The Crusades were no acts of unprovoked aggression by Europe against the Islamic world, but were a delayed response to centuries of Muslim aggression, which grew fiercer than ever in the 11th Cent. p. 121.
- These were wars for the recapture of Christian lands and the defense of Christians, not religious imperialism. p. 121.
- The Crusades were not called in order to convert Muslims or anyone else to Christianity by force. p. 121.

Taken From Part II of Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), pp. 120ff.

11.10

What the Crusades Accomplished – and What They Didn't

- After the Crusades, the Muslims resumed their attempts to conquer Europe by jihad. p.147.
- Christians were as responsible as Muslims for the Islamic conquest of Eastern Europe: They made short-sighted and ultimately disastrous alliances with jihad forces.
- Western leaders who think non-Muslims can “win hearts and minds” among Islamic jihadists are similarly naive and shortsighted. p. 147.

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades).

11.11

What if the Crusades Had Never Happened?

- Althought the Crusades failed in their primary objective, they played a key role in staving off the jihad conquest of Europe. p. 159.

- The peoples who lived in the “tolerant pluralistic Islamic societies” of old dwindled down to tiny, harassed, despised minorities. p. 159.
- Islamic distaste for unbelievers is a constant of Islamic history and persists today. p. 159.

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades).

11.12

What Did the Crusades Accomplish?

It is significant that the level Islamic adventurism in Europe dropped off dramatically during the era of the Crusades. The conquest of Spain, the Middle East, and North Africa, as well as the first seige of Constaninople, all took place well before the First Crusade. The battles of Kosovo and Varna, which heralded a resurgent Islamic expansionism in Eastern Europe, took place after the collapse of the last Crusader holdings in the Middle East.

So what did the Crusades accomplish? They bought time - time that meant the difference between her demise and dhimmitude and her rise and return to glory. If Godfrey of Bouillon, Richard the Lionhearted, and countless others had not risked their lives to uphold the honor of Christ and His Church thousands of miles from home, the jihadists would almost certainly have swept across Europe much sooner.

The only people who have escaped Muslim dhimmitude have been those who were successful in resisting Islamic jihad: the Christians of Europe and the Hindus of India. Others were not so fortunate.

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), pp. 160-161.

12.*

Cultural Issues*

(Culture*, Cultural*, Customs*, Habits*, Taboos*, Anthropology*, Ethnology*, Borrowed*)

12.1

7th Century Arab Culture

The tribes of the neighboring districts were drawn to the Muslims by fear of or hope of booty, but shied away or switched to the other side whenever the Muslims suffered a reverse such as the defeat at Mount Uhud.

Ali Dashti, Twenty Three Years, p. 35.

12.2

Tribalism

The Arabian peninsula of Muhammad's time (A.D. 570-632) was populated by various tribes. Muhammad was born into the Quraish tribe, one of the most powerful. The tribes were characterized by competition, warfare, treaties, booty in victory, blood revenge, safe places, and seasons during which people are safe from retribution.

Islam's Answer: Muhammad established the ummah, the brotherhood of Muslims. The ummah became the tribe of Muslims, erasing the old tribal loyalties and alliances and uniting around Allah and the Qur'an and the Hadith. The ummah retained some tribal practices such as booty in Muslim raids and safe places (such as the mosque) and seasons (such as fasting during the month of Ramadan).

12.3

Patriarchy

Tribalism was characterized by male leadership and dominance. Favoritism was given to sons. Females at birth were often killed. There was a plurality of marriages and harems.

Islam's Answer: Female infanticide was not condoned. Females were granted more privileges including more rights in inheritance laws. The Qur'an limited marriages to the maximum of four if a husband could treat the wives equally.

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An exception to have more than four wives was granted to Muhammad.

12.4 Polytheism

The Arabian tribes worshipped and venerated a variety of male and female deities, including Allah, at a central shrine in Mecca. Animism was also a practice of the tribes.

Islam's Answer: Muhammad proclaimed monotheism (tawhid = unity) in the one deity, Allah, and cleansed the central shrine of all deities, and established that shrine (the Ka'bah) as the focus in prayer and pilgrimage for all Muslims. Muhammad preached that Allah does not share his nature with anyone or anything and thus attacked Christianity's teaching on Jesus as the Son of God and the Trinity and thus stated that the greatest sin (shirk) was to attribute God's nature to anyone.

12.5 Animism

Tribalism was characterized by beliefs and veneration of spirits, both animate and inanimate, including the moon, stars, and wind. Shrines and rituals related to these objects.

Islam's Answer: The Qur'an denied the worship and veneration of spirits and the inanimate world. The Qur'an established a category of spirit/angel types, including jinn. The Qur'an referred to Jesus as the spirit of Allah, as well as many other references.

12.6 Infanticide

An Indian Muslim... was planning to stay in Saudi Arabia because there was a warrant out for his arrest in India. The authorities in India had discovered two days after his departure for Saudi Arabia that he and his wife had murdered their baby daughter by pouring scalding water down the child's throat.

Jean Sasson, Princess Sultana's Daughters, p. 88.

12.7 Arab Proverb about Aggressiveness

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There is an old Arab saying: "My brother and I against our cousin, but my cousin and I against a stranger." The message was always to stay "in the tribe" and never trust strangers.

Nonie Darwish, Now They Call Me Infidel, p. 98.

12.8 **The Pledge of Aqabah**

Six men of the Khazarj tribe visiting from the city of Medina were attracted to his teaching. The following year when they returned, they and six others took the oath of allegiance which became known as 'the first pledge of Aqabah'. Aqabah was the name of a nearby hill where the oath was taken. The pledge given to Muhammad which many others would also take, was:

We will not associate anything with God; we will not steal, nor commit adultery, nor fornication; we will not kill our children; we will abstain from calumny and slander; we will obey the Prophet in everything that is right; and we will be faithful to him in weal and in sorrow.

The new group returned to Medina with a *musab* (teacher) to instruct them in the new way. The following year, when Medinans returned from the annual pilgrimage to Mecca, their number had grown to 70-75 who secretly allied with Muhammad and pledged their very lives to him. This was known as 'the second oledge of Aqabah'.

Stuart Robinson, Mosques & Miracles, p. 133.

Although he appears to have begun his mission as a sincere proclaimer of the truth as he perceived it, somewhere along the way he went astray. According to the Bible, the revelations of a prophet of God must agree with all of God's previous revelations. Muhammad's message contradicts the Word of God at several points, and he cannot therefore be considered as God's prophet. Rather, to Christians, he is one of the false prophets foretold by Christ in Matthew 24:24-25, men who would lead astray many.

Dr. Abraham Sarker, Understand My Muslim People, p. 66.

12.9 **Different Kinds of Muslims**

Orthodox: Muslims who attend the local mosque, listen to the Friday sermon, say their prayers five times a day, fast the month of Ramadan, give their monies for the spread of Islam globally, and plan through saving their money to take the pilgrimage to Mecca.

Semi-orthodox: Those Muslims who pick and choose which practices of Islam they will observe. They do not know the intricacies of Islam but rally to the opinion the Islam is better suited to lead the world.

Cultured Muslims: Those who are not practicing Muslims. They may be open to other religions and philosophical and cultural views and values. They may support Islam seeing it as a religion of peace or because it is the national thing to do without going into the intricacies of the Qur'an, the life of Muhammad and his example, the law and the traditions of historical Islam.

Fanatical Muslims: Fanatical Muslims may or may not know and observe the intricacies of Islam. However they do believe that Islam is the perfect religion for the world. They are prone to follow a charismatic Muslim leader or clergy type, to have a plan against the enemy, and to face martyrdom in the name of Islam.

Dr. George Braswell, Islam and America, p. 108.

12.10 **Muslims Felt Needs**

Tim Matheney's list of felt needs among "transitional" Arab men in Lebanon:

- Need to solve basic human problems.
- Need to solve urgent social and communal problems.
- Need to reconcile modern thought with religion.
- Need for community.
- Need for honor.
- Need to show hospitality.
- Need for an all-encompassing religion.
- Need for protection from the evil eye and spirits.
- Need for blessings.
- Need for freedom from sickness.
- Need for freedom from guilt.
- Need to surrender to God's will.
- Need to be thankful.

- Need for inward spiritual vitality.
- Need to overcome fear of death.
- Need for a mediator between God and man.
- Need for individual freedom.
- Need for an education.

Mathney, Reaching the Arabs: A Felf Needs Approach, pp. 146-152.

12.11 **Muhammad Despised Poets**

Muhammad despised the poets: "Those who go astray follow the poets" (26:224); and in the collection of traditions known as the Mishkat, Muhammad is made to say: "A belly full of purulent matter is better than a belly full of poetry."

Ibn Warraq, Why I'm Not a Muslim, p. 1.

12.12 **Muhammad Despised Art**

The Dictionary of Islam (DOI p. 458) says, Muhammad cursed the painter or drawer of men and animals (Mishkat, 7, ch. 1 pt. 1), and consequently held them to be unlawful. As Ettinghausen points out in his Introduction to Arab Painting, (p.12-13) the Hadith are full of condemnation for "makers of figured pictures", who are called the worst of men."

Ibn Warraq, Why I'm Not a Muslim, p. 1.

12.13 **Muhammad Despised Music**

Iran's Ayatollah Khomeini spoke vehemently about the evils of music - and not just rock and roll or rap, but all music:

Music corrupts the minds of our youth. There is no difference between music and opium. Both created lethargy in different ways. If you want your country to be independent, then ban music. Music is treason to our nation and to our youth.

And art? Islam's prohibition of representational art is even more absolute. Muhamamd said: "Angels do not enter a house wherein there is a dog or some images (or pictures etc.) of living creatures (a human being or an animal etc.).

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), p. 89.

12.14

What is Special About Islamic Culture?

1. The family refers to the extended family rather than the nuclear family. Children are bound to respect and obey their parents and elders.
2. People are more aware of their obligations to their family and their society than of their rights as individuals. Personal interests, views and opinions should be subordinate to those of the group. Religion has to do more with the community than with the individual.
3. Great respect is shown to old people and to any who are older than oneself.
4. Honor is a very important concept, especially the honor of the family and the whole community.
5. Hospitality is an almost sacred obligation. It is so important that one should never, under normal circumstances, turn away a visitor.
6. Education tends to be more on rote learning than it does in the West. Acquiring knowledge is more important than thinking independently or questioning other people's opinions.
7. God is concerned about the whole of life - not just about the religious parts of life. There should be no distinction between areas of life that are secular and areas that are sacred.

Colin Chapman, Cross and Crescent, p. 34.

12.15

Cultural Do's & Don'ts

- Eating pigs or pork is forbidden.
- Eating shellfish: shrimp, lobster, or clams is forbidden.
- Eating lard baked goods is forbidden.
- Eating animals which died of natural causes or disease is forbidden.
- Eating animals slaughtered without invoking the name of Allah is forbidden. Only "halal" meat may be eaten.

- Eating carnivorous animals is forbidden.
- Eating animals devoured by wild beasts is forbidden.
- Eating the blood of animals is forbidden. (2:168; 2:173; 5:3; 6:145; 16:115)
- Don't start an argument if you can help it.
- Resist the temptation to criticize Islam.
- Do all you can to remove misunderstandings.
- Distinguish between what is important and what is less important.
- Greeting with the left hand (the left hand is used for wiping yourself after using the toilet). (Bukhari 1:155)
- The bathroom is considered unclean and the place of the devil.
- Muslims are supposed to squat when relieving themselves.
- When answering the call of nature a Muslim should not face Nor turn their back toward the qibla (direction of prayer) (Bukhari 6:365) .
- Avoid calling a Muslim "brother".
- Removing your shoes when entering a house is customary.
- A man should not visit a woman in her home when she is alone or be alone with a woman in other situations.
- Men should not be surprised if the women in the family retire to a back room and do not sit with the men of the family and other guests in the front room.
- Refusing food or hospitality is offensive to Muslims.
- Drinking alcohol is prohibited. No wine or alcohol should be offered at a meal. (5:90-91)

- When praying over a meal, simply thank God by using the term Lord.
- The Prophet Muhammad instructed his followers to eat with the right and to wash their hands before meals.
- Don't shake hands with your left hand. (It is considered unclean, as Muslims wipe themselves after using the toilet with the left hand)
- Dogs are regarded as unclean and are not normally kept as household pets. If Muslims visit your home you should remove the dog before they arrive. A **Hadith** says: "Angels do not enter the house in which there is a dog or pictures." (Bukhari 4:448)
'In the Muslim faith, a dog is considered impure... if a dog drinks out of any container, it should be washed seven times, the first of which should be in water mixed with dust.' Jean Sasson, Princes Sultana's Daughters, p. 67.
- The thought of shaking hands with someone who has just petted a dog is repulsive.
- Casual conversation with a member of the opposite sex is forbidden.
- For a woman to speak forcefully to a man shows disrespect.
- Don't eat in front of or invite a Muslim out to eat during the month of Ramazan.
- Be carefull about rushing in too fast to present the Gospel to a Muslim. Earn the right to be heard by listening first.
- Don't talk loud on a bus or public transporation.
- Avoid political arguments especially topics about Israel.
- Be aware that Muslims view Westerners as Christians, and associate the sins of the Western world to Christians.
- Do not be defensive about the Crusades or the errors of the Church. Admit it when Christians have been in the wrong in the past and present.

- Be positive. (1 Peter 3:15)
- Don't underestimate the power of personal testimony.
- Be content to communicate one small aspect of the Gospel at a time.
- At the appropriate time, encourage your friends to read one of the Gospels or the New Testament.
- Remember that conversion for a Muslim may mean rejection, persecution, imprisonment, torture, loss of a job, home, family, friends, inheritance, and may even cost them their life.
- Be careful about the use of terminology that may be foreign or even offensive to a Muslim: crusade, born again, lost, saved, atonement, accepting Jesus in your heart, missionary etc.
- Don't put the Bible below your waist, in your back pocket or on the ground.
- Some Muslims may take offense if you mark in your Bible.
- A man should not shake hands with a woman unless she takes the initiative by holding out her hand.
- Don't cross your legs or fold them when sitting with someone who is older than yourself.
- Don't let the sole of your foot point at or face someone else.
- Be careful about loud talking in public.
- Don't pass gas (flatulation) in public.
- You should show respect for any copy of the Qur'an and the Bible. It should not be put on the floor or below your waist. Muslim often go through a ritual washing before handling a Qur'an.
- For men covering from the navel to the knees is a must.

- For women, covering the whole body except the face and hands is compulsory, and according to some jurists women above the age of puberty should cover the face when going out or meeting strangers. A woman must not wear a dress that arouses a man's base feelings, for instance, clothing that is transparent, revealing or skin tight.
- Pure silk and gold are not allowed for men.
- Men must not wear women's clothes, and vice versa.
- Symbolic dress from other religions is not allowed.
- Certain hand gestures are rude or offensive.
- Do not condemn Muslims personally.
- Do not condemn Muhammad, Allah, or Islam.
- Do not be insensitive to Islamic customs and practices.
- Do not treat Muslims as a mission project. Insincerity glares across cultural and language boundaries.
- It is best not to admire anything in a person's home too much, as this may be regarded as a kind of coveting and they may feel obliged to give it to you.
- It is best not to admire someone's child, as this may be regarded as being associated with the "evil eye."

Colin Chapman, Cross and Crescent, pp. 33-38 & 108.

12.16 **Folk Islam**

Folk Islam: (Popular Islam) The popular superstitious and magical practices that have been, and still are, widespread in the world of Islam. Examples of Folk Islam include:

- 1) wearing an amulet (taw's or muskat) as a luck charm to ward off evil spirits.
- 2) warding off the "evil eye" through displaying a representation of the eye on a house or car.
- 3) writing a verse from the Qur'an on a piece of paper, putting the paper in water and then drinking the water, or placing

the paper in a hidden place in the house for protection from evil spirits.

- 4) using the names of God in a magical way.
- 5) drinking water from a particular spring because it is regarded as having magical powers.
- 6) Shrines are built over the graves of especially holy people, and people visit or make pilgrimage to them to obtain blessing or to seek relief for any kind of trouble or evil.
- 7) Healings, visions, miracles of different kinds, astrology, occultic practices may be found in some Muslim societies.
- 8) Some Islamic cultures have "pirs" (religious advisors) of five different kinds:
 - a) leaders by heredity succession.
 - b) religious and secular leaders of a local community.
 - c) wandering merchants.
 - d) practicing occultists.
 - e) genuine contemplative mystics.

Colin Chapman, Cross and Crescent, pp. 129-134

STOP B-28-32

STOP B-68-69 Muslim Culture and its Affects on Women

12.17

Analysis of the Borrowed Elements of Islam

1. From Heathenism:

as existing in Mecca or prevalent in other parts of Arabia.

A. Sabeanism:

Astrological superstitions:

That meteorites are cast at the devil. Oaths by the stars and planets (Surahs 56 58 etc.)

B. Arabian Idolatry:

Mecca: Center of religious pilgrimage & the Black Stone.

Pilgrimage: in every detail: hair, dress, offerings, casting stones, sacrifice, running.

Polygamy: slavery, easy divorce and social laws generally.

Ceremonial: cleanliness, forbidden foods, circumcision

Cosmology: The different stories of the earth. Bridge over hell, the Sirat.

Jinn: Various kinds of jinn, exorcism of jinn (Suras 113 & 114) These jinn, spirits beings who lived in caves, the ground, trees, and

other natural places, were popular superstition in Arabia long before Islam. Scholars have noted this animistic influence on Islam for quite some time now.

C. Zoroastrianism

Paradise: Its character, the houris, pairikas of Avesta. The descriptions of Paradise (37:42-49, 76:19-21) with its regenerating-virgin 'houris' rivers of wine, endless food, and gardens are all from Zoroastrianism and its paradise.

Demons: The name "Azazel" as the original name of Satan comes from the name of a demon in Zoroastrianism.

D. Buddhism

Rosary: About its usage see Hugh's Dictionary of Islam

2. From Judaism:

as found in the Old Testament, but more especially the Talmud, the source of Jewish ideas prevalent in Arabia just before Muhammad.

Ideas & doctrines: (According to the division of Rabbi Geiger)

A. Words that represent Jewish ideas and are not Arabic but are Hebrew:

Taboot (ark)	Ahbar (teachers)
Torah (law)	Taghoot (error) used often
Eden	Sakinat (Shekinah)
Gehinnom	Furkan
Rabbi	

B. Doctrinal Views:

Unity of God; Resurrection;
Seven Hells & seven Heavens; Final judgement;
Signs of the last days; Gog & Magog, etc.

C. Moral and Ceremonial laws:

Prayer; it's time, posture, direction
Laws regarding impurity of body (washing)
Laws regarding purification of women

D. View of life:

Use of "insha Allah"

Age of discretion corresponds to Talmud.

**Stories and Legends
(According to Rabbi Geiger)**

Adam; Cain; Enoch; the fabulous things in the Qur'an are identical with the Talmud.

Noah & the flood; Eber (Hud); Isaac; Ishmail; Joseph; cf. Qur'an with Talmud.

Abraham, his idolatry; Nimrod's oven; Pharoah; the calf (taken from the Talmud)

Moses; the fables realted about him and Aaron are old Jewish tales.

Jethro (Shuaib); Sau (Taloot); Golith (Jiloot); and Solomon, especially, CF. the Talmud.

3. From Christianity:

in its corrupt form, as found in the apocryphal gospels.

1. Reverence of New Testament - Injil - Zacharias, John, Gabriel
2. Respect for religious teachers; the Qur'anic references to priests and monks.
3. Jesus Christ: his names, Word of God, Spirit of God, etc.
Puerile miracles, denial of the crucifixion
4. The Virgin: her sinlessness, and the apostles, "hawari", an Abyssinian word meaning pure ones.
5. Wrong ideas about the trinity as held by Arabian heretical sects.
6. Christian legends, as of "Seven Sleepers", Alexander of the Horns," Lokman" (Aesop).
7. A fast month. Ramadan to imitate lent.
8. Almsgiving as an essential part of true worship.

STOP, A-9.

**12.18
Unclean Things in Islam**

The Iraqi Shi'ite leader Grand Ayatollah Sayyid Ali Husayni Sistani lists the following ten things as hanis (unclean):

- | | |
|-----------|--------------|
| 1. Urine | 3. Semen |
| 2. Faeces | 4. Dead Body |

- | | |
|---|--|
| 5. Blood
6. Dog
7. Pig
8. Kafir (unbeliever)
9. Alcoholic liquors | 10. The sweat of an animal who persistently eats najasat (i.e., unclean things). |
|---|--|

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), p. 165.

12.19

Chess and Islam

sahih muslim, Book 028, Number 5612:

Buraida reported on the authority of his father that Allah's Apostle (may peace be upon him) said: He who played chess is like one who dyed his hand with the flesh and blood of swine.

Some people claim that the game of chess increases ones wit and intelligence, and it assists one in learning the ways of battles. This claim is unreasonable. Chess has nothing to do with wit or intelligence; on the contrary intelligence suffers a derangement by this game. The player of chess becomes so absorbed in this game that he has no care or concern for anything else. Yes there is no surprise in the fact that by constant playing, ones ability to manoeuvre the various ways and moves of the game improves. But then what is the benefit of this gain? Similarly this game has no relationship with the strategies of battle or war. The act of the game is limited to its technical or ordinary manoeuvres e.g. the knight moves so and the elephant moves so. In true and real battles these are not the moves to be found. The manoeuvres of war are totally distinct and separate. In short both these claims are absurd.

Some claim that according to the Mazhab (school of thoughts) of [Imam Shafi'ee RA](#) the playing of chess is permissible but it must be stated that this was the first view of the great imam but even then he fixed certain conditions for its permissibility, e.g. involvement in the game must not be to the extent that the performance of [Salaat](#) is delayed from its fixed time; the game must not be played abundantly; absorption in it must not be so much that the answer to someone's salaam is not given, etc. These conditions are not to be found these days when this game is being played. It is also a fact that Imam Shafiee later withdrew of chess being permissible.

Many of the great Muslim scholars have clearly stated the [prohibition](#) and non-permissibility of chess. [Imam Malik RA](#) said that it is worse than the game of nard (backgammon, which is also haram) and more destructive than gambling.

Hadhrat Ali also said:

“Chess is gambling of the Ajam people (non Arabs)”

The prophet said:

He who plays Backgammon has disobeyed Allah Ta’ala and His (Rasool).”

The playing of chess is Haraam. If the playing of chess is accompanied by gambling than its prohibition is unanimous. If it is played without gambling then there is a difference of opinion in its prohibition. Where Allah Ta'aala declared alcohol and gambling as forbidden, he explained the reason for this prohibition. Allah says in the Holy Quran that Shaytan desires to create an ill feeling amongst you. He desires to create hatred among you, and to direct your attention from Salaat and Allah Taa'las remembrance. So wherever this is present, the prohibition will come into force, and that practice will become Haraam. All are aware of the degree of absorption in these games.

Absorption in this game (chess) is so much, that we seek the protection of Allah Ta'alha. The truth of the matter is that when someone becomes rooted in some practice and this practice penetrates his very blood and veins, then until death it remains overpowering, and in this very practice a man finally dies.

www.inter-islam.org/Prohibitions/Chess.html

Fatwa No. : 85615

Fatwa Title : Chess in Islam

Fatwa Date : 17 Thul-Hijjah 1423 / 19-02-2003

Question

I've read a question about playing chess and it was forbidden by the scholars and sahaba. I find it very confusing because nowadays the chess pieces aren't statues (I know there are some pieces with statues but they are hard to find) and in your answer I found that chess hasn't any profit. But nowadays science accept that someone who practise chess is more likely to think ahead. Why, nowadays is chess ascociated with Islam?

Fatwa

Praise be to Allah, the Lord of the Worlds; and may His blessings and peace be upon our Prophet Muhammad and upon all his Family and Companions.

Playing chess is of three kinds:

1- Playing for material benefit, which is strictly forbidden according to the agreement of Muslim scholars. Imam **Ibn Abdul Bar** said: '**The consensus of Muslim scholars is that playing for any material benefit is a form of gambling, so it is forbidden.**'

2- If playing chess involves neglecting any obligation or committing any Haram act such as leaving prayers, neglecting rights of parents, lying, swearing falsely, etc., it becomes forbidden according to the agreement of Muslim scholars as **Sheikh al-Islam Ibn Taymiyah** said.

3- If the playing does not contain both above-mentioned prohibitions then the Muslim scholars have different opinions concerning it.

Al-Ahnaf and al-Hanabilah believe that it is forbidden. It is proved from **Ali** that he was passing by some people who were playing chess and he said, rebuking them: '**what are these statues to which you are devoted?**'

Al-Shafiya believed that it is dislikeable. **Al-Bulqini**, a scholar of Shafiya opposed them and said that if the chess game does not contain or lead to a prohibited act it is

allowed. It is also reported from some Tabi'een such as **Saeed bin Jubair, Saeed bin al-Musayyib** and others that they sometimes played chess.

Al-Malikiyah are of the opinion that playing chess is dislikeable and if one becomes addicted to it then his testimony is not accepted.

Finally, know that playing chess is of three kinds as we mentioned above. Two of them are strictly forbidden while the third situation, according to the majority of Muslim scholars, the scholars of four schools of thought among them, is either forbidden or strongly dislikeable. Thus, the above details are sufficient for a Muslim to avoid playing it.

The benefits that are indicated by the questioner do not offer an excuse to play chess since the harms are much more than benefits. Furthermore, know that using statues is not the only reason to avoid it. If it contains statues then the situation becomes worse.

Allah knows best.

Fatwa answered by: The Fatwa Center at Islamweb

<http://www.islamweb.net/ver2/fatwa>ShowFatwa.php?lang=E&Id=85615&Option=FatwaId>

12.20

Dogs in Islam

1) KILL THE DOGS

From Bukhari Vol. 4, #540

Narrated 'Abdullah bin 'Umar: Allah's Apostle ordered that the dogs should be killed.

From Abu Dawud #2839

Abd Allah B. Mughaffal reported the apostle of Allah as saying: Were dogs not a species of creature I should command that they all be killed; but kill every pure black one.

The Hadith's note for #2839 says, "The prophet did not order the killing of all the dogs, for some are to be retained for hunting and watching. He ordered to kill the jet black ones. They might be more mischievous among them."

From Muslim #3814

Ibn Mughaffal reported: Allah's messenger ordered the killing of dogs and then said, "what is the trouble with them (the people of Medina)? How dogs are nuisances to them (the citizens of Medina)? He then permitted keeping of dogs for hunting and (the protection of) herds. ...[and for] for the protection of cultivated land."

From Muslim #Number 055

Ibn Mughaffal reported: The Messenger of Allah ordered killing of the dogs, and then said: What about them, i. e. about other dogs? and then granted concession (to keep) the dog for hunting and the dog for (the security) of the herd, and said: When the dog licks the utensil, wash it seven times, and rub it with earth the eighth time.

From Muslim #3813

Abu Zubair heard Jabir Abdullah saying: Allah's messenger ordered us to kill dogs and we carried out this order so much so that we also killed the dog roaming with a woman from the desert. Then Allah's apostle forbade their killing. He said: "It is your duty to kill the jet-black (dog) having two spots (on the eyes) for it is a devil.

The note for #3814 says,

"The Hadith gives us an idea why the prophet commanded to kill dogs. There must have been an excess of stray dogs and thus the danger of rabies in the city of Medina and its suburbs. The prophet therefore ordered to kill them. Later on when it was found that his Companions were killing them indiscriminately, he forbade them to do so and told them that only the ferocious beasts which were a source of danger to life should be killed. The word "Devil" in the Hadith clarifies this point. Here devil stands for ferocious.

HOWEVER THE REASONING WITHIN THE NOTE ABOVE IS INCORRECT – READ BELOW.

From Muslim #5248

Maimuna reported that one morning Allah's Messenger was silent with grief. Maimuna said: Allah's Messenger, I find a change in your mood today. Allah's Messenger said: Gabriel had promised me that he would meet me tonight, but he did not meet me. By Allah, he never broke his promises, and Allah's Messenger spent the day in this sad mood. Then it occurred to him that there had been a puppy under their cot. He commanded and it was turned out. He then took some water in his hand and sprinkled it at that place. When it was evening Gabriel met him and he said to him: You promised me that you would meet me the previous night. He said: Yes, but we do not enter a house in which there is a dog or a picture. Then on that very morning he commanded the killing of the dogs until he announced that the dog kept for the orchards should also be killed, but he spared the dog meant for the protection of extensive fields or big gardens.

COMMENT

These Hadith tell the story of Muhammad's order to kill dogs. Muhammad said he would like to have all dogs killed. He wanted them killed, NOT because packs of dogs were tormenting the citizens of Medina, but rather, because a puppy stopped the mighty angel Gabriel. Muhammad's solution was to kill the dogs. He first said he wanted all dogs

killed but then made exceptions for dogs that are used for farming, hunting, or watching (outside). Further, he ordered that all black dogs be killed and called them "a Satan".

2) COMMERCE IN DOGS

From Bukhari Vol. 3, #299

Narrated 'Aun bin Abu Juhaifa: "My father bought a slave who practiced the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, getting tattooed and receiving or giving Riba, (usury), and cursed the picture-makers."

From Bukhari Vol. 3, #482

Narrated Abu Mas'ud Al-Ansari: "Allah's Apostle regarded illegal the price of a dog, the earnings of a prostitute, and the charges taken by a soothsayer."

From Muslim #3803

Abu Masud reported that Allah's messenger forbade the charging of price of the dog and earning of a prostitute and sweets offered to a kahin.

COMMENT

Muhammad believed that money made from the sale of a dog (for other than already mentioned purposes) was considered as evil as the money made from prostitution, witchcraft, or usury. Something about dogs disturbed Muhammad deeply.

3) LOSS OF REWARD OF GOOD WORKS FOR OWNING DOGS

From Bukhari Vol. 3, #515

Narrated Abu Huraira: "Allah's Apostle said, "Whoever keeps a dog, one Qirat of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle." Abu Huraira (in another narration) said from the Prophet, "unless it is used for guarding sheep or farms, or for hunting." Narrated Abu Hazim from Abu Huraira: The Prophet said, "A dog for guarding cattle or for hunting.""

From Muslim Number 3815:

Ibn Umar reported Allah's Messenger as saying: He who keeps a dog other than that meant for watching the herd or for hunting loses every day out of his deeds equal to two qirat.

From Muslim Number 2062:

Abu Huraira reported Allah's Messenger as saying: He who attends the funeral till the prayer is offered for (the dead), for him is the reward of one qirat, and he who attends (and stays) till he is buried, for him is the reward of two qirats. It was said: What are the qirats? He said: They are equivalent to two huge mountains. Two other narrators added: Ibn 'Umar used to pray and then depart (without waiting for the burial of the dead). When the tradition of Abu Huraira reached him, he said:" We have lost many qirats."

COMMENT

Having a dog as a pet is prohibited in Islam. In fact, if a Muslim keeps a dog as a pet God will take away some heavenly reward for his good deeds! Notice that the amount taken away changed from one to two qirats.

4) DOGS ANNULLING PRAYER

From Bukhari Vol. 1, #490

Narrated 'Aisha: "The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e. women) dogs. I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away, for I disliked to face him.***"

From Muslim Number 1032

Abu Dharr reported: The Messenger of 'Allah said: When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black Dog. I said: O Abu Dharr, what feature is there in a black dog which distinguish it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah as you are asking me, and he said: The black dog is a devil.

From Abu Dawud Number 0704:

Narrated Abdullah ibn Abbas:

Ikrimah reported on the authority of Ibn Abbas, saying: I think the Apostle of Allah said: When one of you prays without a sutrah, a dog, an ass, a pig, a Jew, a Magian, and a woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw.

COMMENT

These hadith state that if a dog passes in front of people praying it annuls their prayer. Annul means, "to reduce to nothing", or "to make ineffective or inoperative". If a group of

people are praying and a dog walks in-between them and the Kaba (in Mecca), then their prayer is made null and void.

5) DOGS STOP THE ANGELS

From Bukhari Vol. 4, #448

Narrated Abu Talha: "I heard Allah's Apostle saying; "Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal).""

From Bukhari Vol. 7, #843

Narrated Salim's father: "Once Gabriel promised to visit the Prophet but he delayed and the Prophet got worried about that. At last he came out and found Gabriel and complained to him of his grief (for his delay). Gabriel said to him, "We do not enter a place in which there is a picture or a dog.""

From Muslim, #5276:

Abu Huraira reported Allah's Messenger as saying: Angels do not accompany the travelers who have with them a dog and a bell.

From Muslim, #5279:

Abu Huraira reported Allah's Messenger as saying: "The bell is the musical instrument of Satan."

COMMENT

The story behind these hadith was mentioned earlier. A little puppy stopped an angel from entering the house because it was "unclean". Note that angels do not enter a place with a dog, or accompany people who travel with a dog.

THE TOMES

The tomes also details the same aspects found in the traditions. We'll start with the **Reliance of the Traveler**^[4] which is a compendium of Shafi'i law.

On filth, page 95

e14.0 FILTH (NAJASA)

e. 14.1 Filth means...

(8) dogs and pigs, or their offspring

On purification, page 98

e14.7 Something that becomes impure by contact (def: below) with something from dogs or swine does not become pure except by being washed seven times, one of which (recommended not to be the last) must be with purifying earth (def: e12.1 (b)) mixed with purifying water, and it must reach all of the affected area. One may not substitute something else like soap or glasswort in place of earth.

(n: The contact referred to is restricted, in the Shafi'i school, to contamination by traces of moisture from dogs or swine, whether saliva, urine, anything moist from them, or any of their dry parts that have become moist...)

On trade, page 382

k2.2 It is invalid to transact something that is impure in itself (najasa, def: e141) such as a dog or something affected with filth that cannot be purified (O: by washing), like milk or shortening, though if it can be, like a garment, then it may be transacted.

The Shorter Encyclopedia of Islam^[5] entry on dogs (Kalb).

page 215

Kalb, the dog, is also in Islam one of the "unclean beasts" (hence kalb as an abusive word, specially to unbelievers), primarily because its flesh may not be eaten (al-Nawawi ..) and further because, according to the Hadith, there are several special regulation regarding it. For example dogs render food which they lick impure and render unavailable water intended for ritual purifications...) Vessels, likewise, which have been licked by dogs, require to be cleaned several times including once with sand. In a certain way they render impure the whole room in which they are; for angels do not enter a house in which there is a dog and Muhammad had first to sprinkle the place on which a young dog had lain concealed with purificatory water before Djibril would appear to him....)

Dogs "cut off the salat", i.e. they make the salat worthless when they come into the immediate vicinity of the man at prayer (Ibn Madja, Ikama, bab 30), and one is all the more inclined to attribute this rule to the impurity of the dog as it also holds for menstruating women. The Arab commentators, however, explain it by saying that the dog frightens the worshipper and distracts him from his devotions (al-Sindi commentary on Ibn Madja as cited above). This is especially true of the black dog, for "he is Satan"). This saying is either to be interpreted literally as meaning that Satan occasionally appears in the form a black dog (cf. Faust) or it only means that black dogs in general are considered particularly dangerous. Dogs in general are considered noxious and should therefore be exterminated (al-Nasa'i, Said wa'l-dhaba'ih, bab 9-14_, but as "Allah does not create anything in which there is not a trace of His wisdom" (al-Sindi, commentary on this passage), this rule is applied only to black dogs.

It is only permitted to keep dogs for hunting, for herding and for watching (al-Nasa'i, op. cit.); whoever keeps a forbidden dog has to forfeit a portion of his possession daily (cf. Babylon. Talmud Shabbath, fol 63: "whoever possesses a dangerous dog keeps good fortune away from his house"). Dealing in dogs on the other hand is strictly forbidden (al-Bukhari, Buyu' bab 25).

But in spite of its impurity and dangerousness the Arabs are able to appreciate the good qualities and services of the dog. Muhammad himself promises a woman a divine reward for a kindness which she had done a thirsty dog (al-Bukhari, Wudi, bab 33), and al-Kazwini (p. 403) characterizes the dog as "a particularly intelligent, very useful animal, patient in hunger an on the watch, whose cleverness and fidelity are shown in many ways". ...

COMMENT

The tomes echo the hadith's statements. That's because the hadith's statements are theological bedrock for Islam's denigration of dogs, hence the scholars detail the rulings in their books of jurisprudence or theology. Islam has a formal, establish, legal position that dogs are unclean and it rejects dogs as pets.

<http://www.answering-islam.org/Silas/dogs.htm>

Dogs are regarded as unclean and are not normally kept as household pets. If Muslims visit your home you should remove the dog before they arrive. A **Hadith** says: "Angels do not enter the house in which there is a dog or pictures." (Bukhari 4:448)

'In the Muslim faith, a dog is considered impure... if a dog drinks our of any container, it should be washed seven times, the first of which should be in water mixed with dust.' Jean Sasson, Princes Sultana's Daughters, p. 67.

Ayisha used to say: "The prophet loved three things: women, scents, and food." He hated dogs, lizards, people with yellow teeth, painters and sculptors, costly silks and embroideries, the smell of garlic and onions.

Dr. Abraham Sarker, Understand My Muslim People, p. 42.

12.21

Things Not to Do With a Muslim

- Do not condemn Muslims personally.
- Do not condemn Muhammad, Allah, or Islam.
- Do not be insensitive to Islamic customs and practices.

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- Do not treat Muslims as a mission project. Insincerity glares across cultural and language boundaries.

Dr. Ergun & Emir Caner, Voice Behind the Veil, pp. 30-31.

12.22

Giving Money vs. Education?

There is an old saying:

Give a man a fish, and you feed him for one day.

Teach him to fish, and you feed him for many days.

The politically sensitive Christian adds: Who owns the pond?

Dr. Miriam Adeney, Daughters of Islam, pp. 152-153.

12.23

Hypocrasy in Islam

It is illegal in Saudi Arabia for a Saudi girl to marry a man who is not a Saudi national... Saudi men can marry whom they wish.

Jean Sasson, Princess Sultana's Daughters, p. 143.

12.24

Looks Can Kill

The pious caliph Umar ibn Abd al-Aziz is said to have severely punished several men of the city when he felt they paid too much attention to the remarkable style of Sukaina's clothing and hair

Dr. Ergun & Emir Caner, Voice Behind the Veil, p. 50.

12.25

History of Islamic Culture

- 500-600: Pre-Islamic poetry flourishes in Arabia
- 608: The Kaaba in Mecca is built as the main shrine in Arabia.
- 622: In Medina, Muhammad builds his house, which serves as a gathering place for his followers and as a model for future mosques.
- 650: Uthman establishes an official version of the Kor'an.
- 670: The Great Mosque of Qayrawan is founded by Uqba ibn Nafi'.
- 691: Caliph Abd al-Malik erects the Dome of the Rock in

- Jerusalem.
- 696: Arab coinage is introduced and Arabic becomes the official administrative language of Islam.
- 705: Caliph Walid begins to build the Great Mosque of Damascus.
- 744: The Umayyads construct the palace of Mshatta.
- 751: The Arabs learn paper-making from captured Chinese prisoners.
- 765: Jurjis ibn Bakhtishu' founds a school of medicine in Baghdad.
- 767: Abu Hanifa, creator of Hanifi school of law, dies in jail.
- 785: Abd al-Rahman builds the Great Mosque of Cordoba.
- 795: Malik ibn Anas, creator of the Maliki school of law, dies.
- 813: Caliph Ma'mun's reign marks flourishing of the mathematician Khwarizmi, the translator Hunayn, and the philosopher Kindi.
- 814: Shafi'i, founder of the Shafi school of law, goes to Egypt, where he writes his important treatise, the *Risala*.
- 815: Death of Abu Nuwas, renowned poet at the Abbasid court.
- 830: Caliph Ma'mun founds the 'House of Wisdom' in Baghdad.
- 833: Ahmad bin Hanbel, leader of the Traditionist movement, is imprisoned for refusing to accept Mu'tazilite doctrine.
- 851: Earliest Arabic description of China and the Indian coast.
- 870: Death of Bukhari, famed for his collection of Traditions (Hadith).
- 876: In Cairo, Ibn Tulun builds a mosque bearing his name.
- 921: Earliest Arabic description of Russia by Ibn Fadlan.
- 922: Hallaj, Sufi mystic and martyr, is executed for heresy.
- 925: Death of Razi (Rhazes), famed medieval physician, author of the first medical treatise on smallpox.
- 948: The poet Mutanabbi named panegyrist to the ruler of Aleppo.
- 970: Fatimids build the mosque-university of al-Azhar in Cairo.
- 1010: The Persian poet Firdawsi completes his *Epic of Kings*.
- 1030: Biruni writes his *Description of India*.
- 1037: Death of Ibn Sina (Avicenna), philosopher and physician.
- 1067: Vizier-Nizam al-Mulk establishes the Nizamiyya Madrasa in Baghdad, and Ash'arism becomes the orthodox theology.
- 1090: Chinese text makes first mention of Arabs using a

- compass.
- 1096: Ghazali, mystic and theologian, begins his greatest work, *The Revival of the Religious Sciences*.
- 1123: Omar Khayyam, poet and astronomer, dies.
- 1154: The geographer Idrisi, compiles *The Pleasure of the Ardent Enquirer* which includes his circular map of the world.
- 1171: Ibn Rushd (Averroes) writes *Middle Commentary on Aristotle*.
- 1259: Hulagu Khan set up an observatory at Maragha, Persia.
- 1273: Jalal al-Din Rumi, Persian mystic and poet, dies.
- 1325: Ibn Battuta sets out on his famous travels from Tangiers.
- 1353: Most of the Alhambra is completed in Granada, Spain.
- 1375: Ibn Khaldun, great Muslim historian, begins the *Muqaddima*.
- 1390: Death of Hafiz, the great Persian lyric poet.
- 1522: The Persian miniature painter Bizzad heads the Safavid Library.
- 1611: Shah Abbas I lays out a new capital at Isfahan, Persia.
- 1648: Taj Mahal is completed as mausoleum for Shah Jahan's wife.
- 1901: Muhammad Iqbal, an Indian Muslim poet, publishes in Lahore.
- 1926: The Egyptian Taha Hussein writes his autobiography, *The Days*.
- 1928: The Latin alphabet is adopted in Turkey.

W.L. Cati Early Islam, pp. 184-185.

12.26

Stop Cutting! - Lengthen Your Beard

All religious scholars are unanimous that all Prophet kept beards. Furthermore, the Prophets have classified the beard as something (that is) part of nature (*Fitrah*). 'Allamah Suyuti explains human nature is based on keeping a beard and does not need a special order to be part of a particular faith. Thus, the beard is part of human nature to which all humans (men) have to adhere.

The Prophet of Allah mentions in a *Hadeeth* 10 points of nature. Out of these ten, he mentions is the lengthening of the beard. Allah the Almighty narrates the incident when Sayyiduna Harun Alaihissalam calls out to his brother Sayyiduna Musa, "O son of my mother! Do not seize (me) by my beard, and nor by my head." (94:20)

This verse clearly shows that *Prophet Harun* had a lengthy beard.

The first nation ever to shave their beards was the nation to whom *Allah* the Almighty sent *Sayyiduna Lut*, the people of *Sadoom* (Sodom). *Hadhrat Hasan Basri* reports a *Hadeeth* that the nation of *Lut* was punished for 10 sins they committed; the Prophet mentioned ‘trimming the beard’ from the 10 sins.

In the *Shariah* (Islamic law), it is *Haram* (unlawful) for men to shave the beard, this ruling is with the *Ijma* (consensus) of the scholars of all the Schools of Thought. Among the scholars who have attested to this consensus, include *Allamah Mahmood Khattab* 6, *Allamah Anwar Shah Kashmiri Hanafi*, *Allamah Muhammad Ashraf Ali Thanwi*, *Allamah Hasfaki*, *Allamah Kamal Ibn Al-Humam Hanafi*, *Sheikh Ahmad Nafrawi Maliki*, *Allamah Abu Muhammad Ibn Hazm Zahiri*, *Allaamah Shaykh ul islaam Ibn Tayimyyah*, and many other scholars.

Imam Shafiee has mentioned in his famous work *Kitab Al-umm*, which is thought to be one of his final works: “to shave the beard is *Haram*.”

This has also been mentioned by *Allamah Haleemi*, *Allamah Qaffal Shashi*, *Allamah Azrai* and many other *Shafiee* scholars.

There are many *Ahadeeth*, which clearly state the above. Primarily the famous *Hadeeth* narrated on the authority of ‘*Abdullah Ibn ‘Umar* and others that the Prophet ordered us to lengthen our beards. This *Hadeeth* has been narrated with six different words, all of which refer to lengthening the beard and leaving it alone without interfering. This is why in the *Shariah* (Islamic law) if one was to shave the beard or trim it to less than a fist length then he will be sinful. *Allamah Anwar Shah Kashmiri* writes, “None of the scholars have permitted trimming the beard to less than a fist length.” Various other scholars such as *Allamah Hasfaki*, *Allamah Ashraf Ali Thanwi* and *Mufti Rasheed Ahmad* have mentioned similar to this.

The Prophet’s beard was dense, and would cover his chest. The *Sahaba* realised, by the movement of he’s beard, that the prophet would recite from the Holy Quran in *Zuhr* and *Asr*; clearly indicating that the beard was lengthy. In the same manner *Hadhrat Abu bakr* and *Umar* possessed a dense beard. *Hadhrat Uthman* possessed a fine beard stretched out in length where as *Hadhrat Ali*’s beard was spread in width covering the area between his shoulders. Therefore, when the Prophet ordered us to lengthen our beards we have to follow his and his *Sahaba*’s *Sunnah* and their method of keeping a beard. The Prophet says, “Hold fast unto my ways and the ways of the guided caliphs after me.”

In the eighth year of Hijri, the Prophet sent a letter with *Hadhrat Abdullah Ibn Huthafah* to *Feroz*, the king of Persia. *Feroz* tore the letter apart and ordered *Bazan*, the king of Yemen to send two officers to the Prophet to kidnap him. They arrived in *Madinah Munawwarah*, on seeing the Prophet, started to shiver. However the Prophet asked them, “Who ordered you to leave your moustache and shave your beard?” They replied, “Our Lord” (referring to their King). The Prophet declared, “But my Lord orders me to trim the moustache and lengthen the beard”. Those who shave their beards should decide for themselves whether their Lord is *Allah* or someone else!

In many *Ahadeeth*, the prophet has cursed men who imitate women and those women who imitate men. There is no doubt that shaving the beard is a clear imitation of a woman’s face.

Many scholars have stated that shaving the beard is *Tagyeeru Khalqillah* (changing the creation of *Allah*). *Allah* mentions in the Holy Quran the promise of Satan, “Indeed I will order them (Mankind) to change the nature created by *Allah*” (4:119). In effect, the one who shaves his beard is obeying Satan. The great Caliph *Umar Ibn Abdul Aziz* would say, “Shaving the beard is *Muthlah* (mutilation). Verily the Prophet has prohibited *Muthlah*”. A similar verdict has also been narrated from the great Imam of *Madina Munawwarah*, *Imam Malik*.

The sin of shaving the beard is not only a *Kabirah* (Major) sin, but it is also *Bagawah* (open offence). The prophet says, “My nation will be forgiven except those who sin in the night and then boast about their sin the following day.” Although one may not boast about this sin verbally but indirectly, he will boast by showing his face to the people. Some sins are limited to the time of the act or omission, for example, *Zina* (adultery & fornication) is a grave sin; the sinner is sinning for the duration of that act. Whereas this sin’s time remains for as long as the beard remains shaven or trimmed to less than a fist’s length. The person will be regarded a sinner for every second his face is devoid of a proper beard, therefore sinning for that entire time span. this means it's severity aggregates and persists more than other sins.

In reality when a person loves someone, he will fulfil every command of his. We cannot see the love a person possesses in his heart for someone except by his actions. We have been guided to judge people according to their apparent and visible actions. The Prophet has repeatedly said, “I have not been ordered to cut open the hearts of people.” (to see their intention) When a disbeliever recites the *Shahadah*, he will be classified as a Muslim, despite of what his beliefs are in reality. Thus if a person shaves his beard it cannot be judged that he loves the Prophet .

The great *Muhaddith Allamah Ahmad Ibn Muhammad Ibn Siddiq Al-Gimari* says, “To mock the beard is *KUFR* with the consensus of all the Muslims”. The consequences of this would be that the *Nikah* (Marriage) would invalidate and renewing the *Imaan* (faith) will be necessary.

<http://www.inter-islam.org/Prohibitions/beard.html>

13.*

Dhimmitude & Slavery*

(Non-Muslims*, Dhimmis*,
Slave*, Slaves*)

13.1

Definition of Dhimmitude

In an Islamic state, non-Muslims are forced to pay the **jizya**, the special tax on non-Muslims. This payment has always been the centerpiece of the Islamic legal system regarding non-Muslims, as it is explicitly mentioned in the Quran (sura 9:29), while other elements of the treatment and status of the **dhimmis** are elaborations of this verse's command to make sure that the dhimmis "feel themselves subdued." (cf. 9:29)

Robert Spencer, The Myth of Islamic Tolerance, p. 57.

Bat Ye'or: the great historian of dhimmitude, the institutionalized oppression of non-Muslims (dhimmis: "protected" or "guilty" people) under Islam, put it:

"The civilization of dhimmitude does not develop all at once. It is a long process, that involves many elements and a specific mental conditioning. It happens when peoples replace history by myths, when they fight to uphold these destructive myths, more than their own values because they are confused by having transformed lies into truth. They hold to those myths as if they were the only guarantee for their survival, when in fact, they are the path to destruction. Terrorized by the evidence and teaching of history with childish tales, thus living in amnesia, inventing moral justification for their own self-destruction."

Robert Spencer, The Myth of Islamic Tolerance, p. 31.

Antoine Fattal, in his authoritative study on the legal status of non-Muslim lands, has written,

The dhimmi is a second-class citizen. If he is tolerated, it is for reasons of a spiritual nature, since there is always the hope that he might be converted; or of a material nature, since he bears almost the whole tax burden. He has his place in society, but he is constantly reminded of his inferiority... In no way is the dhimmi the equal of a

Muslim. He is marked out for social inequality and belongs to a despised caste; unequal in regard to individual rights; unequal as regards taxes; unequal in the law courts, as his evidence is not admitted by any Muslim tribunal, and for the same crime his punishment is greater than that imposed on Muslims. No social relationship, no fellowship is possible between Muslims and dhimmis... Even today, the study of jihad is part of the curriculum of all Islamic institutes. In the universities of Al-Azhar, Najaf, and Zaitoune, students are still taught that the holy war is a binding prescriptive decree, pronounced against the infidels, which will only be revoked with the end of the world.

Robert Spencer, The Myth of Islamic Tolerance, pp. 93-94.

13.2 **Principles of Dhimmitude**

The main principles of "dhimmitude" are as follows:

- 1) the inequality of rights in all domains between Muslim and dhimmis
- 2) the social and economic discrimination of the dhimmis
- 3) the humiliation and vulnerability of the dhimmis.

Robert Spencer, The Myth of Islamic Tolerance, p. 163.

13.3 **The Jizya Tax**

In an Islamic state, non-Muslims are forced to pay the **jizya**, the special tax on non-Muslims. This payment has always been the centerpiece of the Islamic legal system regarding non-Muslims, as it is explicitly mentioned in the Quran (sura 9:29), while other elements of the treatment and status of the **dhimmis** are elaborations of this verse's command to make sure that the dhimmis "feel themselves subdued." (cf. 9:29)

Robert Spencer, The Myth of Islamic Tolerance, p. 57.

Bat Ye'or: the great historian of dhimmitude, the institutionalized oppression of non-Muslims (dhimmis: "protected" or "guilty" people) under Islam, put it:

"The civilization of dhimmitude does not develop all at once. It is a long process, that involves many elements and a specific mental conditioning. It happens when peoples replace history by myths, when they fight to uphold these

destructive myths, more than their own values because they are confused by having transformed lies into truth. They hold to those myths as if they were the only guarantee for their survival, when in fact, they are the path to destruction. Terrorized by the evidence and teaching of history with childish tales, thus living in amnesia, inventing moral justification for their own self-destruction."

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Robert Spencer, The Myth of Islamic Tolerance, pp. 93-94.

13.4 Slavery

The Koran itself was on the side of slavers because Muhammad himself was a slaver!

Africans have been afflicted by 1,000 years of slave trading. For every African brought as a slave to the United States, many more were abducted to Muslim North Africa, Arabia and the Middle East. One would expect, then to find many times as many descendants of slaves living today in North Africa, Arabia and the Middle East as are found in America.

Some 30 million descendants of African slaves reside in America today. Where, then, are the perhaps 300 million descendants of African slaves that should be residing across North Africa, the Middle East and Arabia today? Why are they nowhere to be seen?

The grim horror is that Muslim slavers customarily castrated black males that they captured. Why? Primarily so that no black man could ever be a sexual threat to Muslim men in North African households. Secondly, Muslim slave owners themselves wanted to be the only ones to have sex with captive black women and girls, as Muhammad made lawful for them to do (23:5-6 & 70:30) Muslim slave owners did not want black men competing with them as cohabiters with black women, so black men had to be emasculated.

Evidence exists that Muslim slave owners did indeed step in to do what emasculated black males could not. Tens of millions of brown skinned Haratin - people descended from the offspring of Arab fathers and black mothers - are found all across North Africa, and under different designations, in the Middle East. Mauritania alone is reported to have some 1 million Haratin.

In the United States, southern insistence on perpetuating slavery and northern opposition to it contributed to a bloody civil war in which 600,000 men died and 2 million others were wounded. The 10-year-long war in South Vietnam took 58,000 American lives, yet one three-day battle at Gettysburg killed at least 51,000!

In which Muslim nation has there ever been even a minor civil disturbance of conscience - let alone a war - over slavery defined as evil? Not one! Yet Farrakhan, unwilling to give the northern states an ounce of credit for such a costly stand, praises Islam - still history's most heinous proslavery force - as defender of the black race. Mother of all ironies.

Don Richardson, Secrets of the Koran, pp. 203 & 209-211.

13.5

Observations About Muslims within Islam

- Islam with its foundations in the Qur'an and the traditions and examples of its prophet Muhammad is the religion which has perfect answers for the systematic organization of a society, including its religion, political order, economics, and family life.
- When Islam is under attack by outside forces, it has a right to defend itself and fight the attack under the proper declarations by its clergy.

- Islam is a religion of peace when it is the dominant religion and engages its people in Islamic understandings and practices. Minorities within its borders, especially Jews and Christians, must be subservient to its rulership with certain privileges of worship and sectarian customs.
- Islam is a religion of warfare by both military action and missionary zeal in its conteraction to corruptipon, immorality, and ignorance. It practices jihad in both the individual life and the life of the community.
- When a Muslim chooses to leave Islam for another religion, he or she often faces a crisis with family and the Muslim community which often results in ostracism and sometimes death. A Muslim male who marries a non-Muslim woman must raise the children as Muslims. A Muslim female must marry a Muslim male.

Dr. George Braswell, Islam and America, p. 110.

13.6

The Exile of Christians from Muslim Lands

It has been estimated that the number of Arab Palestinian Christian has been reduced to fewer than 30,000 among the 3.4 million inhabitants of territory controlled by the Palestinian Authority. Fifty years ago the Palestinian population was approximately 25% Christian.

It has been further estimated that partly because of the pressure on Christians to either convert to Islam or to get out, some 2 million Christians left their homes in the Middle Eastern countries during 1993-97.¹⁰⁶

^{106.} 'Exodus Now - It Still Goes On' ISIC Bulletin, December 1997/January 1998, p. 9.

Stuart Robinson, Mosques & Miracles, p. 100.

14.*

Doctrinal & Theological*

14.1

A Common Word?

Dear Ones in Christ,

Sadly confusion seems to be the order of the day, especially among certain western seminaries and missions who have redefined the Word of God to make it more acceptable to Muslims. For those of us working in missions, it is understood a degree of contextualization is in keeping with the truth of the Bible, but these brethren have moved beyond propriety and have embraced as truth elements within Islam so as to make the Islamic Christ the source of eternal salvation. In some ways, they are helping Muslims become better Muslims and the few that come to the understanding of Christ from Islamic sources be Muslim followers of Christ who have built their house on a falsehood. It is bad enough when this false teaching remains within the western lands, but now is spreading to many lands. This movement would never pass muster of the historical theologians nor would supporting churches support such a movement, if they understood the core questions and a proper view of Biblical theology. The whole deeper issue of the contextualization/common ground movement needs to be examined by the Church and theologians before being released on the world wide Church. If you are interested in this subject Google "A Common Word Between us and you". This is a document signed by 138 Islamic scholars. Please read the document contained on the www.pilcrowpress.com/response.php. This document will clarify the issues.

Carl A. Gordon

Al-Maqdisi and Sam Solomon

March 2008

www.pilcrowpress.com/response.php

1

Is There a Basis for a Genuine Christian Islamic Dialogue?

The letter authored by some 138 Muslim Scholars, “*A Common Word between Us and You*” is neither ‘new’ nor ‘common’, nor is it a true ‘invitation’ to true dialogue – at least not in the accepted sense of a dialogue being a meeting of two equal parties.

A *Common Word*, Islamically speaking, means a call, or an invitation to ‘come to common terms’ - or to ‘an equitable proposition’ - and is based solidly on Sura 3:64,

Say “'O people of the Scripture (Jews and Christians): Come to a word that is just between us and

you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims. ’’

which if read and properly analysed from Islamic commentaries can be seen to negate all the rhetoric the Muslim ‘invitation’ appears to offer. This sura, containing the *common word* proposition, was first proposed by Muhammad in the 7th century when he invited a visiting Christian delegation from Najran to ‘come to a common word’, a dialogue which rapidly escalated to his demand that they come to common terms by accepting him as the final prophet and messenger of Allah (Sura 3:64). Therefore, Sura 3:64 has since been the key reference behind all dialogues and debates between Islam and Christendom to this very day. This progression can be seen historically, starting with the Najran debate during Muhammad’s lifetime, through the conquest of the Byzantine Empire two years after he died, and through all subsequent conquests of the Islamic Empire up to the gates of Vienna in 1683. In more recent times, elements of this ‘common word’ thinking has surfaced in various harsh proclamations by Osama Bin Laden, and, though it is currently being re-packaged in somewhat softer terms, in the current invitation letter *A Common Word Between Us and You. But the true meaning and ultimate intent of the Common Word remains clear: accept Islam or face the consequences.*

Most of Sura 3:64 is actually quoted in the letter from the Muslim clerics to the Church, so it is sitting out there in broad daylight for all to see and heed. But although it is shamelessly out in the open, it is also veiled – that is, rendered virtually invisible to Christian readers - because the true meanings have been obscured by changing the interpretations of certain key phrases of Islamic doctrine rather than following the interpretations found in the various *Tafsirs* (Islamic commentaries). This is allowed in Islam, in order to suit the forum of the present day needs. This is a formal doctrine in Islam, called *Takiyya* (legitimate deception).

Applications of this aspect of ‘veiling’ the intended meaning (*Takiyya*) of the text appears throughout the *Common Word*, an example of which has to do with the identity of Christ, although it is not mentioned in those terms - but rather as being in support of the ‘unity, or ‘oneness’ of God.

For example, they give a partial reference from Sura 3:64 that “we associate no partners with Him [God]”, but this is explained away as reinforcing the ‘unity’ of the Monotheistic God, rather than referring to the correct Islamic interpretation of that phrase - that Christ is seen in their eyes as a ‘partner’, and that as a consequence to accept ‘other Lords’ or ‘partners’ would be blasphemy against the oneness of God. In actuality, what we would see if we were to be able to read their *Tafsirs*, is that the common word they are proposing, is in fact a denial of the Lordship of Christ¹, His divine sonship², and saviourhood³, while validating Muhammad first as a bonefide prophet of the true God, and ultimately as the final messenger of Allah.

¹ Suras 5:57; 9:31

² Suras 18:4; 2:116; 17:111; 23:91; 5:17

³ Suras 4:157; 4:172; 5:17

scriptures are supported by other suras throughout the Qur'an. In particular, in sura 61:6 the Qur'an states that Christians have been disobedient to Christ:

And (remember) when Jesus, son of Mary, said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Torah which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed (i.e. Muhammad)..."

and in sura 7:157 that Christians have been disobedient to their own scriptures:

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Torah and the Gospel...

Their assumptions from these suras further reason that since the Christian scriptures, and even allegedly Christ Himself, have spoken of the coming of Muhammad as, "*the messenger and the seal of the Prophets*" (sura 33:40), then Christianity as a whole has 'heard' and subsequently 'rejected' Muhammad, and has removed these scriptural references of Muhammad from the Torah and the Gospel. Hence their further reasoning, that, having rejected him in this way, Christians are now legally considered apostates, and thus liable for a severe punishment according to Islamic jurisprudence. (Sura 3:12).

In the light of this understanding of sura 3:64 and the supporting suras, one can go back in time to the issuance of the first 'common word' letters during Muhammad's lifetime and better understand what was happening. Having already decided the issues regarding common ground, or lack of it, in the Najran debate, it became only a matter of engaging and applying them. Therefore, in issuing the 'common word' letters to the neighbouring states, Muhammad was seemingly offering an 'invitation' - or an 'equitable proposition' - but on the other hand, he was readying plans in parallel to invade, all the while justifying these next step actions by claiming to have received Qur'anic injunctions to that effect:

Sura 9:29 Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.

Sura 5:51 O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them.

Sura 9:5 Then when the Sacred Months have passed, then kill the Mushrikun wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform salat, and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

Having subdued the Christians and Jews of Arabia, Muhammad sent 'come to a common word' letters based on sura 3:64 to the neighbouring Christian rulers inviting them to a so-called peace, but with **a play on the words eslams tislam; essentially 'submit and be safe, or else face the sword' - for peace from an Islamic point of view can only be peace when all surrender to Islam**

[A copy of Muhammad's letter to Heraclius of Byzantium can be found in Appendix A]. This play on words is very similar to the changing of interpretations explained earlier in regard to the identity of Christ, and is based on **an actual doctrine within Islam, Takiyya, or 'legitimate deception' - which states that when Islam is in danger, it is acceptable and even prescribed to engage in 'necessary deceit'**.

It is no surprise, therefore, to see these modern Muslim scholars following their masters, suggesting that the peace of the world is dependent on the Christians' response to their 'common word' invitation. This soft wording gives every appearance of meaning that these two religions

⁴ Mushrikun, or polytheists, include Jews, Christians, pagans and all other non-Muslims

⁵ Muslims are greatly rewarded by Allah when they follow Muhammad in word and deed as closely as possible. This is referred to as the Sunnah.

must come to terms to live side by side in order to stabilise the world situation and bring peace. And it is to that illusion, and the illusion that we have the common ground of "love of God and love of neighbour," that the 300 well-meaning Christians who signed the response were drawn. But in reality Sura 3:64 (as interpreted by their experts) has a different meaning for 'peace' as well. It means for Christians to submit and become Muslims or at least accept the finality of Muhammad (as the seal of the prophets).

Another note of major concern for Christians has to do with the Muslim scholars' use of Bible scripture, coupled with the Qur'an and *Hadith* to draw conclusions which do not follow. One example is that in the *Common Word*, not having a Qur'anic reference for 'love of neighbour', they coupled their use of Muhammad's words from the *Hadith* about 'love of neighbour', with key Biblical quotations on the love (and oneness of God) and the love of neighbour. This is nothing but skilled duplicity for the following main reasons taken from Islamic jurisprudence: (a) The relationship of Muslims with non-Muslims is governed by the doctrine of "Allegiance and Rejection" [in Arabic *Al Wala Wa al Baraa'* راء و لاء و ال باء أل], (b) The Islamic Oneness doctrine is fundamentally different from the Christian one, (c) The obligation of *jihad* with its variants and nuances does not give the Muslim any room whatsoever in dialogues - as the goal remains that of bringing the hegemony of Islam everywhere. These topics and doctrines are elaborated upon below not only for the benefit of our readers but also to propose the basis of a truly 'equitable dialogue' with Islam and Muslims.

Doctrine of Allegiance and Rejection (Al Wala Wa al Baraa')

Al Wala simply means allegiance, loyalty, closeness, affinity, unity and affiliation with Muslims overtly and covertly (suras 49:10 & 8:726).

Baraa' is both to renounce and to denounce, that is to reject, abhor, censure, deplore, criticise and condemn all non-Islamic customs, teachings, practices, traditions and festivals; to treat all non-Muslim heritage and lifestyle as sinful and abhorrent. It is to hate and hold enmity towards all non-Muslims generally, but particularly towards Jews and Christians. This is mandatory on every Muslim.

All Muslim scholars, without exception, state that Muslims have no choice in the necessity of enmity with the *Kuffar* (non-believers) for it is a part of their worship to Allah, it is required and obligated by Allah just as believers are obligated to pray, fast, etc. Sheikh Dr Nasser Bin Yaha Al Hannini makes it clear when he said that "*this is not Wahabism, nor it is some kind of radical doctrine of a radical cult but it is the religion of Allah the Lord of the words.*"⁷

Muslim scholars have deduced the foundational principles of *Al Wala Wa al Baraa'* from the Qur'an and the *Sunnah*. They have summarised its main thrust as:

- (a) Holding the *kuffars* (non-believers) in enmity, to prohibit loving them, displaying hostility and being disloyal to them is outlined very clearly in the Qur'an (sura 8:73)ⁱⁱⁱ.
 - (b) To pledge loyalty to non-Muslims, to love them or to assist them in anyway that would make non-Muslims victorious is to commit a serious crime which might even lead a Muslim out of Islam completely (sura 5:51)^{iv})
-

^{vi} Sura 49:10 The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.

Sura 8:72 Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, - these are allies to one another.

^{vii} http://www.islamway.com/?iw_s=Scholar&iw_a=articles&scholar_id=841

⁸ Sura 8:73 And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).

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(c) That the basis of the hostility and the and enmity towards the *kuffar* (non-believer) must be visible and not secret so that they would see it and feel it, for that would strengthen the Muslim community and weaken the *kuffar* (sura 60:4)¹⁰)

(d) That the rejection of and enmity towards the non-Muslims is of paramount importance due to their rejection of Islam which is the most heinous of sins (suras 4:48, 3:19a, 3:85^{iv})

(e) Enmity must be done and *seen* to be done, and that enmity is to last forever (sura 60:4)

(f) A Muslim must never trust a non-Muslim, no matter how faithful he or she may be (suras 3:28, 4:139, 5:57, 9:28, 98:6^v)

(g) Imitating a non-Muslim in any way (i.e. in their outfits, manner of speech etc.,) is a sign of affection towards them, for Muhammad has been reported to say "whoever imitates or identifies with a community he is one of them"¹¹

Dr Abdel Rehman Abdel Khaliq sums up the Islamic position accurately in his book¹² when he says: "the only business of a Muslim is to humiliate the kuffar (non-believer) and make him surrender or to Islamize him thus preventing a greater corruption by undertaking a lesser one. For the reality and the root of the relationship between a Muslim and a non-Muslim is enmity and war, suras 8:39 & 9:29."

Every *fatwa* issued regarding relationships between Muslims and non-Muslims is based on and emanates from the doctrine of *Al Wala Wa al Baraa'*. Some samples of such *fatwas* issued by Islamic Council of Research and Fatwa¹³ are enclosed in Appendix B. Interestingly enough, all those *fatwas* in the appendix are from mainstream orthodox Islam and are obligatory and applicable to all Muslims. The so-called 'moderate Muslims' have yet to produce one authoritative *fatwa* that would counter those which are being stated by the traditionally accepted orthodox Muslim channels who remain the authoritative bodies for all Islamic issues the world over.

Common Ground

The 138 Muslim scholars commenced their letter by saying that the future of the world depends

on the peace between Muslim and Christian. What peace are they talking about in the light of the Qur'anic injunction of *Al Wala Wa al Baraa'*?

The difficulties lie not with the Christians, for Christianity is founded on peace and forgiveness; the New Testament position is stated unambiguously in Matthew 5:9, "*Blessed are the peace makers for they shall be called the children of God*". While its stance on war is clearly recorded in James 4:1 "*Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?*"

The real problem is with Islam's position regarding non-Muslims which has led and continues to lead the Muslims to resort to violent *jihad* until the supremacy of Islam is acknowledged by all.

Obligation of Jihad

In Islam fighting, killing, war or violent *jihad* is an obligatory duty prescribed by Allah on all Muslims: "*Fighting is prescribed unto you*" or as Hilali accurately translates the Qur'anic text,

⁹ Sura 5:51 O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya';, then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).

¹⁰ Sura 60:4 Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah alone".

¹¹ Ahmed vol 2/50; Abu Dau'wud section on dress 4031; Sahih Abi Dawud 3401

¹² Regulations governing Peace and reconciliation treaties with the Jews and the Muslims' position toward it. A major authoritative Egyptian-born salafi leader, now residing in Kuwait his works are read widely and highly honoured in the Islamic world

¹³ <http://www.islam-qa.com/index.php?ln=eng>

5

'Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.' (sura 2:216)

Just as *sawm* (fasting), *salat* (ritual prayers) and *zakat* (alms giving) are prescribed as divinely ordained duties for Muslims, so is *jihad* prescribed on every Muslim by Qur'anic injunction. Specifically, violent *jihad* becomes obligatory for every Muslim should the call to peace (the invitation to surrender to Islam) be rejected¹⁴.

Muslim scholars have written extensively on the obligation of *jihad*; explaining this requirement along with its aims and objectives. The most significant being to exalt the word of Allah, that is to spread Islam by any means – first by invitation, then by force.

There are numerous Qur'anic verses^{vi} and Hadith^{vii} on this. All of them commanding Muslims to engage in a violent *jihad* so that the submission of all to the religion of Allah and his directives can be achieved, be it peacefully or forcefully under compulsion.

Allah does not permit the Islamic *Ummah* (community) to seek peace with the *kuffar* (nonbelievers) except under two conditions:

1. That the Muslims would have humiliated and subdued the *kuffar*, having so weakened them and drained them of their strength that the *kuffar* would come seeking peace.

2. When it is expedient to control the losses of the Muslims to resort to making a truce with the *kuffar* to ward off a greater evil. For example, the action taken by Muhammad at Khandaq ditch by negotiating a treaty with the Ghatfan tribe (who were a major ally of the Quraish) and though they were non-Muslims, Muhammad offered to pay them half of the produce of Medina in exchange for dissolving their alliance with the Quraish. In this way Muhammad weakened the Quraish, and gained the upper hand by dividing the non-Muslim ranks.

One wonders, therefore, that, if violent *jihad* is one of the obligatory duties in Islam, could there be any religious and legal grounds for its suspension? For this obligation was ordained and legislated not only to defend and ward off harm from the Muslims but also to make the word of Allah uppermost over all other religions and ideologies.

Regarding peace, the Qur'anic injunction is to *not seek for peace with non-Muslims*, sura 47:35 says, '*so be not weak and ask not for peace while you are having the upper hand.*'

The Scholars that are quoted in the *Common Word*, Al Kurtabi, Tabbari, Ibn Kathir, Shawkani, and Wahadi state a unified position in their exposition of sura 47:35

Kurtabi states: '*Do not be weary: weaken not towards your enemies seeking peace: cessation of violence and making peace, do not stop the war between you and your enemies if you are numerous and well armed for Allah has said 'seek not for peace when you are uppermost to your enemies*¹⁵.'

The renowned Islamic commentator Ibn Kathir says in his exposition of this verse: "*so be not slack so as to cry for peace for you are the uppermost and Allah is with you. This means no cessation of violence, you are not to make peace between you and the kaffirs [non-believers] while you are numerous both in arms and in numbers because of this He said you are uppermost or superior to your enemies even though they might have power in comparison to the Muslims*¹⁶."

¹⁴ Sura 8:39 And fight them until there is not more Fitnah (disbelief and polytheism: i.e. worshipping others worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.

¹⁵ Al Jammiea' Akham al Qur'an vol 8: p87

¹⁶ Taffseer Al Qur'an Al Azim vol 4: p197

In such cases, making peace with non-believers will favour and be in the best interests of Muslims - for they will regain the upper hand.

According to the *Shari'ah*, apart from these two circumstances no exceptions can be made. Muslims are not allowed to enter into or seek peace pacts with non-Muslims even though the Muslims may be weary of war, or are fearful of large numbers of *kuffar*¹⁷.

Seeking peace - meaning to forsake or forgo the war or *jihad* through a lasting reconciliation or peace treaty with the *kuffar* forever - is to abrogate or abolish the ordinance of *jihad*; and that is *kufur* (an apostasy and desertion of Islam). For Allah has prescribed it as an obligatory duty for all Muslims. *Jihad* is to last until the day of resurrection. As a consequence, a Muslim is to strive with his finances and with his whole being as a *Fard al E'in*¹⁸ and to maintain a perpetual desire within every Muslim to be a martyr, being always ready to conduct or participate in *jihad* if the Imam declares it to be *Fard al E'in*, or else he would have sinned.

The authors of the *Common Word* go on to say that the basis "for this peace and understanding

already exists it is part of the very foundational principles of both faiths: love of the One God and love of the neighbour”

The love of God and the love of one's neighbour as one's self is a Judeo-Christian teaching, and is contrary to the teaching of Islam in both letter and spirit, for Islam clearly teaches its followers to hold enmity towards all non-Muslims, and in particular Jews and Christians. In fact, that is the most basic and fundamental part of a Muslim's worship according to the *Al Wala Wa al Baraa'* concept previously outlined. The very recitation of the first sura¹⁹ at every prayer time is a declaration of that enmity, for it ends with a curse on the Jews and the Christians.

Nowhere is love of the non-Muslims taught, neither in the Qur'an nor in the *Hadith*; that is why the 138 Muslim authors resorted to a vague *Hadith* - which when examined proves to be noninclusive and inapplicable to Jews and Christians (i.e. applicable only in relationships with other Muslims).

If we were to do just a cursory comparison between the teachings of the Bible and of the Qur'an it would clearly establish that it is impossible to equate them or put them on an equal footing:

The Bible says:

See that no one pays back evil for evil to anyone, but always pursue what is good for one another and for all. (1 Thessalonians 5:15)

Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty but associate with the lowly. Do not be conceited. Do not repay anyone evil for evil; consider what is good before all people. (Romans 12:15-17)

Whereas the Qur'an teaches the exact opposite:

'The recompense for an evil is an evil like thereof" (sura 42:40)

And compare the Bible teaching:

Pursue peace with everyone, and holiness, for without it no one will see the Lord. (Hebrews 12:14)

And the fruit that consists of righteousness is planted in peace among those who make peace. (James 3:18)

¹⁷ Sura 2:249 ...how often a small group overcame a mighty host by Allah's leave...

Sura 48:22-23 And if those who disbelieve fight against you, they certainly would have turned their backs, then they would have found neither a Wali (protector) nor a helper. That has been the Way of Allah already with those who passed away before. And you will not find any change in the Way of Allah.

¹⁸ There are two kinds of obligation in Islam: Fard al E'in is obligatory for all (like fasting, praying) with the exception of those in special circumstances and Fard al Kiffaya, is voluntary by agreement when necessary.

¹⁹ Sura 1:7 The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

With the Qur'an:

So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Alllah is with you, and will never decrease the reward of your good deeds. (sura 47:35)

Can there be any common ground between the Bible and the Qur'an given these teachings:
Wherever they do not receive you, as you leave that town, shake the dust off your feet as a

testimony against them. (Luke 9:5)

And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah and the religion (worship) will all be for Allah Alone (in the whole of the world). (sura 8:39)

Then when the Sacred Months [the 1st, 7th, 11th, and 12th months] of the Islamic calendar have passed, then kill the Mushrikun wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat, and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful. (sura 9:5)

Then Jesus said to him [Peter], ‘Put your sword back in its place! For all who take hold of the sword will die by the sword.’ (Matthew 26:52)

*(Remember) when your Lord inspired the angels, ‘Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes’. (suras 8:12, 17, 9:14, 61:4, 8:65, 2:216)
But I say to you, do not resist the evildoer. But whoever strikes you on the right cheek, turn the other to him as well. (Matthew 5:39)*

And fight in the Way of Allah those who fight you, ... And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al-Haram (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. (sura 2:190)

Where do the conflicts and where do the quarrels among you come from? Is it not from this, from your passions that battle inside you? (James 4:1)

Jihad (holy fighting in Allah’s Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do know. (sura 2:216)

How could be the basis of oneness be common between the Christian and the Muslim when the Qur'an teaches ‘they have blasphemed who say Allah is the three of third (sura 5:73)

O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) created by Him; so believe in Allah and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. (sura 4:171)viii

The notable 13th Century Islamic scholar Ibn Tyamiay said “*it is known from the Islamic religion and by consensus of all Muslims whosoever desired any other religion apart from the religion of Islam or the Islamic shari’ah of Muhammad, is a Kaffir*”²⁰

Muhammad Abdul Wahab said in his famous treaties ‘The Ten Contradictions’: “*whosoever does not regard a kaffir as a kaffir or a polytheists as a kaffir or did not try to correct them is himself a kaffir*”.

Ibn Hazam²¹ says that “*it has been agreed to call the Jews and the Christians Kuffar*”. Are there any among the 138 scholars who would rise up to denounce those statements of those most authoritative scholars as un-Islamic, in the light of their *Common Word* document?

²⁰ Ibn Tyamiay: Majmu'a't al Fatawi 28/257

²¹ A very famous Muslim scholar and Prime Minister of Spain when it was under Muslim occupation, in his book Merateeb al Ijma p119

Basis of Oneness

How can there be a basis of oneness between Christian and Muslim when sura 9:30 says, “*the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the truth!*”

Responding to a question on unity and the validity of other religions the Fatwa council stated that there is only one religion before Allah and that is Islam as all other religions have been abrogated. Following is an extract from that fatwa²²:

The Standing Committee on Academic Research and Issuing Fatwas has examined the questions which have been submitted to it and the opinions and articles published and broadcast in the media concerning the call to unite the three religions of Islam, Judaism and Christianity;

- One of the basic principles of belief in Islam, on which all the Muslims are agreed (*ijmaa'*) is that there is no true religion on the face of the earth apart from Islam. It is the final religion which abrogates all religions and laws that came before it. There is no religion on earth according to which Allah is to be worshipped apart from Islam. Allah says
- “This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion” [al-Maa'îdah 5:3]
- “And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers” [Aal 'Imraan 3:85].
- Secondly: One of the basic principles of belief in Islam is that the Book of Allah, the Holy Qur'an, is the last of the Books to be revealed from the Lord of the Worlds. It abrogates all the Books that came before it, the Tawraat, Zaboor, Injeel and others, and it is a that which testifies the truth that is therein and falsifies the falsehood that is added therein over them. So there is no longer any revealed Book according to which Allah may be worshipped apart from the Qur'aan. Allah says
- “And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it . So judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you.” [al-Maa'îdah 5:48]
- Thirdly: It is obligatory to believe that the Tawraat and Injeel have been abrogated by the Qur'an, and that they have been altered and distorted, with things added and taken away. In response to a question asking if the Jews and the Christians were polytheists as well as Kuffar²³ the Fatwa council responded by stating that the Jews and Christians are both kaafirs

(apostates) and mushrikeen (polytheists). They are kaafirs because they deny the truth and reject it. And they are mushrikeen because they worship someone other than Allah.

Is it possible to know what common basis between the two religions is being referred to by the Muslim Scholars? What can be the common basis between Christians, whom the Qur'an calls polytheists and apostates, and the Muslim monotheists?

What common ground are the Muslim scholars referring to? Is there common ground in their opinion between those who are led astray and those who are guided?

Love of God versus obedience to Allah

²² <http://www.islam-qa.com/index.php?ref=10213&ln=eng&txt> (text in Appendix B)

²³ <http://www.islam-qa.com/index.php?ref=67626&ln=eng&txt> (text in Appendix B)

According to the Bible it is possible for human beings to love the Lord God because He has revealed Himself, through Jesus Christ his only begotten Son (John 3:16, Romans 5:8, 1 John 4:19)²⁴; We love Him because He loved us first and gave himself for us.

In Islam the unknowable Allah must be surrendered to and obeyed through obedience to Muhammad (sura 4:80, 3:31, 57:28), it is those who pledge allegiance to Muhammad who have pledged allegiance to Allah Himself (sura 48:10²⁵). In fact one is not a believer even though one may hold the belief in One God unless one believes also in Muhammad.

Isn't the twin sentence creed "*there is no god but Allah and Muhammad is his messenger*", an indispensable part of the doctrine of *Tawhid* ('oneness' or 'unity')? This being the case, then where is the common ground between the Muslims and the Christians who do not believe in Muhammad's prophetic call?

Love of a Neighbour

While regarding the necessity of loving one's neighbour the Muslim scholars substantiated their deliberations by quoting several *Hadith* (narrations of Muhammad) saying that there are numerous commands in Islam that commend the necessity and the utmost importance of exhibiting love and compassion toward one's neighbour.

They claim that love of one's neighbour is an important and inseparable part of one's love of Allah and one's faith in Allah; for they tell us that in Islam there can be no true faith in Allah or piety without one's love towards one's neighbour quoting Muhammad, 'none of you has faith until you love for your neighbour that [which] you love for yourself'. However empathy and sympathy for the neighbour and even formal prayers are not enough, they must be accompanied by generosity and self sacrifice.

Does that love of the neighbour which is accompanied by generosity and self sacrifice include the Jews, Christians, atheists, non-believers, polytheist and pagans? Or does the 'neighbour' referred to here in reality only mean a Muslim?

Does a Muslim's love towards non-Muslim neighbour mean that the rights and duties of that

non-Muslim neighbour are equal to those of the Muslim himself?

Is this directive of a Muslim's love towards his non-Muslim neighbour compatible with the Islamic doctrine of *Al Wala Wa al Baraa'* clearly stated in the Qur'an?

Would the eminent Muslim scholars kindly provide us with a Qur'anic reference for this kind of love for the non-believing neighbour?

Would any of the 138 scholars issue a clear fatwa invalidating the *Al Wala Wa al Baraa'* verses for our present time?

Would any of the 138 scholars be able to reciprocate the apology of the 300 Christian leaders for the crusades apologising in the same way for the brutal Islamic invasions and conquests known as 'futuhat al Islamiya'²⁶?

Among the *Common Word* signatories are Dr Al Shiekh Abdel Kudus Al Salah, and Dr Al Sheikh Abdullah bin Mahfouz bin Biyah, both Saudi Scholars, would they, in light of what they wrote and signed; petition their government for the building of churches for the Christians in

²⁴ John 3:16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life

Romans 5:8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us

1 John 4:19 We love Him because He first loved us

²⁵ Sura 48:10 Verily, those who give Bai'a (pledge) to you (O Muhammad SAW) they are giving Bai'a (pledge) to Allah. The Hand of Allah is over their hands.

²⁶ This name has been used for all Islamic invasions and conquests, starting in 625AD and continuing right up to the 21st Century

Saudi Arabia as evidence of their neighbourly care for those Christians in their esteemed country?

The Prophet and his neighbours:

After the expulsion of the Jews of Medina by Muhammad it was his directive and ardent desire to expel the Jews and the Christians out of the Arabian Peninsula altogether, as reported by Ahmed²⁷ "... if I lived I would expel the Jews and the Christians from the Arabian peninsula leaving only Muslims in it"; this command being fulfilled by the second Khalifah, Omar, when he expelled the so-called 'People of the Book' in 634AD.

So to which neighbours are the Muslim scholars referring? According to the *Hadith* ²⁸ Muhammad had said that: "I have nothing to do with any Muslim who settles among the polytheists /mushrikeen (Jews and Christians)."

If neighbourly love and harmony is part of Islamic teaching as penned by the 138 scholars, would the Islamic Council for Research and Fatwa renounce the issuing of *fatwas* declaring the non-Muslims - especially Christians - as unfit to be lived among?^{ix} And renounce Ibn Qayyim's

fatwa declaring that for Muslims to lease their properties to Jews or Christians is one of the most detestable things they can do²⁹.

How can Muslim scholars talk about love towards a non-Muslim neighbour when they are clearly commanded to hold hostility and enmity towards them? This hostility being clearly outlined and taught throughout the Qur'anic text; that the enmity of Muslims towards the *kufaar* – the People of the Book (Jews and Christians), *mushrikeen* (polytheists) and hypocrites – will last until the Hour of Resurrection and Judgement begins.

The proper starting point for the Christian-Islamic dialogue

If the Muslims are serious in their proposals of peaceful co-existence and neighbourly conduct, then they should start with:

- (a) Declaring the doctrine of *Al Wala Wa al Baraa'* as irrelevant, ineffective and as void for our age
 - (b) Declaring all Qur'anic texts that discriminate with impunity against Christians and Jews, describing them as *kaffirs*, apostates, polytheists, children of apes or swine as void and not ever to be used
 - (c) Discarding the apostasy law throughout the Islamic world, as faith is a personal matter
 - (d) Equating all religions in rights before the law, with none being regarded as superior to any
 - (e) Declaring the equality of all men and women and the profanity of none
 - (f) Establishing the equality all human beings, without religious or ethnic discrimination or differentiation
 - (g) Discarding the practice of takffir ³⁰ against anybody be that a Muslim or non-Muslim.
- For true intentions can only be measured by tangible actions.

How then Shall We Proceed?

²⁷ Hadith Ahmed 210

²⁸ Narrated by Abu Dawood (2645) and classed as saheeh by al-Albaani in Saheeh Abi Dawood.

²⁹ Ibn Qayyim: Kitab Ahkam Ahel A'Zimma Vol 1, Beirut 1991

³⁰ **Once an Imam declares anyone takffir it is for the faithful ones to ensure that that person is eliminated**

Given that the 138 Muslim scholars represent the collective mind of the Islamic world (with the exception of many active movements that are either part of Al-Qaeda or resemble it in many ways) their veiled attempt to make Islam look peaceful and good, even having elements that are allegedly common with Christianity, has in the final analysis produced a very unsatisfactory set of arguments. They want us to believe that Islam is the model of peace, and just like Christianity, full of love of God and of man. But we have shown that all their arguments cannot be supported by their own Islamic sources: Qur'an, Sunnah, Hadith Tafsir, fatwa

One would have expected from such a powerful group, an ability to state that Islam needs to rise to meet the needs and norms of the 21st century; that the antiquated rules of the Islamic *Shari'ah* are obsolete; that many sections and suras in the Qur'an are no longer applicable; that they advocate the emergence of a new Islam that respects all humans, even to respect a Muslim's decision to change his or her religion.

Perhaps one of the most significant phenomena in the history of Christian-Islamic relations is that after 1400 years, Muslims are realizing that the truth is found not in Islam but in Christ. Throughout history large numbers of Christians and Jews have been forced to become Muslims. Yet for the past 30 years or so a great number of Muslims have received Christ as their Lord and Saviour; none of them were pressured to do so. Many of them learned Islam in the best *Madrasas* (Islamic seminaries); they knew the severe penalties awaiting them if they chose to convert and were willing to make the sacrifices - because what is at stake is the guaranteed promise of eternal salvation.

For the 138 Muslim scholars, we want to urge them to look at the life of Christ and discover the source of salvation. The Bible states in John 3:1-3:

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, 'Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.' Jesus answered and said to him, 'Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.'

It is our prayer and hope that all these scholars to take the lead and accept Jesus Christ as their Lord and Saviour, very much like the thousands, if not millions of Muslims who have already done so.

This invitation in reality is not ours, but comes from the Christ Himself who declared to all mankind, starting in the Old Testament through the prophet Isaiah, "*Turn to Me and be saved ..*" (Isaiah 45:22). He then said during His earthly mission, "*Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. For My yoke is easy and My burden is light.*" (Matthew 11:28-30). As He, and all of us, urge you to see the light on this occasion of His resurrection at the occasion of Easter, we will continue to pray for your minds, spirits and souls, to accept Him as your Lord and Saviour.

As for the 300 (less the dissenting few) Christians, our prayers are for you to take courage that there is no reason to engage in dialogue for dialogue's sake. You have a duty to bring the light of Jesus to the 138 Muslim scholars and beyond. You have the huge obligation and burden to represent Christ and to allow His truth, with His love, to be the order of the day. We urge you to withdraw your *Response* officially, and work on a correct Christian reply about which Jesus would say, "Well done."

Al-Maqdisi and Sam Solomon
March 2008

¹ Sura 5:72 72 Surely, they have disbelieved who say: "Allâh is the Messiah ['Iesa (Jesus)], son of Maryam (Mary)." But the Messiah ['Iesa (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.

Sura 9:31 They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being

ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."

Sura 18:4 And to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children)."

Sura 2:116 And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

Sura 17:111 And say: "All the praises and thanks be to Allâh, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all the magnificence, [Allâhu-Akbar (Allâh is the Most Great)]."

Sura 23:91 No son (or offspring or children) did Allâh beget, nor is there any ilâh (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!

Sura 4:157 And because of their saying (in boast), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Iesa (Jesus), son of Maryam (Mary)]

Sura 4:172 The Messiah will never be proud to reject to be a slave to Allâh, nor the angels who are near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

Sura 5:17 Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary). Say "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

ii Sura 8:39 And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.

Sura 9:14 Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people.

Sura 60:10 you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Qur'an, and Muhammad,

Sura 98:6 Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad (Peace be upon him)) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures.

iii Sura 3:28 Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.

Sura 3:118 O you who believe! Take not as (your) intimacy (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but

what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand.

Sura 4:144 O you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?

Sura 5:57 O you who believe! Take not for Auliya' (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allah if you indeed are true believers.

Sura 8:73 And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).

13

Sura 9:23 O you who believe! Take not for Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zalimun (wrong-doers, etc.).

Sura 9:24 Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasikun (the rebellious, disobedient to Allah).

Sura 60:1 O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Qur'anic, and Muhammad)

iv Sura 4:48 Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases; to set up partners with Allah is to devise a sin Most heinous indeed.

Sura 3:19 Truly, the religion with Allah is Islam.

Sura 3:85 And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.

v Sura 3:28 Let not the believers take the disbelievers as Auliya' (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His Punishment), and to Allâh is the final return.

Sura 4:139 Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them?

Sura 5:57 O you who believe! Take not for Auliya' (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers.

Sura 9:28 O you who believe in Allâh's Oneness and in His Messenger! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad) are Najasun (impure). So let them not come near Al-Masjid-al-Harâm (at Makkah) after this year, and if you fear poverty, Allâh will enrich you if He will, out of His Bounty.

Sura 98:6 Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad (Peace be upon him)) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.

^{vi} Sura 9:33 It is Allah Who sent His Messenger (Muhammad) with guidance and the religion of truth, (Islam) that He might cause it to prevail over all religion, through the polytheists (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) may detest it.

Sura 9:29 Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.

Sura 8:39 And fight them until there is no more Fitnah (disbelief and polytheism: worshipping others besides Allah and would believe in Muhammad, and the religion (worship) will all be for Allah Alone Islam <in the whole of the world>. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.

^{vii} It is reported by Abi Musa said that a man came to the prophet of Allah saying did you see a man fighting against strength, against a garrison, and against hypocrisy which of them is for the sake of Allah? He said the Apostle of Allah said whosoever fights to exalt the word of Allah is for the sake of Allah Reported by Ahmed 18722, A'Nissai 3085, Abu Da'uwd 2156, A'Tirmizi 1570 Al Bukhari 2599, 6904

Reported by Ibn Umar who said that the Apostle of Allah said **I have been sent for this hour with a sword in between my hands that Only Allah alone would be worshipped who has no partners, He who has made my living under my sword, and has humiliated those who would oppose my commands and whose ever imitates a people he would be one of them.** Ahmed 4869, 9109

Sura 2:193 And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). [meaning that they believed in Muhammad]But if they cease, let there be no transgression except against Az-zalimun (the polytheists, and wrong-doers,)

It is reported by Tameem A'dari that it is as certain as the night follows day that Allah would not leave a house high or low until Allah enrolls it in this religion through an honour or humiliation Ahamed 16344

From Aunsi bin Malick that the Apostle of Allah said that **I have been commanded to kill until they testify that there is no god but Allah, and Muhammad is his apostle so if they recited that there is no god but Allah and Muhammad is his apostle and accepted our Qibla (the prayer direction towards Mecca) and eat our sacrifices, and prayed our prayers, then it is forbidden to us to shed their blood, or to take their wealth, except and all their rights except what is due to them what is due to the Muslims.** Ahmed 1289, Al Bukhari 6413

From Abu Huraira from the apostle of Allah who said **I have been commanded to kill/fight people until such time they recite the creed there is no god but allah and belief in me and what I have come with and if they did that they would have secured their blood, their money, properties with truth and its account is with Allah** Muslim 31,32,33, Ahamed 8188 Bukhari 24

^{viii} Further teaching on this is found in Suras 5:17,72, 73,

Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam . Say (O Muhammad SAW): "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam his mother, and all those who are on the earth together?" And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things. Surely, they have disbelieved who say: "Allâh is the Messiah [Iesa (Jesus)], son of Maryam (Mary) Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity).

^{ix} Further Fatwa are found in Appendix B

14.2

Can God be Seen?

The Unseen One

Does God have a form or shape?
(See Batin and Latif)

Bakara 2:255	***
An'âm 6:3 & 103	***
A'râf 7:54 & 143	???
Hajj 22:63	
Hadîd 57:3	
Mulk 67:14	
Qiyâmah 75:22-24	???
Insân 76:10	
Ikhlâs 112:4	

Genesis 3:8	
Genesis 4:16	
Deuteronomy 4:15-19	
Exodus 3:1-6	
Exodus 33:14-15 & 18-23	
Numbers 12:8	
1 Kings 22:19	
Job 23:8-9	

Luke 24:39	
John 1:18	
Romans 1:20	
Colossians 1:15	
1 Timothy 1:17	
1 Timothy 6:16	

God's spiritual form and shape in the Bible:

1. God has a spiritual body.

Numbers 12:8
Psalms 17:15

John 5:37

2. Man was created in the image of God.

Genesis 1:26
Genesis 1:27

3. Men and angels come before the presence of God:

Genesis 3:8	
Genesis 4:16	
Numbers 20:6-7	
1 Chronicles 16:27 & 33	
Job 1:12	
Job 2:7	
Jonah 1:3	
Luke 1:19	
4. God ate food with Abraham:	
Genesis 18:1, 8, 22 & 33	
5. Joshua wrestled with God:	
Genesis 32:24 & 30	
6. 74 Jews ate food with God:	
Exodus 24:1-11	
7. Moses talked with God face to face:	
A'râf 7:143	
Exodus 33:11 & 14	
John 9:29	
Acts 7:44	
Moses saw the back side of God:	
Exodus 33:18-23	
8. Joshua and all of Israel saw God:	
Joshua 5:13-15	
9. Joash's son Gideon saw God:	
Judges 6:11-23	
10. Manoah and his wife saw God:	
Judges 13:2-23	

11. David and the elders saw God:

1 Chronicles 21:16-17

12. Job saw God:

Job 42:5

13. Isaiah saw God and described Him:

Isaiah 6:13

14. Amos heard and saw God:

Amos 9:1

15. Ezekiel described God:

Ezekiel 1:1-18

16. Daniel described God: even His clothes, body and hair:

Daniel 7:9-14

Daniel 10:5-6

17. Steven saw the Son of Man standing at the right side of God:

Acts 7:56

18. John described God:

Revelation 4:2-5, 5:1-7

19. Everyone will see God:

Psalms 17:15

Isaiah 40:5

Isaiah 45:23

Matthew 5:8

Hebrews 12:14

Revelation 21:3-4

Revelation 22:4

20. Anthropomorphism: Greek: "antropos" man and "morphe" form. God is described in human terms.

1) Back:

Exodus 33:23

2) Heart:

Genesis 6:6 & 8:21

3) Hands:

Mâ'ida 5:64

Sâd 38:74-75

Psalms 102:25

Isaiah 65:2

Hebrews 1:10

4) Fingers:

Exodus 31:18

Psalms 8:3-6

5) Right hand:

Revelation 5:1-7

6) Face:

Rahmân 55:27

Genesis 32:30

Exodus 33:11

Numbers 14:14

Deuteronomy 34:10

Judges 6:21-24

Revelation 22:3-4

7) Mouth:

Numbers 12:8

Isaiah 1:20

8) Lips:

Isaiah 11:4

9) Tongue:

Isaiah 30:27

10) Foot:

Genesis 3:8
 Exodus 24:10
 Psalms 8:6
 Ezekiel 1:27

11) Eyes:

Qamar 54:14

1 Kings 8:29
 2 Chronicles 16:9
 Psalms 11:4

Psalms 18:24

Psalms 33:18

12) Ears:

Nehemiah 1:6
 Psalms 18:6 & 34:15

13) Head:

Daniel 7:9

14) Hair:

Daniel 7:9

15) Arm:

Psalms 44:3

John 12:38

16) Waist:

Ezekiel 1:26-28 & 8:1-4

17) Voice:

Psalms 29:3-9

18) Breath:

Genesis 2:7

19) Appearance:

Psalms 11:7

20) He can eat food:

Genesis 18:1-8
 Exodus 24:11

21) He sits on a throne:

Bakara 2:255
 A'râf 7:54
 Ra'd 13:2
 Taha 20:4-5
 Hâqqa 69:17

Psalms 110:1

Matthew 22:44
 Acts 2:34
 Acts 7:56
 Ephesians 1:20
 Hebrews 1:8
 Hebrews 8:1
 Revelation 3:21

22) He wears clothes:

Daniel 7:9-14

23) He can listen:

Genesis 2:1-4
 Hebrews 4:4

24) He lives in a city:

John 14:1-3

25) He can walk:

Genesis 3:8
 Genesis 18:1-8, 22 & 33

26) He can ride a horse:

Psalms 18:10 & 68:17
 Ezekiel 1:1-28

27) He has a form and shape:

Genesis 1:26 & 9:6
 1 Corinthians 11:7
 James 3:9

28) He has a special form:

Philippians 2:5-7

29) He has shape:	Ezekiel 1:1-28 Revelation 4:1-11
John 5:37	31) He has personality:
30) He has a spiritual body:	Job 13:8 Hebrews 1:3
Daniel 7:9-14 & 10:5-19 Isaiah 6:1-13	++++++

Wickwire, A Comparative Analysis of the Similarities and Differences Between the Bible and the Qur'an, pp. 35-37

14.3 Could God Become a Man?

6:9.....Had We appointed an angel (as our messenger), We assuredly had made him (as) a man (that he might speak to men) ... (Pickthall)

14.4 How or by whom was the Qur'an given?

The Lord of the Worlds

Shu'arâ 26:192

The Holy Spirit

Nahl 16:102

The Spirit of Truth

Shu'arâ 26:193

Gabriel

Bakara 2:97

Not the devils

Shu'arâ 26:210

Not the word of Muhammad

Hâqqa 69:40 & 44-47

Wickwire, A Comparative Analysis of the Similarities and Differences Between the Bible and the Qur'an, p. 5.

14.5
The Creation of Man

1.

God created man in his own image and likeness:

Hijr 15:26
Sajda 32:9

Genesis 1:26
Genesis 1:27
Genesis 5:1
Genesis 9:6
Psalms 8:5

Luke 3:38

+++++

2.

Man is one being but consisting of three parts; Body, Soul and Spirit:

Leviticus 17:11
Psalms 146:4
Ecclesiastes 12:7

1 Thessalonians 5:23
Hebrews 4:12

The Body:

Can feel
(flesh, bone and blood)

Bakara 2:259
Hajj 22:5 & 37
Mu'minûn 23:14 & 78
Sajda 32:9
Hujurât 49:12 ***
Mulk 67:23

Genesis 3:19
Genesis 6:3
Leviticus 17:11
Job 14:22
Ecclesiastes 3:19-22
Ecclesiastes 12:7

++++++
The Soul:
Can Sense
(gives man the breath of life)

Nisâ' 4:111
Mâ'ida 5:45
An'âm 6:98
Yûsuf 12:53
Anbiya 21:30
Rum 30:19
Luqmân 31:10 & 28
Zumar 39:6-7
Qâf 50:16 ***
Qiyâmah 75:2 & 26-30

Genesis 1:30
Genesis 2:7
Genesis 6:17
Genesis 7:15
Genesis 12:5
Leviticus 17:11
Judges 10:16
Deuteronomy 12:23
Joshua 11:11
1 Samuel 25:29
Isaiah 55:3
Jeremiah 38:16
Ezekiel 18:4

Mark 8:36
John 10:15
Acts 2:41
1 Corinthians 15:45
3 John 2
Revelation 6:9-11
Revelation 20:4

++++++
The Spirit:
Can Know
(thought, intelligence, will,
moral and logical capacity)

Isra 17:85
Sajda 32:9

Numbers 11:17 & 25
Numbers 16:22
Numbers 27:16
2 Samuel 23:2
Job 32:8 & 18
Psalms 51:10
Proverbs 29:11
Ecclesiastes 3:21

Ecclesiastes 12:7
 Isaiah 19:3
 Isaiah 40:13
 Zechariah 12:1

1 Corinthians 5:3-4
 Hebrews 12:23

Wickwire, A Comparative Analysis of the Similarities and Differences Between the Bible and the Qur'an, pp. 128-129.

14.6

Reasons for the Death Penalty in the Old Testament

1. Murder:

Genesis 9:6
 Exodus 21:12-14, 20 & 23
 Leviticus 24:17 & 21
 Numbers 35:16-34
 Deuteronomy 19:1-21

2. Kidnapping:

Exodus 21:16
 Deuteronomy 24:7

3. Sacrificing to idols:

Exodus 22:20

4. Offering children to idols:

Leviticus 20:1-5

5. Witchcraft:

Exodus 22:18

6. Reading fortunes:

Leviticus 20:6 & 27

7. Swearing against the Lord:

Leviticus 24:10-16 & 23

8. Coming against the Lord:

Numbers 15:30-31

9. False prophets:

Deuteronomy 13:1-18
 Deuteronomy 18:20

10. Leading people away from God:

Deuteronomy 13:6-18

11. Not keeping the Sabbath:

Exodus 31:14
 Exodus 35:2
 Numbers 15:32-36

12. Entering the tabernacle unclean:

Numbers 19:13 & 20

13. Sacrificing animals in places other than in front of the tabernacle:

Leviticus 17:1-9

14. Foreigners entering the tabernacle:

Numbers 3:10
 Numbers 18:3-7

15. Working on the day of Atonement and not afflicting your soul:

Leviticus 23:28-29

16. Eating the sacrificed meat after the appointed time:

Leviticus 19:5-8

17. Sacrificing and eating an unclean animal:

Leviticus 7:20-21

18. Drinking blood or eating uncooked meat:

Leviticus 17:10-14

19. Remaining uncircumcised:

Genesis 17:14

Exodus 4:24-25

20. Eating leavened bread during the feast of unleavened bread:

Exodus 12:15 & 19

21. Taking a journey during the feast of unleavened bread:

Numbers 9:13

22. Showing disrespect for holy things:

Leviticus 22:3

23. Putting holy oil on foreigners:

Exodus 30:33

24. Producing the holy oil:

Exodus 30:33

25. Adultery:

Leviticus 20:10

Deuteronomy 22:22-30

26. Homosexuals:

Leviticus 20:13

27. Having sex with a woman during her menstrual period:

Leviticus 20:18

28. Prostitutes:

Leviticus 21:9

Deuteronomy 22:21-22

29. Having sex with a near relative:

Leviticus 18:6-29

Leviticus 20:11-22

30. Having sex with an animal:

Exodus 22:19

Leviticus 18:23-29

Leviticus 20:15-16

31. Being irresponsible for your animal that kills someone else

Exodus 21:27-29

32. Striking mother or father:

Exodus 21:15

33. Cursing your mother or father:

Exodus 21:17

Leviticus 20:9

34. A stubborn or rebellious son:

Deuteronomy 21:18-23

35. A glutton or a drunkard:

Deuteronomy 21:20-23

++++++

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14.7

Reasons for the death penalty in the Qur'an

1. Murder:

Bakara 2:178 ***

Nisâ' 4:92-93

Mâ'ida 5:32

2. Fighting against Allah or Muhammad:

Mâ'ida 5:33

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14.8

How are penalties applied in the New Testament?

Romans 13:1-7

1 Timothy 1:8-10

James 2:10-13

James 4:11-12

1 Peter 2:13-15

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14.9

About Homosexuality and Sexual Perverts

Nisâ' 4:16

A'râf 7:81

Hûd 11:77-83

Hijr 15:69-72

Shu'arâ 26:165-166
 Naml 27:54-55 ***
 Ankabut 29:28-29

Genesis 18:20
 Genesis 19:5 & 13
 Leviticus 18:22-23
 Leviticus 20:13
 Deuteronomy 22:5
 Deuteronomy 23:17
 Judges 19:22
 1 Kings 14:24

Romans 1:24-28
 Romans 2:15
 1 Corinthians 6:9-11
 Ephesians 5:3-12
 1 Timothy 1:9-10
 2 Timothy 2:22
 2 Peter 2:6
 James 1:13-15
 Jude 1:7

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14.10 **Heaven**

1.
 Heaven is eternal:

Al-i Imran 3:198
 Nisâ' 4:57
 Furqân 25:15
 Qâf 50:34

Isaiah 66:22-24
 Jeremiah 31:37

2 Corinthians 5:1-2
 Hebrews 12:22-23 & 28
 Hebrews 13:8 & 14
 1 Peter 1:3-4
 2 Peter 3:13
 Revelation 21:1-27
 Revelation 22:5

+++++
 2.

The dimensions of Heaven:

Hadîd 57:21

 Jeremiah 33:22
 Hebrews 12:22-23
 Revelation 21:9-27

+++++
 3.

According to the Bible there
 will not be marriage nor
 sexual relations in heaven;
 but according to the Qur'an
 there is:

Bakara 2:25 & 259	***
Al-i Imran 3:15	
Nisâ' 4:57	
Nahl 16:31	
Yasin 36:55-56	
Saaffat 37:48-49	
Sâd 38:52	
Zukhruf 43:70	
Dukhân 44:54	
Tûr 52:20	***

Rahmân 55:55-56, 70, 72, 74 &
76
Wâqi'a 56:22-23 & 35-38
Nebe 78:33 ***

Matthew 22:23-33
Mark 12:18-25
Luke 20:27-36
1 Corinthians 15:35-50
Revelation 22:12-17

4.

The Gardens of Eden:

Tauba 9:72
Ra'd 13:23
Nahl 16:31
Kahf 18:31
Maryam 19:62
Taha 20:76
Fâtir 35:33
Sâd 38:50
Mü'min 40:8
Saff 61:12
Bayyina 98:8

Genesis 2:8
Ezekiel 28:13
Ezekiel 36:35
Joel 2:3

+++++
Other descriptions of Heaven:

A.
Gardens of delight:

Wâqi'a 56:10-38

B.
Gardens of Bliss:

Mâ'ida 5:65

C.
Gardens of grapes:

An'âm 6:99

D.
Gardens of Eden:

Tauba 9:72

E.
Gardens thick with foliage:

Nebe 78:16 & 32

F.
Gardens of Retreat:

Sajda 32:19

G.
Gardens of Paradise:

Kahf 18:107

The Blessings of Heaven

A.
Gardens of beauty are promised:

Naml 27:60
+++++

B.
Fruits of the date-palm, grapes, husked grain and scented herbs are promised:

Nahl 16:67
Rahmân 55:11-13

Revelation 22:2

+++++
C.

Gardens beneath which rivers flow are promised:

Buru 85:11

Revelation 22:1-2

+++++
D.

Gardens in which pure water, milk and wine flow.

Muhammad 47:15
+++++

E.
Allah has promised pure wine mixed with water of Tansy.

Insane 76:18
 Mutaffifîn 83:25-28 ***
 ++++++
 F.

Allah has promised fine green silk and gold embroidered raiment:

Insane 76:21
 Dukhân 44:53

 Revelation 3:4-5 & 18
 Revelation 4:4
 Revelation 6:11
 Revelation 7:9 & 13
 Revelation 15:6
 Revelation 19:8 & 14

++++++
 G.

Allah has promised to give youthful servants to attend to your needs:

Insane 76:19

 H.
 Allah has promised thorn less lute-trees, clustered plantains, spreading shade, water gushing, fruit in plenty and raised couches with virgins who serve as loving companions:

Wâqi'a 56:28-39

 Matthew 22:30

++++++
 I.

Allah has promised there will be no idle talk and no sinful speech:

Wâqi'a 56:25

 Revelation 22:11 & 14-15

++++++
 J.

Allah has promised that there will be no fear or grief in heaven:

Ahqâf 46:13-14

 Revelation 7:17
 Revelation 21:4

++++++
 K.

Can people in heaven talk with people who are in hell?

A'râf 7:44 & 50-51
 Saaffat 37:50-59
 Muddaththir 74:39-48

 Luke 16:19-31

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14.11
Hell

1.

There is a Hell:

Nisâ' 4:45
Hûd 11:106
Ibrahim 14:16-17 & 50
Furqân 25:12-13
Saaffat 37:62-68
Qâf 50:42-43
Rahmân 55:44
Mulk 67:7-8
Hâqqa 69:30-32

Psalms 9:17
Psalms 52:5
Proverbs 9:13-18
Daniel 12:2

Matthew 5:29-30
Matthew 12:31-32
Matthew 25:46
Mark 3:29
Mark 9:48
Luke 16:26
Hebrews 6:4-6
Hebrews 10:26-29
2 Peter 2:17
Jude 1:13
Revelation 14:10-11
Revelation 19:20
Revelation 20:10-15
Revelation 21:8

2.

Is punishment in hell
temporary or eternal?

Eternal

Bakara 2:39 & 80-81
Nisâ' 4:93
Yûnus 10:52
Taha 20:74
Mu'minûn 23:103
Sajda 32:14
Fussilat 41:28
Zukhruf 43:74
A'lâ 87:12-13

Temporary

An'âm 6:128
A'râf 7:46-47
Hûd 11:106-107
Maryam 19:68-72
Nebe 78:23

Daniel 12:2

Matthew 18:8
Matthew 25:41
Matthew 25:46
Mark 3:29
Mark 9:43-48
Luke 16:19-26
Revelation 14:9-11

3.

Is there such a place a
purgatory?

Bakara 2:80
A'râf 7:46-47
Hûd 11:106-107
Maryam 19:71-72

Hebrews 9:27
Revelation 20:11-15

4.

According to the Sacred Books,
those who are found on the
right side are the saved;
those on the left are the
damned.

Vakia 56:8-9 27-56
Muddaththir 74:39-40
Balad 90:20

Matthew 25:31-41

The Punishment in Hell

A.

Those found in hell suffer eternal punishment; they are fed on disgusting food.

Saaffat 37:62-64

Sâd 38:57

Wâqi'a 56:42-44 & 51-56

Muzzammil 73:12-13

B.

There are different kinds of torment in hell:

Sâd 38:56-64

C.

People in hell drink boiling hot water:

Wâqi'a 56:52-54

D.

People in hell are bound in chains in a blazing fire, with garments of liquid pitch, their faces covered with fire:

Ibrahim 14:49-50

Qari'a 101:10-11

E.

People in hell have their faces in fire; they are the fuel of hell.

Furqân 25:34

Naml 27:90

Jinn 72:15

F.

People in hell will be heated and branded with their treasures they used to store up on earth:

Tauba 9:34-35

G.

People cast into hell are despised, abandoned, hopeless and forgotten.

Isra 17:39

Saba 34:54

Jathiya 45:34

H.

People in hell will not be looked upon by God, they have no hope of God's mercy; God will never pardon them.

Al-i Imran 3:77

Ankabut 29:23

Muhammad 47:34

I.

Those who have gone astray will be delivered over to the guardians of hell:

Alaq 96:18

J.

Those who have gone astray will suffer a greater punishment in hell than on earth:

Qalam 68:33

K.

Those who have gone astray will be bound with heavy chains in blazing fire with choking food and a painful doom.

Muzzammil 73:12-13

L.

Those who have gone astray will be questioned about the pleasures they indulged in:

Takathur 102:8

M.

Those who have gone astray will be enclosed in fire.

Humaza 104:6-9

N.

Most people are going to hell:

Mâ'ida 5:49

A'râf 7:179

Hûd 11:17 & 119	***
Yûsuf 12:103	***
Sajda 32:13	
<hr/>	
Matthew 7:13-14	

John 3:16-18
2 Peter 3:9
+++++

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14.12 Open Challenge to All Muslims

1. Produce statements from the Quran where Jesus allegedly says the following:

- a. I am not God.
- b. I am not the Son of God.
- c. I did not come to die for your sins.
- d. I did not come to rise from the dead on the third day.

Quoting verses where the author of the Quran denies that Jesus is God, God's Son etc., will not satisfy our challenge since these aren't the words of Jesus but the personal opinion of the writer of the Quran.

If the Muslims fail to meet these challenges then this proves that the Quran does not deny the Deity of Christ since it never once quotes him as ever expressly saying that he is not God, the Son of God etc.

2. Make sure to produce these statements in Jesus' original Aramaic tongue, in the language that he spoke while on earth. We will not accept any statements supposedly made by Jesus in Arabic since he never spoke Arabic, especially the Quraishi dialect of Arabic which the Quran is supposed to have been written in:

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to 'Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Quran) as Jews and the Christians did before." So 'Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to 'Uthman. 'Uthman then ordered Zaid bin Thabit, 'Abdullah bin AzZubair, Said bin Al-As and 'AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. 'Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. 'Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Said bin Thabit added, "A Verse from Surat

Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.'" (33.23) (*Sahih al-Bukhari*, Volume 6, Book 61, [Number 510](#))

http://www.answering-islam.org/Shamoun/challenge_not_god.htm

14.13
Allah's Guessing Game:
Is Allah an All-Knowing God?

[Sam Shamoun](#)

Muslims often criticize the biblical portrayal of God. For instance, Muslims take offense at the biblical portrait of God as having to search out situations and look into things in order to gain knowledge about certain events. For example, we are told in Genesis 18:20-21 that God needed to go down to Sodom and Gomorrah to see whether, or not, the reports about their wickedness were true.

Muslims see such references as an argument against the Holy Bible since a perfect God knows all things and doesn't need to find out anything.

What the Muslims have overlooked is that these references are simply anthropomorphic descriptions of God, describing God's activities in a human manner. God often speaks analogously; condescending to the level of man in order to communicate his unfathomable ways in such a manner that man may understand and relate to God.

That this is what God is doing can be seen from the following biblical passages which emphatically state that God's knowledge is perfect and infinite, and does not change his mind:

"God is not a man, that he should lie, nor a son of man, **that he should change his mind**. Does he speak and then not act? Does he promise and not fulfill?" Numbers 23:19

"He who is the Glory of Israel does not lie **or change his mind**; for he is not a man, that he should change his mind." 1 Samuel 15:29

"Do you know how the clouds hang poised, those wonders of him **who is perfect in knowledge**?" Job 37:16

"From heaven the Lord looks down **and sees all mankind**; from his dwelling place he watches all who live on earth- **he who forms the hearts of all, who considers everything they do.**" Psalm 33:13-15

"He counts the number of the stars; He calls them all by name. Great is our Lord, and mighty in power; **His understanding is infinite.**" Psalm 147:4-5

"Remember the former things, those of long ago; I am God, and there is no other; I am God, and there is none like me. **I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.** From the east I summon a bird of prey; from a far-off land, a man to fulfill my purpose. What I have said, that will I bring about; what I have planned, that will I do." Isaiah 46:9-11

"Before they call I will answer; while they are still speaking I will hear." Isaiah 65:24

"I the Lord do not change. So you, O descendants of Jacob, are not destroyed." Malachi 3:6

"Do not be like them, for your Father knows what you need before you ask him."
Matthew 6:8

"But Jesus would not entrust himself to them, for he knew all men. He did not need man's testimony about man, **for he knew what was in a man."** John 2:24-25

"Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God." John 16:30

"The third time he said to him, ‘Simon son of John, do you love me?’ Peter was hurt because Jesus asked him the third time, ‘Do you love me?’ He said, **‘Lord, you know all things;** you know that I love you.’" John 21:17

"Jesus Christ is the same yesterday and today and forever." Hebrews 13:8

"whenever our hearts condemn us. For God is greater than our hearts, and he knows everything." 1 John 3:20

It is clear that the Holy Bible does teach that God knows all things, provided that one accurately exeges and understands specific verses in their historical, cultural and biblical contexts.

We now turn our attention to the Quran, to see whether it teaches that Allah knows all things. It might amaze our readers to discover that the Quran actually teaches that Allah doesn't know all things, and even has to guess at times. Note the following passages:

If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, **and that Allah MAY KNOW those who believe** and take witnesses from among you; and Allah does not love the unjust. And that He may purge those who believe and deprive the unbelievers of blessings. Do you think that you will enter the garden **while Allah has NOT YET KNOWN those who strive hard from among you,** and (He has not) known the patient. S. 3:140-142 Shakir

That which befell you, on the day when the two armies met, was by permission of Allah; **that He MIGHT KNOW the true believers; And that He MIGHT KNOW the**

hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is Best Aware of what they hide. S. 3:166-167 Pickthall

O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, **that Allah MIGHT KNOW who fears Him in secret**; but whoever exceeds the limit after this, he shall have a painful punishment. S. 5:94 Shakir

Do men think that they will be left alone on saying, "We believe", and that they will not be tested? We did test those before them, **and Allah WILL CERTAINLY KNOW those who are true from those who are false**. S. 29:2-3

And most certainly We will try you **until WE HAVE KNOWN those among you who exert themselves hard**, and the patient, and made your case manifest. S. 47:31 Shakir

He Who created Death and Life, **that He may try which of you is best in deed**: and He is the Exalted in Might, Oft-Forgiving;- S. 67:2

Say: "I know not whether the (Punishment) which ye are promised is near, or whether my Lord will appoint for it a distant term. He (alone) knows the Unseen, nor does He make any one acquainted with His Secrets.- Except an messenger whom He has chosen: **and then He makes a band of watchers march before him and behind him, That He MAY KNOW that they have (truly) brought and delivered the Messages of their Lord**: and He encompasses all that is with them, and takes account of every single thing." S. 72:25-28

Interestingly, much like we find certain Christian groups using biblical passages to deny God's omniscience, some Muslims have used these Quranic passages to prove that Allah doesn't know the future. And much like orthodox Christians have responded to these erring Christians, we find certain Muslims also responding to the attacks on Allah's omniscience.

Unlike the Holy Bible, the Quran actually provides proof that Allah doesn't know all things. This implies that these verses are not merely anthropomorphic descriptions of Allah, much like we find in the Holy Bible. Rather, these are clear indications that Allah's knowledge is not complete. Trying to produce statements to the contrary would only demonstrate that the Quran contradicts itself.

Compare the following examples and see if indeed Allah does know all things:

Behold, thy LORD said to the angels: "I will create a vicegerent on earth." **They said: "Will Thou place therein one who will make mischief and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?"** He said: "**I know what ye know not.**" And He taught Adam the nature of all things: then he placed him before the angels and said: "Tell Me the nature of these if ye are right." They said: "Glory to Thee: of

knowledge we have none, save what Thou hast taught us: In truth it is Thee who art perfect in knowledge and wisdom." He said: "O Adam! Tell them their natures." When he had told them God said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?" And behold, We said to the angels:

"Bow down to Adam:" and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject faith. We said: "O Adam! Dwell thee and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression." S. 2:30-35

Two main theological problems arise from this passage. First, how did the angels know what the condition of man would be prior to his creation, a fact obviously not known by Allah since he rebukes the angels for their statements by declaring his omniscience. And yet still the angels were correct. Are the angels also omniscient, or even worse, is Allah not omniscient since the angels were obviously right? Secondly, was it not unfair for Allah to teach Adam the name of all things then proceed to challenge the angels to do likewise knowing full well they could not do so, and then have Adam name them in order to prove that the angels were wrong in questioning God? This portrays God as a deceiver.

To see the problems this passage caused Muslim exegetes, one needs to only read Mahmoud M. Ayoub's *The Qur'an and Its Interpreters*, Volume 1, State University of New York Press, Albany, 1984, pp. 73-79.

Then, even after that, your hearts were hardened **and became as rocks, OR WORSE THAN ROCKS**, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do. S. 2:74 Pickthall

Which is it, did the hearts of the Israelites become hardened as rocks or was it worse than that? And how come Allah can't tell us the exact condition of their hearts?

a prophet (that was) among them... Their Prophet said to them: "Allah hath appointed **Talut** as king over you." ... When **Talut** set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, he goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." But they all drank of it, **EXCEPT A FEW**... These are the Signs of Allah. We rehearse them to thee in truth: verily thou art one of the messengers. S. 2:246-252

Unlike the Quran, the Holy Bible identifies the prophet as Samuel. Furthermore, there are glaring errors throughout this section, which we cannot delve into for the sake of space. For now, we recommend the following article which provides an in-depth study regarding the gross errors of [The story of Talut](#).

We would simply like to note in passing that an all-knowing God should have known the name of the prophet as well as the actual number of those who didn't drink.

The (Brethren) sold him for a miserable price, **for a FEW dirhams** counted out: in such low estimation did they hold him! S. 12:20

Allah can only guess that Joseph was sold for a few dirhams. Contrast this with the biblical account:

"So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him **for twenty shekels of silver** to the Ishmaelites, who took him to Egypt." Genesis 37:28

And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the doers of good." He said: "No food will come to you as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter. And I have followed the religion of my fathers, - Abraham, Isaac and Jacob, and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not. O two companions of the prison! Are many different lords better or Allâh, the One, the Irresistible? You do not worship besides Him but only names which you have named, you and your fathers, for which Allâh has sent down no authority. The command is for none but Allâh. He has commanded that you worship none but Him, that is the straight religion, but most men know not. O two companions of the prison! As for one of you, he will pour out wine for his lord to drink; and as for the other, **he will be crucified** and birds will eat from his head. Thus is the case judged concerning which you both did inquire." And he said to the one whom he knew to be saved: "Mention me to your lord." But Satan made him forget to mention it to his Lord. So (Joseph) stayed in prison **a few (more) years**. The king said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions." They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams." But the man who had been released, one of the two (who had been in prison) and who now remembered him **after (so long) a space of time**, said: "I will tell you the truth of its interpretation: send ye me (therefore)." S. 12:36-45

Not only is Allah uncertain regarding the length of Joseph's stay in prison, but also erroneously claims that the baker was crucified.

Note what the following secular references state regarding the implementation of crucifixion:

"Crucifixion, an important method of capital punishment, particularly among the Persians, Seleucids, Jews, Carthaginians, and Romans [was practiced] **from about the 6th century BC to the 4th century AD**. Constantine the Great, the first Christian emperor, abolished it in the Roman Empire in AD 337, out of veneration for Jesus Christ, the most famous victim of crucifixion. ... [The earliest recording of a crucifixion was] in 519 BC [when]

Darius I, king of Persia, crucified 3,000 political opponents in Babylon." (Encyclopaedia Britannica, 1993, Vol. 3, p. 762)

CROSS ... Crucifixion is first attested among the Persians (cf. Herodotus, *Hist.* i.128.2; iii.132.2, 159.1), perhaps derived from the Assyrian impalement. It was later employed by the Greeks, especially Alexander the Great, and by the Carthaginians, from whom the Romans adapted the practice as a punishment for slaves and non-citizens, and occasionally for citizens guilty of treason. Although in the Old Testament the corpses of blasphemers or idolaters punished by stoning might be hanged "on a tree" as further humiliation (Deut. 21:23), actual crucifixion was not introduced in Palestine until Hellenistic times. The Seleucid Antiochus IV Epiphanes crucified those Jews who would not accept hellenization (Josephus *Ant.* xii.240-41; cf 1 Macc. 1:44-50), ... (*The Eerdmans's Bible Dictionary*, Rev. Ed., 1975)

Now contrast this with the more detailed, genuine biblical account:

Within three days Pharaoh will lift off your head and hang you on a tree...

but he hanged the chief baker...

The chief cupbearer, however, did not remember Joseph; **he forgot him. When two full years had passed**, Pharaoh had a dream... Genesis 40:1-15; 41:1, 9-14

Not only does the biblical account give us the time frame, it also avoids the gross Quranic error that the chief baker was crucified, when in fact he was hanged.

The Quran mentions the story of Jonah where he was sent to Nineveh:

And We sent him (on a mission) to a hundred thousand (men) **OR MORE.** S. 37:147

Allah can only assume that there may be more than 100,000 people living in Nineveh, in stark contrast to the God of the Holy Bible:

"But Nineveh has **more than a hundred and twenty thousand people** who cannot tell their right hand from their left, and many cattle as well. Should I not be concerned about that great city?" Jonah 4:11

Further,

By the Star when it goes down,- Your Companion is neither astray nor being misled. Nor does he say (aught) of (his own) Desire. It is no less than Inspiration sent down to him: He was taught by one Mighty in Power, Endued with Wisdom: for he appeared (in stately form); While he was in the highest part of the horizon: Then he approached and came closer, And was at a distance of but two bow-lengths **OR (EVEN) NEARER;** S. 53:1-9

Which was it? Was the entity as close as the distance of two bow lengths, or less? Didn't Allah know?

And those Foremost (in Faith) will be Foremost (in the Hereafter). These will be those Nearest to Allah. In Gardens of Bliss: **A number of people from those of old, And A FEW from those of later times.** (They will be) on couches encrusted (with gold and precious stones), Reclining on them, facing each other. Round about them will (serve) youths of perpetual (freshness), With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains: No after-ache will they receive therefrom, nor will they suffer intoxication: And with fruits, any that they may select: And the flesh of fowls, any that they may desire. And (there will be) Companions with beautiful, big, and lustrous eyes,- Like unto Pearls well-guarded. A Reward for the deeds of their past (life). Not frivolity will they hear therein, nor any mischief,- Only the saying, "Peace! Peace". The Companions of the Right Hand,- What will be the Companions of the Right Hand? (They will be) among Lote-trees without thorns, Among Takh trees with flowers (or fruits) piled one above another,- In shade long-extended, By water flowing constantly, And fruit in abundance. Whose season is not limited, nor (supply) forbidden, And on couches raised high. We have created them of special creation. And made them virgin - pure (and undefiled), - Full of love (for their mates), equal in age,- For the Companions of the Right Hand. **A (goodly) number from those of old, And a (goodly) NUMBER from those of later times.** S. 56:10-40

Allah must have forgotten what he had said in this chapter. He first says that only a few from later times will enter the Garden. Allah then contradicts this by saying that a number of those from the later period will enter.

Finally, in relation to Muslim fasting in the month of Ramadan, we are told:

Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, **until the white thread of dawn appears to you distinct from its black thread; then complete your fast till the night appears;** but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah. Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint. S. 2:187

According to this verse, Muslims are to begin their fast during daylight hours when a distinction can be made between a white and black thread. Ibn Kathir states:

The verse <and seek that which Allah has ordained for you.> means have children <And eat and drink until the white thread of dawn appears to you distinct from the black thread, then complete your fast till the nightfall.> This shows Allah's Forgiveness and Mercy. He has made eating, drinking and intercourse lawful **throughout the night of the fasting.** <And seek that which Allah has ordained for you> that is seek what Allah has permitted you to do, but interpreting it in terms of having children is more recommendable. As for <And eat and drink until the white thread of dawn appears to you distinct from the black

thread.> that is, **until one can distinguish between the light of the day and the darkness of the night** and to clarify things, He said <of dawn>.

On the authority of Adiy Ibn Hatim, Al-Bukhari narrated, "O, Allah's Messenger! What is the meaning of the white thread distinct from the black thread? Are these two threads?" He said, "you are not intelligent if you watch the two threads." He then added, "**No, it is the darkness of the night and the whiteness of the day**"...

<Then complete your fast till the nightfall.> According to Shari'ah, *Iftar* should take place at sunset as mentioned in the *Sahihayn* on the authority of *Amirul-Mu'minin*, Umar Al-Khattab that the Prophet said: "**When night falls from this side and the day vanishes from this side and the sun sets**, then the fasting person should break his fast." (*Tafsir Ibn Kathir, part 2, Surah Al-Baqarah, ayat 142 to 252*, abridged by Sheikh Muhammad Nasib Ar-Rafa'i [Al-Firdous Ltd., London, 1998 first edition], pp. 106-107, 108; bold emphasis ours)

The hadiths record:

Narrated Abdullah bin Umar:

Allah's Apostle mentioned Ramadan and said, "**Do not fast unless you SEE the crescent** (of Ramadan), and do not give up fasting **till you SEE the crescent** (of Shawwal), but if the sky is overcast (if you cannot see it), then act on estimation (i.e. count Sha'ban as 30 days)." (*Sahih Al-Bukhari*, Volume 3, Book 31, Number 130)

Narrated Abu Huraira:

The Prophet or Abu-l-Qasim said, "**Start fasting on SEEING the crescent** (of Ramadan), and give up fasting **on SEEING the crescent** (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban." (*Sahih Al-Bukhari*, Volume 3, Book 31, Number 133)

The only problem with this command is that in certain parts of the world the sun doesn't set for weeks. For instance, no person living above the Arctic Circle can be a Muslim since during the Arctic summer a person may wait for several weeks for a sunset to occur in order to end the fast. Furthermore, the entire month of fasting can only begin when one witnesses the appearing of the crescent moon, and ends with its reappearance some 29-30 days later, making it impossible for a Muslim living in the Arctic region to fast.

In conclusion, the evidence from the Quran demonstrates that Allah is unaware of many things, and is unable to recall events accurately. His knowledge of both past and future events is incomplete, and often needs to take guesses. This demonstrates that Allah is not the true God of the Holy Bible, Yahweh Elohim who is not just perfect in wisdom and knowledge, but is also perfect in all his ways:

15.*

Dreams & Visions*

(Dreams*, Miracles*, Supernatural*)

15.1

Verses in the Bible about Dreams and Visions

Job 33:14-16.....For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then He openeth the ears of men, and sealeth their instruction.

Joel 2:28.....And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Joel 2:29.....And also upon the servants and upon the handmaids in those days will I pour out My Spirit.

Joel 2:30.....And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

Joel 2:31.....The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

Joel 2:32.....And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.

15.2

Muslim Beliefs about Dreams

Muslims themselves believe that during sleep a person's soul is active and is able to rise from the body resulting in dreams. They believe that there are two souls in a person. One is the "ruhul-hayah" (life soul) and the other is ruhul-tamayiz (the soul that gives awareness to a Muslim of his responsibility to perform the commands of Allah). That which rises from the body and causes dreams is "ruhul-tamayiz". If "ruhul-hayah" rises from a person's body the result is death.

Stuart Robinson, Mosques & Miracles, p. 267.

15.3

Survey of Why Muslims have Come to Christ

Dr. Dudley Woodbery, one of my professors under whom I studied Islam, conducted a survey among 600 Muslim background believers

to find out why they chose to follow Jesus, and their major reasons included:

- Supernatural encounters - miracles, healings deliverances
- A sure salvation - the certainty of salvation
- Jesus the person - the attraction of his life and ministry
- A Holy Book - the powerful Word of God
- Relationship with God - intimacy with the Father
- Love - through God and caring believers.

Heading the list of most commonly occurring events was that of Dreams and Visions where Jesus appeared and invited each to follow.

Stuart Robinson, Mosques & Miracles, p. 263.

15.4 **Dreams and Visions in Africa**

Wendell Evans, a former Director of the Institute of Muslim Studies at the Billy Graham Center in Wheaton, USA, concluded 'that the frequency of dreams and visions of Christ amongst Muslims has risen dramatically' in recent years. It is estimated that of Muslims turning to Christ in Africa, 42% of new believers come through the experience of dreams, visions, angelic appearances or audibly hearing God's voice.

Stuart Robinson, Mosques & Miracles, p. 273

15.5 **Dreams and Visions in Algeria**

"Equally noteworthy was what had previously happened in an Algerian township in 1893, from where a similar event was reported. In the place where, in June 1315, Raymond Lull, a Spanish missionary from Majorca, was stoned to death because of his preaching, God suddenly visited the inhabitants during the night in the form of angelic visitations, visions and dreams. He did not cease until 400-450 Muslims in that location became followers of Jesus. Their transformation and enthusiasm reportedly led thousands more throughout the countryside coming to faith."

Stuart Robinson, Mosques & Miracles, p. 264.

252

15.6

Dreams and Visions in Asia

Researchers of the southern Asia scene claim that 80% of new Christians are the direct result of supernatural encounters.

Stuart Robinson, Mosques & Miracles, p. 273.

15.7

Dreams and Visions in Bulgaria

In Bulgaria, 24 Muslim "Mullahs" on the northern border of Turkey all had the same dream or vision where Jesus appeared to them and said... "I am Jesus, the Messiah. You must repent of your sins and put your faith in me to be Forgiven. Allah sent me to turn you from error to the truth. You must go to the mosque and proclaim this to people."

Each independently obeyed and witnessed his congregation's decision to begin seeking God through Jesus. As was the case at Pentecost, immediately many gave evidences of being filled with the Spirit through speaking in tongues with interpretations, prophecies and the sick being healed. In Feb. of 1992 two of these leaders traveled to Sofia, the capitol of Bulgaria to seek help. They were referred to the Bulgarian Pentecostal Church where they requested Bibles and teachers. Subsequently on each of the minarets of the first 24 mosques, crosses were erected. Since that time, many thousands of former Muslims are now truly submitted to one True God.

George Otis, The Last of the Giants, 1991.

15.8

Dreams and Visions in Ethiopia

In Ethiopia 300-400 Muslims in one community came to Christ after seeing a vision of the cross while they were praying in their mosque. They also were convicted of their sin and became followers of Jesus.

Stuart Robinson, Mosques & Miracles, p. 271.

15.9

The Trend in Indonesia

Mark Robinson, confirmed a similar trend in Indonesia. Dreams and visions have always been two of the media for God's message

to mankind. Robinson, Mosques & Miracles, p. 263. from "Pentecostal Power Among Pancasila People", unpublished paper, 2001.

Recently I was talking to a group of people who are going to Indonesia. That evening two people came up and gave me articles. The first article from a magazine had an article about Islam and it mentioned how many Muslims are coming to faith in Christ these days through dreams and visions. It mentioned that Brother Andrew said that 50% of the Muslims he has met who have become Christians have been influenced by a dream or a vision. The second person gave me a prayer letter from a missionary from my home church who is working with Muslims in Indonesia:

See Dave Heidenrich prayer letter:

Isa 52:15 cf. Rom 15:20-21

At a Central Asian Women's Conference in 1996 1/3 of the attendees had come to faith in Jesus Christ specifically through dreams. Stuart Robinson, Mosques & Miracles, p. 270.

15.10

Dreams and Visions in Iran

In Iran 'greater than 50% of recent Muslim converts... have had visions relating to Jesus.'

Stuart Robinson, Mosques & Miracles, p. 273.

15.11

Dreams and Visions in Sudan

In a Sudanese mosque, worshippers became silent as they gazed and saw a vision of Christ on the cross. Many became convicted and gave their lives to Jesus.

Stuart Robinson, Mosques & Miracles, p. 271.

15.12

The Ali Pektaş Story in Turkey

See: Ali Pektaş: Read summary. www.dreamsandvisions.com
See: BatikentProtestantChurch.com
See: BatikentProtestantKilisesi.com

15.13

One Word from Heaven is more powerful...

Whatever the reason one thing is sure. 'One word from heaven is more powerful than the most difficult circumstances and resistance.' In what have hitherto been evangelistically the toughest most unresponsive fields of work, miraculous interventions by God through various visitations are no longer the exception. Whenever God intervenes this way there is an inevitable ripple effect.

Stuart Robinson, Mosques & Miracles, p. 273.

15.14

The Methodology of Using Dreams and Visions

"When I share the Gospel, I usually start by asking Muslims if they have experienced a dream about Jesus."
Christine Darg, Miracles Among Muslims, p. 19.

Part of every believer's ministry in these days of Holy Spirit outpouring should be to interpret the dreams of Muslims and seekers.

Christine Darg, Miracles Among Muslims, p. 18.

The instruments of God, love, his Word and a recurrent supernatural dream seldom fail to achieve the purpose God intended. Elements of this formula are effective even on the most hardened, embittered and initially antagonistic foes of the Gospel.

Stuart Robinson, Mosques & Miracles, p. 270

16.*

Eschatology*

(Future*, Advent*, Hereafter*, Doomsday*, Day of Judgement*)

16.1

The Bible and Islam Compared on Eschatology**The Bible:**

1.

The Anti Christ is an unparalleled political, military and religious leader that will emerge in the last days.
(1 John 2:18, Joel 2:1-2, Daniel 7:7-8,15-17, & 23-24, 25-27, Isaiah 14, Revelation 13.2 & 4-8)

2.

The False Prophet is a secondary prominent figure that will emerge in the last days.
(Revelation 13:4 & 8, 19:20)

3.

The Antichrist and False Prophet together will have a powerful army that will have a powerful army that will do great damage to the earth in an effort to subdue every nation and dominate the world. (Rev. 13:4 & 8)

4.

The False Prophet is described essentially as a dragon in lamb's clothing. (Mat. 7:15, Rev. 13:11 & 20:2, John 1:36 Mat. 24:4-5, Rev. 5:6 & 13)

5.

The Antichrist and the False Prophet establish a new world order. (Rev. 13:2, 4-8, Dan. 7:7, 23 & 25)

6.

The Antichrist and the False Prophet institute new laws for the whole earth. (Rev. 13:2, 4-8 & 11-18)

7.

The Antichrist is said to "change the times."
(Dan. 7:25)

Islam:

1.

The Mahdi is an unparalleled political, military and religious leader that will emerge in the last days.
(Ayatullah Baqir al-Sadr & Ayatullah Murtada Mutahhari, The Awaited Savior, p. 1)

2.

The Muslim Jesus is a secondary prominent figure that will emerge in the last days.
(Ibn Qayyim via Sahih as-Sa'at, as quoted in Kabbani, The Approach of Armageddon? p. 236)

3.

The Mahdi and the Muslim Jesus will have a powerful army that will attempt to control every nation of the earth and dominate the world. Veliankode, Doomsday Portents and Prophecies, p. 358)

4.

The Muslim Jesus literally comes bearing the name of the one that the world knows as "The Lamb of God: Jesus Christ". Yet the Muslim Jesus, comes to murder all those who do not submit to Islam.
(Veliankode, Doomsday, p.218)

5.

The Mahdi and the Muslim Jesus establish a New World Order. (Suras 2:216, 9:29, 9:123, & Ibn Kathir in "A Shite Encyclopedia" Chap. 6 B)

6.

The Mahdi and the Muslim Jesus institute Islamic law all over the earth. (Mawdudi via Gabriel, p. 81)

7.

If the Mahdi established Islam worldwide, he would establish Friday as the day of rest or the holy day of Islam. He would most certainly change A.D. to A.H.

The Bible:

8.

The Antichrist and the False Prophet will both be powerful religious leaders who will attempt to institute a universal world religion. (Rev. 13:7)

9.

The Antichrist and the False Prophet will execute anyone who does not submit to their religion. (Rev. 13:5-7 & 15)

10.

The Antichrist and the False Prophet will specifically use beheading as the primary means of execution for non-conformists. (Rev. 20:4)

11.

The Antichrist and the False Prophet will have a specific agenda to kill as many Jews as possible. (Rev. 12:1-5,6,9 13, 14, 17)

12.

The Antichrist and the False Prophet will attack to conquer and seize Jerusalem. (Rev. 7:25)

13.

The Antichrist will set himself up in the Jewish temple as his seat of authority. (Mat. 24:16-22, Zech. 14:2, Exek. 38:9-12)

14.

The False Prophet is said to do many miracles to deceive as many as possible into supporting the Antichrist. (Rev. 13:11-18 & 19:20)

15.

The Antichrist is described as riding on a white horse in the book of Revelation. (Rev 6:2)

Islam:

8.

The Mahdi and the Muslim Jesus will institute Islam as the only religion in the earth. (Ayatollah Ibrahim Amini, Al-Imam Al Mahdi)

9.

Likewise, the Mahdi and the Muslim Jesus will execute anyone who does not submit to Islam. (Veinakode, Doomsday Portents, p. 312)

10.

The Mahdi and the Muslim Jesus will use the Islamic practice of beheading for executions. (Sura 47:4 & Sahih Muslim, Book 20, No. 4546)

11.

The Mahdi and the Muslim Jesus will kill as many Jews as is possible until only a few are left hiding behind rocks and trees. (Sahih Muslim, Book 41, No. 6985)

12.

The Mahdi and the Muslim Jesus will attack to reconquer and seize Jerusalem for Islam. (Muhammad Ibn Izaat, Al Mahdi and the End of Time, p. 40)

13.

The Mahdi will establish the Islamic Caliphate from Jerusalem. (Tirmidhi via Ali Ibn Zubair Ali, Signs of Qiyamah, p. 42)

14.

The Mahdi himself is said to control the weather and the crops. His face is said to glow. We can also assume that since Jesus is viewed as having been empowered by Allah to work miracles when he was here on earth the first time, he will most likely be expected to continue to do so when he returns. (Sahih Hakim Mustadrak, 4:557-558)

15.

The Mahdi is described as riding on a white horse (ironically from the same verse). (Izzat, Al-Mahdi, p. 15)

The Bible:

16.

The Antichrist is said to make a peace treaty with Israel for seven years. (Dan. 9:27 cf Isa. 28:14-15)

17.

Jesus the Jewish Messiah will return to defend the Jews in Israel from a military attack from a vast coalition of nations led by the Antichrist and the False Prophet. (Zech. 14:1 & 3-4)

18.

The antichrist spirit specifically denies the most unique and central doctrines of Christianity, namely the trinity, the incarnation and substitutionary death of Jesus on the cross. (Mat. 28:19-20, Phil. 2:5-11, 1 Cor. 15:1-4)

19.

The primary warning of Jesus and the Apostle Paul was to warn Christians of the abundance of deceit and deception in the last-days.
(Mat. 24:4-5)

20.

The specific nations pictured in the Bible as being part of the final empire of the Antichrist are all Islamic nations. (Ezek. 38:1-7, Rev 17:3 & Rev. 20:7-10)

21.

From the Bible and history we learn that the final Antichrist empire will be a revived version of the empire that succeeds the Roman Empire.
(Rev. 17:3 & 9-11)

22.

When Antichrist emerges, there will already be some form of system in place that will be poised to receive him as Savior and to give allegiance to him.
(Mat. 24:4-5, 1 Jn 2:22-23, 1 Jn 4:2-3, 2 Jn 1:7)

Islam:

16.

The Mahdi is said to make a peace treaty through a Jew (specifically a Levite) for exactly seven years. (Tarabani via Zubair Ali, Signs of Qiyamah, p. 43)

17.

The Dajjal, the Islamic Antichrist will gain a great Jewish following and claim to be Jesus Christ and fight against the Mahdi and the Muslim Jesus.
(Abu Ameenah Bilal Philips, Ad Dajjal, the Antichrist)

18.

Islam doctrinally and spiritually specifically denies the most unique and central doctrines of Christianity, namely the trinity, the incarnation and substitutionary death of Jesus on the cross.
(Surahs 3:59, 4:157, 171-172, 5:17, 72-73, 9:30)

19.

Islam is perhaps the only religion in the earth that practices deceit as one of its tools to assist its own ascendancy. It actually has a specific doctrine ("Taqiya") which allows and even calls for deception to be used to achieve its desired end.
(Surah 16:106)

20.

All Muslims are commanded to give their allegiance to the Mahdi as the final Caliph and Imam (leader) of Islam. (Kabbani, The Approach of Armageddon, p. 223)

21.

The Empire that succeeded the Roman/Byzantine Empire was the Islamic Ottoman Empire
(Constantinople fell to the Turks in 1453 beginning the Ottoman rule lasting till 1923)

22.

Islam is already the second largest religion and will at present growth rates become the largest religion within a few decades. Islam is awaiting the coming of the Mahdi with an increasing anticipation.

Summary of the “Mahdi”

1. The Mahdi is Islam’s primary messiah figure.
2. He will be a descendant of Muhammad and will bear Muhammads name (Muhammad bin Abdullah)
3. He will be a very devout Muslim.
4. He will be an unparalleled spiritual, political and military world leader.
5. He will emerge after a period of great turmoil and suffering upon the earth.
6. He will establish justice and righteousness throughout the world and eradicate oppression.
7. He will be the Caliph and Imam (vice-regent of Muslims worldwide).
8. He will lead a world revolution and establish a new world order.
9. He will lead military action against all those who oppose him.
10. He will invade many countries.
11. He will make a seven-year peace treaty with a Jew of priestly lineage.
12. He will conquer Israel for Islam and lead the “faithful Muslims” in a final slaughter/battle against Jews.
13. He will establish the new Islamic world headquarters from Jerusalem.
14. He will rule for seven years (possibly as much as eight or nine).
15. He will cause Islam to be the only religion practiced on the earth.
16. He will appear riding a white horse (possibly symbolic).
17. He will discover some previously undiscovered biblical manuscripts that he will use to argue with Jews and cause some to convert to Islam.
18. He will also re-discover the Ark of the Covenant from the Sea of Galilee, which he will bring to Jerusalem.
19. He will have supernatural power from Allah over the wind and rain and crops.
20. He will possess and distribute enormous amounts of wealth.
21. He will be loved by all the people of the earth.

Summary of “Muslim Jesus”

1. Jesus is said to return to the earth in the last days near a mosque in Damascus.
2. He will arrive at a time when the Mahdi and his army will be preparing to pray.
3. He will be offered to lead the prayer by the Mahdi, but will decline in direct deference to the Mahdi who Jesus declares to be the leader of the Muslims.
4. He will then pray behind the Mahdi as a subordinate.
5. He will be a faithful Muslim.
6. He will make pilgrimage to Mecca.
7. He will visit Muhammad’s grave, and salute Muhammad, whereby Muhammad will return the salute from the grave.
8. He will destroy Christianity.
9. He will repeal the jizyah tax thus causing the only option for Jews and Christians being to convert to Islam or die.
10. He will establish Islamic Shari’ah (Law) throughout the entire earth.
11. He will kill the Antichrist and his followers made up largely of Jews and women.
12. He will remain on the earth for roughly forty years, during which time he will marry, have children and then die.

The Empires of the World

(Rev. 17:3 & 9-11)

1. Egyptian Empire until > 1491 B.C.
2. Assyrian Empire 1491 B.C. > 606 B.C.
3. Babylonian Empire 606 B.C. > 538 B.C.
4. Medo-Persian Empire 538 B.C. > 333 B.C.
5. Greek Empire 333 B.C. > 44 B.C.
6. Roman - Byzantine Empire 44. B.C. > 1453 A.D.
7. Ottoman Empire 1453 > 1923
8. Revived Ottoman Empire = Islamic Caliphate
*(Islamic rule during the 7 years of “tribulation”
during the reign of the Anti-Christ = “Mehdi”)*

Summaries are based on:

Joel Richardson, Antichrist, Islam’s Awaited Messiah, Pleasant Word, 2006.

17.*

Esmaül Hüsna*

(The 99 Names* of God, Attributes*,
Characteristics*, Qualities*)

17.1

The Special Names**of God found in****the Qur'an**

The 99 names of God

Esmaül-Hüsna

The most beautiful names

A'râf 7:180

Isra 17:110

Hashr 59:24

Taha 20:8

Names or attributes listed in
the 99 names but not found in
the Qur'an:

El-Mani: (90)

El-Muksit: (86)

Es-Sabur: (99)

Names found in the Qur'an but
not listed in the Esmaül-
Hüsna:

El-Ahad:

Fatih 112:1

El-Fâtir:

Shûrâ 42:11

El-Gafir:

Mu'min 40:3

El-Galib:

Yûsuf 12:21

El-Hallak:

Yasin 36:81

El-Ilah:

Bakara 2:163

El-Kahir:

An'âm 6:18, 37 & 61

El-Kafi:

Zumar 39:36

El-Karib:

Hûd 11:52

El-Mevla:

Muhammad 47:11 & 99

El-Muhit:

Fussilat 41:54

El-Müsteân:

Yûsuf 12:18

En-Nasir:

Bakara 2:107

Er-Rab:

Saba 34:15

Er-Refi:

Mü'min 40:15

Esh-Sakir:

Bakara 2:158

++++++
Allah: (1)
 (God)
 The Name that is above every
 name

Fatih 1:1 ***
 Bakara 2:255
 Al-i Imran 3:64
 An'âm 6:3
 Hijr 15:23-25
 Nahl 16:77
 Taha 20:73, 75 & 111 ***
 Furqân 25:58
 Qasas 28:88
 Mü'min 40:65
 Rahmân 55:26-27
 Hadîd 57:3 ***
 Ikhâlâs 112:2

Genesis 1:1
 Exodus 3:13-15
 Exodus 6:2-3
 Exodus 15:2-3
 2 Samuel 7:18-20
 Psalms 71:4-5
 Psalms 83:18
 Psalms 90:1-2
 Isaiah 12:1-2
 Isaiah 26:4
 Isaiah 40:28
 Isaiah 45:22
 Isaiah 46:9-10
 Isaiah 57:15

Mark 12:32
 John 1:1-3
 Acts 17:22-25
 2 Corinthians 6:18
 Colossians 1:15-17
 1 Timothy 1:17
 1 Timothy 6:16
 Revelation 1:8 & 17-18
 ++++++

El-Adl: (30)

(The Just and Righteous One)
 whose word is perfect in
 veracity and justice

An'âm 6:115 ***
 A'râf 7:29 & 181
 Nahl 16:90
 Mü'min 40:20

 Genesis 18:25
 Deuteronomy 10:17
 Deuteronomy 24:16
 Deuteronomy 32:4
 1 Samuel 2:3
 Psalms 19:9
 Psalms 103:6
 Isaiah 45:19 & 21

 John 17:25
 Acts 3:14
 Acts 7:52
 Acts 22:14
 2 Timothy 4:8
 1 John 1:9
 1 John 2:1

 ++++++
El-Afüv: (82)

(The Pardoner)
 who forgives his servants

Nisa 4:51, 99-100
 Hajj 22:60

2 Chronicles 30:18
 Nehemiah 9:17
 Isaiah 55:7
 Jeremiah 5:1
 Jeremiah 33:8

Hebrews 7:25

++++++
El-Ahad: (Not found in the 99
 names)

(The One God)
 besides whom there is none
 other

Ikhâlâs 112:1

Zechariah 14:9

Mark 12:29-32
 Romans 3:29-30
 1 Corinthians 8:4-6
 Galatians 3:20
 1 Timothy 2:5-6
 James 2:19

++++++
El-Ahir: (74)

(The Last)
who will still be after all has
ended

Rahmân 55:26-27

Hadîd 57:3 ***

Isaiah 41:4

Isaiah 44:6

Isaiah 48:12

Revelation 1:11 & 17

Revelation 2:8

Revelation 21:9

Revelation 22:13

++++++
El-Ali: (37)

(The High and Lofty One)
who is high and mighty

Bakara 2:225-226 & 255 ***

Hajj 22:62

Luqmân 31:30

Saba 34:23

Genesis 14:18-22

Numbers 24:16

Deuteronomy 32:8

1 Samuel 22:14

1 Chronicles 29:11

Psalms 92:8

Isaiah 57:15

Mark 5:7

Luke 1:32, 35 & 76

Philippians 2:9

++++++
El-Alim: (20)

(The Omniscient One)
who is well aware of everything

Bakara 2:29, 32 & 115 & 158

An'âm 6:13 & 96

Hajj 22:18

Nûr 24:32

1 Samuel 2:3
1 Kings 8:27-30
1 Chronicles 28:9

Job 9:2-4

Job 11:5-8

Job 12:13

Psalms 3:4

Psalms 6:9

Psalms 104:24

Psalms 139:1-10

Psalms 147:5

Proverbs 2:6

Proverbs 15:3 & 11

Isaiah 28:29

Isaiah 40:13-14

Isaiah 40:28

Isaiah 46:10

Isaiah 55:8-9

Jeremiah 23:23-25

Lamentations 3:56-58

Matthew 10:30

John 11:41-42

Romans 11:33-36

Acts 10:31

John 21:17-19

Colossians 2:3

Hebrews 4:13

1 John 3:19-20

1 John 5:14-15

Revelation 19:12

++++++
El-Azim: (34)

(The Mighty Inaccessible One)
he who is above all is
high and mighty

Bakara 2:255-256

Deuteronomy 10:17

1 Chronicles 29:11

Psalms 48:2

Psalms 92:8

Malachi 1:14

1 Peter 3:22

Revelation 19:17

++++++
El-Aziz: (9)

(The Mighty One)

who is mighty in his sublime
sovereignty

Bakara 2:129
Al-i Imran 3:4 & 6
An'âm 6:96
Hajj 22:74
Saba 34:6
Hashr 59:23 ***

Genesis 49:24
Deuteronomy 7:21
Psalms 132:2

Colossians 2:10

++++++
El-Bais: (50)

(The Raiser)
who will raise up a Muslim
witness from each community

An'âm 6:89 & 91 ***
Hajj 22:7

John 5:21 & 25
Acts 13:30, 33-34 & 37
Ephesians 1:17-20
Colossians 2:12
1 Corinthians 6:14
1 Corinthians 15:15-17
2 Corinthians 1:9
1 Peter 1:21

++++++
El-Baki: (96)

(The Eternal One)
who remains and endures forever

Hijr 15:23-25
Taha 20:73 & 75 ***
Qasas 28:88
Rahmân 55:26-27

Psalms 19:9
Psalms 135:13
Psalms 136:1-26
Isaiah 44:6
Isaiah 51:6
Micah 5:2

John 1:1-3

Colossians 1:17
Hebrews 1:11-12
Hebrews 13:8
Revelation 1:18

++++++
El-Bari: (13)

(The Maker)
from whose hand we all come

Hashr 59:24 ***
Mulk 67:3

Genesis 1:1
Genesis 21 & 27
Genesis 2:3-4
Genesis 5:1-2
Job 26:13
Job 35:10
Job 36:3
Psalms 95:6
Psalms 102:25
Proverbs 22:2
Ecclesiastes 12:1
Isaiah 17:7
Isaiah 40:28
Isaiah 41:20
Isaiah 45:9 & 11
Isaiah 54:5
Jeremiah 27:5
Jeremiah 32:17
Jeremiah 51:15
Hosea 8:14

John 1:1-3, 10 & 14
Romans 1:25
Romans 11:36
Ephesians 3:8-9
Colossians 1:13-16
Hebrews 1:1-2
Hebrews 2:9-10
Hebrews 11:10
1 Peter 4:19
2 Peter 3:5
Revelation 4:11

++++++
El-Basir: (28)

(The Observant)
who sees and hears all things

Nisâ' 4:58

Isra 17:1 & 30
Hajj 22:61 & 75
Luqmân 31:28
Mu'min 40:20 & 56
Hadîd 57:3 ***
Mujadala 58:1

1 Samuel 2:3
1 Kings 8:27-30
1 Chronicles 28:9
Job 9:2-4
Job 11:5-8
Job 12:13
Psalms 3:4
Psalms 6:9
Psalms 104:24
Psalms 139:1-10
Psalms 147:5
Proverbs 2:6
Proverbs 15:3 & 11
Isaiah 28:29
Isaiah 40:13-14 & 28
Isaiah 46:10
Isaiah 55:8-9
Jeremiah 23:23-25
Lamentations 3:56-58

Matthew 10:30
John 11:41-42
Romans 11:33-36
Acts 10:31
John 21:17-19
Colossians 2:3
Hebrews 4:13
1 John 3:19-20
1 John 5:14-15
Revelation 19:12

El-Basit: (22)
(used only as a verb)

(The Spreader and Expander)
who extends his mercy to whom
he wills

Isra 17:30
Ankabut 29:62
Rum 30:37
Shûrâ 42:12 ***

Job 37:18
Psalms 136:6
Isaiah 40:22

Isaiah 42:5
Isaiah 44:24
Ezekiel 12:13
Hosea 7:12

Matthew 16:18
Ephesians 2:4
2 Corinthians 8:9
2 Timothy 2:25
Revelation 3:7

++++++
El-Batin: (76)

(The Inner Latent One)
who is hidden and screened from
the senses & who is immanent
within all things

Hadîd 57:3

Exodus 33:20
Deuteronomy 4:15-19
Job 11:7
Job 23:8-9
Psalms 145:3

Matthew 6:6 & 18
Luke 17:21
John 1:18
John 14:17
Romans 1:20
Romans 11:33
Romans 16:25
1 Corinthians 2:7
Ephesians 3:8
Colossians 1:15 & 26
1 Timothy 1:17
1 Timothy 6:16

++++++
El-Bedi': (95)

(The Creator - Inventor)
who is incomparably new and
original in creativity

Bakara 2:117
An'âm 6:101 ***

Exodus 9:14
Deuteronomy 33:26
Isaiah 45:5-6

Matthew 7:28-29
 Luke 13:17
 John 7:46
 2 Corinthians 5:17
 Galatians 6:15
 2 Peter 3:13
 Revelation 21:1

++++++
El-Berr: (79)

(The Beneficent)
 whose liberality appears in all
 his works

Tür 52:28

 Exodus 34:6-7
 Psalms 92:15
 Psalms 116:5
 Psalms 119:68
 Proverbs 8:18
 Isaiah 55:7

John 10:10
 Romans 2:4
 Romans 11:22
 2 Corinthians 8:9
 Ephesians 2:4 & 10
 Ephesians 3:20
 Titus 3:4-6
 1 Peter 1:3

++++++
Ed-Darr: (91)

(The Afflicter)
 who sends affliction as well as
 blessing

Fath 48:11

 Rut 1:21
 1 Kings 11:39
 1 Samuel 2:7
 Psalms 55:19
 Psalms 119:75
 Isaiah 53:4-7
 Jeremiah 44:27
 Lamentations 1:5 & 12
 Amos 9:2-4
 Jonah 1:17
 Jonah 2:1-2

Luke 22:31-32
 Acts 6:13-16
 Romans 11:22
 2 Corinthians 12:7-10

++++++
El-Evvel: (73)

(The First)
 who was before the beginning

Hadîd 57:3

 Isaiah 44:6
 Micah 5:2

John 1:1-3
 Colossians 1:17
 Hebrews 1:6 & 11-12
 Hebrews 13:8
 Revelation 1:8, 11 & 17-18
 Revelation 2:8
 Revelation 21:6
 Revelation 22:13

++++++
El-Fâtir: (Not found in the 99
 names)

(The Re-Creator)
 who can take apart and put back
 together

An'âm 6:14
 Fâtir 35:1 ***
 Shûrâ 42:11

 Genesis 1:1
 Genesis 21 & 27
 Genesis 2:3-4
 Genesis 2:18-22
 Genesis 5:1-2
 Ecclesiastes 12:1
 Isaiah 40:28
 Isaiah 41:20

Romans 1:25
 2 Corinthians 5:17
 Galatians 6:15
 Ephesians 3:9
 Colossians 1:16
 1 Peter 4:19
 Revelation 4:11

++++++
El-Fettah: (19)

(The Opener)
who clears and opens up the Way

Saba 34:26

Luke 24:32 & 45

John 10:7-11

John 14:6

Acts 4:12

1 Timothy 2:5

Revelation 3:7-8

Revelation 5:2-9

Revelation 10:2 & 8

++++++
El-Ghaffur: (15)

(The Indulgent One)
ever ready to pardon and
forgive

Taha 20:82 ***

Nûh 71:10

Exodus 34:6-7

Deuteronomy 4:31

2 Chronicles 7:14

Nehemiah 9:17

Psalms 86:15

Psalms 103:8

Psalms 116:5

Isaiah 49:15

Isaiah 55:7

Jeremiah 31:34

Jeremiah 33:8

Ezekiel 18:4 & 20

Jonah 4:2

Matthew 6:14

John 1:14 & 17

Romans 3:21-28

Romans 6:14-15

Romans 9:18

1 Corinthians 1:4

Hebrews 10:10 & 29

Hebrews 12:15

Hebrews 13:9

1 Peter 2:23

1 Peter 5:10-12

1 John 1:9

++++++
El-Ghaffar: (Not found in the

99 names)

(The Pardoner)
who stands ready to forgive

Mu'min 40:3

Exodus 34:7

Numbers 14:18

2 Chronicles 30:18

Jeremiah 36:3

Matthew 9:2 & 5

Mark 11:25-26

Luke 5:20

1 John 1:9

++++++
El-Ghafur: (35)

(The Forgiving One)
who forgives and pardons

Bakara 2:225 & 235 ***

Al-i Imran 3:155

Mâ'ida 5:3

Tauba 9:5

Yûnus 10:107

Ibrahim 14:36

Hajj 22:60

Exodus 34:7

Numbers 14:18

2 Chronicles 7:14

Nehemiah 9:17

Isaiah 55:7

Jeremiah 5:1

Matthew 9:2 & 5

Mark 2:10

Mark 11:25-26

Luke 5:20

Ephesians 4:32

++++++
El-Galib: (Not found in the

99 names)

(The Victorious)
who prevails over all

Yûsuf 12:21

 2 Samuel 23:10 & 12
 1 Chronicles 29:11
 Psalms 98:1
 Isaiah 25:8

John 16:33
 1 Corinthians 15:54-57
 2 Corinthians 2:14
 1 Timothy 5:11
 Revelation 3:21
 Revelation 5:5
 Revelation 17:14
 ++++++
El-Ghaniy: (88)

(The Rich Independent One)
 who is free from all wants and
 needs & who possesses all

Bakara 2:267 & 270 ***

Nisâ' 4:131
 An'âm 6:133
 Yûnus 10:68
 Ibrahim 14:8
 Hajj 22:64
 Qasas 28:6
 Ankabut 29:6
 Fâtir 35:15
 Muhammad 47:38
 Mumtahina 60:6

 1 Chronicles 29:12

Psalms 50:12
 Proverbs 8:18
 Isaiah 66:1

John 4:34
 Romans 2:4
 Romans 3:16
 2 Corinthians 8:9
 Ephesians 2:4

++++++
El-Habir: (32)

(The Sagacious One)
 who is wise and aware of all

Bakara 2:271
 Nisâ' 4:35
 An'âm 6:18, 73 & 103 ***
 Hûd 11:1
 Hajj 22:63

Ahzab 33:34
 Fâtir 35:43

 1 Samuel 2:3
 1 Kings 8:27-30
 1 Chronicles 28:9
 Job 9:2-4
 Job 11:5-8
 Job 12:13
 Psalms 3:4
 Psalms 6:9
 Psalms 104:24

Psalms 139:1-10
 Psalms 147:5
 Proverbs 2:6
 Proverbs 15:3 & 11
 Isaiah 28:29
 Isaiah 40:13-14 & 28
 Isaiah 46:10
 Isaiah 55:8-9
 Jeremiah 23:23-25
 Lamentations 3:56-58

Matthew 10:30
 John 11:41-42
 Romans 11:33-36
 Acts 10:31
 John 21:17-19
 Colossians 2:3
 Hebrews 4:13
 1 John 3:19-20
 1 John 5:14-15
 Revelation 19:12

++++++
El-Hadi: (94)

(The Guide)
 who leads and guides in safe
 paths

Hajj 22:54

 Psalms 25:9
 Psalms 55:13

John 10:3-4
 John 14:6
 John 16:13

++++++
El-Hafid: (23)

<p>(The Humbler) who abases some while he exalts others</p> <p>Vakia 56:3</p> <p>-----</p> <p>Deuteronomy 8:2 & 16 2 Chronicles 7:14 Ezekiel 21:26 Daniel 4:37</p> <p>Matthew 7:22-23 Matthew 23:12 Luke 14:11 Luke 18:14 1 Peter 5:5-6 James 4:6-10</p> <p>++++++ El-Hafiz: (39)</p> <p>(The Guardian) who keeps watch over everything</p> <p>Hûd 11:57 Saba 34:21 ***</p> <p>-----</p> <p>Genesis 31:49 Psalms 121:8 Jeremiah 31:27-28 Ezekiel 38:7 Daniel 4:13 & 23</p> <p>John 10:26</p> <p>++++++ El-Hakk: (52)</p> <p>(The Supreme Truth) who is real, genuine and true</p> <p>Al-i Imran 3:60 Yûnus 10:108 Hajj 22:62 Qaf 20:114 Nûr 24:25 Hâqqa 69:1 ***</p> <p>-----</p> <p>Isaiah 25:1 Jeremiah 10:10</p> <p>Matthew 22:16 Mark 12:14 John 1:14-17</p>	<p>John 14:6 & 17 John 15:26 John 16:7 & 13 Romans 3:4 Titus 1:2 1 John 5:20 Revelation 15:3 Revelation 16:7 Revelation 19:2 & 9 Revelation 21:5 Revelation 22:6</p> <p>++++++ El-Hakem: (29)</p> <p>(The Judge) who settles all disputes</p> <p>Mü'min 40:48 Tîn 95:8 ***</p> <p>-----</p> <p>Genesis 18:25 Deuteronomy 32:36</p> <p>John 5:22 Acts 10:42 2 Timothy 4:1 Hebrews 12:23 Hebrews 13:4 1 Peter 4:5 Revelation 19:11</p> <p>++++++ El-Hakim: (47)</p> <p>(The Wise) who knows all things</p> <p>Bakara 2:32 129 & 228 240 Al-i Imran 3:6 Nisâ' 4:17 An'âm 6:18 & 73 *** Fussilat 41:42</p> <p>-----</p> <p>Psalms 139:1-10 Psalms 147:5 Proverbs 15:3 & 11 Isaiah 46:10 Jeremiah 23:23-25</p> <p>Matthew 10:30 John 21:17-19 1 Corinthians 1:24 Colossians 2:3</p>
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Hebrews 4:13
 James 1:25
 Jude 1:25

++++++
El-Halik: (12)

(The Creator)
 who brought all things into
 existence

An'âm 6:102
 Ra'd 13:16-17
 Mu'minûn 23:14
 Zumar 39:62
 Hashr 59:24 ***

 Genesis 1:1, 21 & 27
 Genesis 2:3-4
 Genesis 5:1-2
 Job 26:13
 Job 35:10
 Job 36:3
 Psalms 95:6
 Psalms 102:25
 Proverbs 22:2
 Ecclesiastes 12:1
 Isaiah 17:7
 Isaiah 40:28
 Isaiah 41:20
 Isaiah 45:9 & 11
 Isaiah 54:5
 Jeremiah 27:5
 Jeremiah 32:17
 Jeremiah 51:15
 Hosea 8:14

John 1:1-3, 10 & 14
 Romans 1:25
 Romans 11:36
 Ephesians 3:8-9
 Colossians 1:13-16
 Hebrews 1:1-2
 Hebrews 2:9-10
 Hebrews 11:10
 1 Peter 4:19
 2 Peter 3:5
 Revelation 4:11

++++++
El-Halim: (33)

(The Meek and Lowly One)

who is kindly disposed and
 slow to punish

Bakara 2:225 & 265 ***

Nisâ' 4:12
 Mâ'ida 5:101
 Isra 17:44
 Hajj 22:59

 Psalms 138:6
 Zechariah 9:9

Matthew 11:29
 Galatians 5:23
 Philippians 2:5-8

++++++
El-Hallak: (Not found in the
 99 names)

(The Creative One)
 who continually creates new and
 wonderful things

Hijr 15:86 ***
 Yasin 36:81

 Genesis 1:1, 21 & 27
 Genesis 2:3-4
 Genesis 5:1-2
 Ecclesiastes 12:1
 Isaiah 40:28
 Isaiah 41:20

Romans 1:25
 Ephesians 3:9
 Colossians 1:16
 1 Peter 4:19
 Revelation 4:11

++++++
El-Hamid: (57)

(The Praiseworthy)
 who is worthy of all praise and
 adoration

Bakara 2:267 ***
 Hûd 11:73
 Ibrahim 14:72
 Hajj 22:4 & 24
 Luqmân 31:26
 Fâtir 35:15

Deuteronomy 10:21
 1 Chronicles 16:25
 2 Samuel 22:50
 Psalms 9:11
 Psalms 34:1
 Psalms 50:23
 Psalms 96:4
 Psalms 100:4
 Psalms 119:164
 Jeremiah 17:26
 Jeremiah 33:11

Ephesians 1:6 & 12-14
 Hebrews 13:15
 1 Peter 2:9
 Revelation 5:13
 Revelation 19:5

++++++
El-Hasib: (41)

(The Accounter)
 who is sufficient as a reckoner

 Nisâ' 4:6-7 & 86

 Malachi 3:8-10

 Matthew 10:30
 Matthew 12:36
 Luke 12:7
 Acts 5:1-11
 Acts 10:42
 Romans 14:10-12
 2 Corinthians 5:10
 Hebrews 13:7
 1 Peter 4:5

++++++
El-Hayy: (63)

(The Living One)
 who is the source of all life

Bakara 2:255 ***
 Al-i Imran 3:2
 Taha 20:10 & 111
 Furqân 25:58
 Mu'min 40:65

 Joshua 3:10
 1 Samuel 17:26
 Psalms 36:9
 Psalms 84:2

Psalms 115:3-9

John 1:3
 John 5:26
 John 6:51
 John 7:37-39
 Matthew 16:16
 1 Thessalonians 1:9
 Hebrews 4:12
 Hebrews 9:14
 Hebrews 10:31
 Revelation 1:18

++++++
El-Ilah: (Not found in the 99
 names)

(The Great God)
 who alone is worthy to be
 worshipped

Bakara 2:163 ***
 Zukhruf 43:84

 Deuteronomy 32:15 & 17
 2 Chronicles 32:15
 Daniel 2:11 & 47
 Daniel 11:37-39
 Habakkuk 1:11

Acts 7:40 & 43
 Acts 12:22
 Acts 17:18
 Acts 28:6
 1 Corinthians 8:5
 2 Corinthians 4:4
 ++++++
El-Jebbar: (10)

(The All Powerful One)
 whose might and power are
 absolute

Hashr 59:23

 Genesis 17:1
 1 Samuel 2:7
 Job 42:2
 Jeremiah 32:17 & 27

Matthew 19:26
 Romans 14:9
 Revelation 19:6
 ++++++

El-Jami: (87)

(The Gatherer)
who gathers all men to an
appointed Day

Al-i Imran 3:9

Isaiah 66:18
Jeremiah 29:14
Ezekiel 31:8-10

Matthew 13:41
Matthew 18:20
Matthew 25:32
Luke 13:34-35
John 10:16
Ephesians 1:10

++++++
El-Jelil or Zul-Jelal: (42)

(The Glorious and Majestic One)
who alone is mighty and great

Rahmân 55:27 & 28

Exodus 15:6
Psalms 29:3
Psalms 87:3
Psalms 145:5
Isaiah 33:21
Daniel 7:14

Matthew 19:28
Matthew 24:30
Luke 13:17
John 2:11
Acts 7:55
1 Corinthians 2:8
2 Corinthians 3:8
Hebrews 1:3
Hebrews 2:7
Revelation 21:11-26

++++++
El-Kabid or El-Kabiz: (21)
(used only as a verb)

(The Restrainer)
who squeezes and puts the
pressure on

Bakara 2:245-246

1 Samuel 2:7
Psalms 38:2

Matthew 7:13-14
Acts 18:5
2 Corinthians 1:8-10

++++++
El-Khabir: (Not found in the
99 names)

(The Well Informed)

An'âm 6:18, 37 & 61

???

++++++
El-Kadir: (69)

(The Powerful One)
who is able to do what he
pleases

Bakara 2:20 & 284
Mâ'ida 5:17 & 36
An'âm 6:65
Tauba 9:39
Yusuf 11:4
Nahl 16:70
Isra 17:99-101
Fâtir 35:44
Fath 48:21
Qadr 97:1

Genesis 1:1-3
Genesis 14:18-22
Genesis 17:1
2 Chronicles 2:5
Job 42:2
Psalms 7:17
Psalms 29:4
Psalms 33:9
Psalms 50:14
Psalms 62:11
Psalms 86:10
Jeremiah 32:27

Matthew 9:6
Matthew 26:64
Matthew 28:18

John 10:18

Romans 1:4

Titus 2:13

Hebrews 2:14-15

Hebrews 4:12

Revelation 4:8 & 11

Revelation 5:12-13

Revelation 19:6

++++++

El-Kafi: (Not found in the 99 names)

(The Self-Sufficient One)
who is entirely able to provide
for Himself and others

Zumar 39:36

2 Corinthians 3:5

2 Corinthians 6:18

2 Corinthians 9:8

2 Corinthians 12:9

James 4:12

Revelation 1:8

Revelation 4:8

Revelation 11:16

Revelation 16:7

Revelation 21:22

++++++

El-Kahhar: (16)

(The Dominator)
who powerfully avenges and
overcomes all

Yûsuf 12:39

Ra'd 13:16-17 ***

Ibrahim 14:48

Sâd 38:65

Zumar 39:4

Mu'min 40:16

Deuteronomy 32:35, 39 & 41-43

Judges 5:2

1 Samuel 25:31

Psalms 94:1

Jeremiah 51:11

Romans 3:5

Romans 12:9

1 Thessalonians 1:7

1 Thessalonians 4:6

2 Thessalonians 1:8

Hebrews 10:30

++++++

El-Karib: (Not found in the
99 names)

(The Near One)
who is closer than your jugular
vein

Bakara 2:186 ***

Nisâ' 4:1

Anfâl 8:24

Hûd 11:61

Saba 34:50

Qâf 50:16

Psalms 139:7-10

Jeremiah 23:23-24

Jeremiah 31:31-34

John 7:37-39

John 14:16-17

John 20:22

Acts 17:27-28

Romans 8:9-11 & 23

1 Corinthians 6:19

2 Corinthians 6:16

Colossians 1:27

1 John 3:24

Revelation 3:20

++++++

El-Kavi: (54)

(The Strong and Powerful One)
who is sublime in his strength
and his power

Anfâl 8:52

Hûd 11:66

Ra'd 13:19 ***

Kahf 18:39

Hajj 22:40 & 74

Shûrâ 42:19

Hadîd 57:25

Exodus 6:1

2 Chronicles 16:9

Psalms 24:8

Psalms 89:8

Psalms 136:12

Isaiah 40:26

Jeremiah 50:34
Ezekiel 3:14

Matthew 28:18
Mark 1:7
Luke 1:49 & 51
Luke 3:16
1 Corinthians 1:25
Revelation 15:3
Revelation 18:8
Revelation 21:22

++++++
El-Kayyüm: (64)

(The Self-Subsistent One)
eternally existing in and for
himself alone

Bakara 2:255
Al-i Imran 3:2 ***
Taha 20:111

Exodus 3:14-15
Exodus 6:3
Psalms 90:2
Psalms 102:27
Isaiah 57:15

John 1:3
John 5:26
Colossians 1:15-17
1 Timothy 6:16
Hebrews 1:2
Hebrews 11:3

++++++
El-Kebir: (38)

(The Great Omnipotent One)
who is able to subdue all unto
Himself

Ra'd 13:9
Hajj 22:62 ***
Luqmân 31:30
Saba 34:23

Numbers 24:16
Deuteronomy 10:17
Deuteronomy 32:8
Judges 4:23
1 Samuel 22:14
1 Chronicles 17:10

1 Chronicles 29:11
Psalms 47:1-3
Psalms 48:2
Psalms 66:3
Psalms 79:11
Psalms 138:6
Isaiah 45:1-3
Isaiah 57:15
Malachi 1:14

Luke 1:32, 35 & 76
1 Corinthians 15:28
Philippians 2:10
Philippians 3:21
1 Peter 3:22
Revelation 19:17

++++++
El-Kerim: (43)

(The Noble One)
who is liberal in His
generosity

Naml 27:40

Psalms 31:21
Psalms 117:2
Isaiah 54:8 & 10

Luke 6:35
Luke 18:18-19
Acts 14:17
Romans 2:4
2 Corinthians 8:9
Ephesians 2:7-8
Titus 3:4
1 Peter 2:3

++++++
El-Kuddûs: (5)

(The Most Holy One)
to whom all in heaven and on
earth ascribe holiness

Hashr 59:23
Jumu'a 62:1 ***

Exodus 15:1
Leviticus 11:44-45
Leviticus 19:2
Leviticus 22:32
Joshua 24:19

1 Samuel 2:2
 1 Samuel 6:20
 Psalms 22:3
 Psalms 47:8
 Psalms 77:14
 Isaiah 6:3
 Isaiah 40:23
 Ezekiel 39:7
 Habakkuk 1:12

Matthew 11:29
 Luke 1:35
 John 17:11
 Acts 2:27
 Acts 3:14
 Hebrews 7:26
 Hebrews 12:10
 1 Peter 1:15–16
 2 Peter 2:21
 1 John 2:6
 Revelation 4:8

++++++
El-Latif: (31)

(The Benevolent One)
 whose kind grace extends to all
 his servants

An'âm 6:103
 Hajj 22:63

Luqmân 31:16

Shûrâ 42:19 ***

Mulk 67:14

Exodus 34:6

Psalms 117:2

Isaiah 54:8 & 10

Hosea 8:12

Matthew 5:13–14

John 16:8–11

Romans 2:4–5

Romans 3:25

Romans 9:22

Ephesians 2:7

Titus 2:11

Titus 3:4

1 Peter 3:20

2 Peter 3:9 & 15

1 John 2:2

++++++
El-Majid: (66)

(The High and Glorious One)
 who is praiseworthy and all
 glorious

Hûd 11:73 & 76

 Exodus 15:11
 Deuteronomy 28:58
 1 Chronicles 29:13
 Nehemiah 9:5
 Psalms 72:19
 Psalms 145:5
 Isaiah 33:21
 Isaiah 63:14

Matthew 25:31
 Acts 7:55
 1 Corinthians 2:8
 2 Corinthians 3:8
 Titus 2:13
 Hebrews 1:3
 Hebrews 2:9
 Revelation 21:11–26

++++++
Malik'ü'l-Mulk: (84)

(The King Over Every Earthly
 Kingdom)
 who reigns in complete
 sovereignty over the world

Fatiha 1:4
 Al-i Imran 3:26 ***

 1 Kings 8:27
 Psalms 10:16
 Psalms 29:10
 Isaiah 66:1

Acts 7:49–50
 1 Timothy 1:17
 1 Timothy 6:15

++++++
El-Mani: (90)

(The Defender)
 who prohibits, suppresses and
 withholds when he wishes

Not found in the Qur'an

1 Kings 18:1 & 42
 Job 12:15
 Psalms 84:11
 Psalms 107:33-34
 Amos 4:7

2 Corinthians 12:8-9
 James 5:17

++++++
El-Mejid: (49)

(The Grand and Glorious One)
 who is worthy of all glory and
 honor

Hûd 11:73
 Bûrûc 85:15

 1 Chronicles 29:11
 2 Chronicles 2:5
 Psalms 8:5
 Psalms 31:19
 Psalms 47:9
 Psalms 92:5

John 17:5
 Ephesians 1:19
 Hebrews 2:9
 2 Peter 1:17
 Revelation 4:9 & 11
 Revelation 5:12-13
 Revelation 7:12
 Revelation 19:1 & 7
 Revelation 21:24 & 26

++++++
El-Melik: (4)

(The King of Kings)
 and Lord of Lords

Taha 20:114
 Hashr 59:23 ***
 Jumu'a 62:1

 Psalms 2:6 .
 Psalms 10:16
 Psalms 24:7
 Zechariah 9:9

Luke 23:2
 1 Timothy 1:17
 1 Timothy 6:15

Revelation 1:5
 Revelation 15:3
 Revelation 17:14
 Revelation 19:16

++++++
El-Metin: (55)

(The Immovable and
 Unchanging One)
 firm in his possession of
 strength

Dhâriyat 51:58

 Genesis 18:25
 Joshua 3:17
 1 Kings 8:56
 Psalms 33:11
 Psalms 102:26-27
 Psalms 103:17
 Isaiah 28:16-17
 Isaiah 46:10
 Malachi 3:6

Romans 4:20-21
 Romans 11:29
 1 Corinthians 3:11
 2 Corinthians 1:20
 2 Timothy 2:19
 Hebrews 1:12
 Hebrews 11:10
 Hebrews 13:8
 James 1:17

++++++
El-Mevla: (Not found in the
 99 names)

(The Watcher)
 who protects his own

Bakara 2:268
 Al-i Imran 3:150
 Anfâl 8:40
 Tauba 9:51
 Hajj 22:78
 Muhammad 47:11 & 99 ***
 Tahrîm 66:2

 Genesis 12:2-3
 Genesis 26:3
 Genesis 28:15 & 20-21
 Genesis 31:49

Deuteronomy 32:30 & 38-39
 Psalms 121:8
 Isaiah 59:20-21
 Jeremiah 31:27-28
 Ezekiel 38:7
 Daniel 4:13 & 23

Matthew 28:20
 John 10:10-11 & 26
 John 14:16 & 26
 John 15:26
 John 16:26
 Romans 11:26

++++++
El-Muahhir: (72)

(The Delayer)
 who prevents or sends away as
 he wishes

Ibrahim 14:10 & 42
 Munâfiqûn 63:11
 Muddaththir 74:37

 Genesis 16:2
 1 Samuel 14:6
 Isaiah 63:15

Acts 28:31
 2 Corinthians 10:5
 2 Peter 3:4 & 9

++++++
El-Mughni: (89) (used only
 as a verb)

(The Enricher)
 who provides bounty and
 supplies others needs

Nisâ' 4:131
 Tauba 9:74-75 ***
 Duha 93:8

 Genesis 14:18-20

John 6:27
 John 7:37-39
 John 10:11
 Romans 2:4
 Romans 9:23
 Romans 11:33
 Ephesians 1:7 & 18

Ephesians 2:7
 Ephesians 3:8 & 16
 Philippians 4:19
 Colossians 1:27
 1 Timothy 6:17

++++++
El-Muhit: (Not found in the
 99 names)

(The All-Encompassing One)
 who surrounds and envelops all
 of creation

Bakara 2:19
 Al-i Imran 3:120
 Nisâ' 4:108 & 126
 Anfâl 8:47
 Hûd 11:84 & 92
 Fussilat 41:54 ***
 Bûrûc 85:20

 Psalms 34:7
 2 Kings 6:16-17
 Isaiah 12:2
 Daniel 6:22-23
 Zechariah 4:6
 Zechariah 9:8

Matthew 28:20
 1 Corinthians 15:27-28
 Colossians 1:15-17
 2 Thessalonians 2:16-17
 Hebrews 1:3

++++++
El-Muhsî: (58) (used only as
 a verb)

(The Numberer)
 who has counted and numbered
 all things

Maryam 19:94 ***
 Yâ-Sin 36:12

 Job 14:16
 Psalms 147:4-5
 Isaiah 40:25-26
 Daniel 5:26

Matthew 10:30
 Luke 12:7
 Revelation 13:8

++++++
El-Muhyi: (61)

(The Resuscitator)
who quickens and brings to life
the dead

Rum 30:50 ***
Fussilat 41:39

Genesis 2:7
Genesis 6:17
Job 12:10
Psalms 36:6
Psalms 66:9
Daniel 5:23

John 1:4
John 5:21, 24 & 26
John 7:37-39
John 10:10
John 11:25
John 14:6
Acts 17:28
Romans 11:15
1 John 5:11

++++++
El-Muid: (60)

(The Restorer)
who rebuilds and restores all
things

Burûj 85:13

Psalms 23:3
Isaiah 1:26
Isaiah 49:6
Isaiah 57:15-19
Jeremiah 27:22
Jeremiah 30:17
Joel 2:25

Matthew 3:5
Matthew 8:25
Luke 6:10
Romans 11:17-21
2 Corinthians 5:17

++++++
El-Muizz: (25) (used only as
a verb)

(The Exalter)
who honors or abases whom he
will

Al-i Imran 3:26

1 Samuel 2:7
Psalms 3:3
Psalms 18:48
Psalms 147:6
Ezekiel 21:26
Daniel 4:34 & 37

Matthew 23:12
Luke 12:8
John 5:23
John 8:54

++++++
El-Mukaddim: (71)

(Forerunner)
who brings near and sends his
help ahead

Qâf 50:28

Genesis 24:7
Exodus 13:21-22
Exodus 23:20 & 23
Deuteronomy 1:30 & 33
Joshua 23:9-10
Nehemiah 9:11-12
Isaiah 52:12
Micah 2:13

Matthew 11:10
John 14:16-17 & 25
John 15:26
John 16:7
Colossians 1:17-18
Revelation 3:8-9

++++++
El-Mukit: (40)

(The Nourisher)
who provides food for his
creation

Nisâ' 4:85

Genesis 2:15-16
Genesis 6:21

Deuteronomy 2:7
 Deuteronomy 10:17-18
 Exodus 3:7-8
 1 Kings 17:4-6
 Job 38:41
 Psalms 23:1
 Psalms 78:17-25
 Psalms 104:10-15
 Psalms 136:25
 Psalms 146:7 & 9

Matthew 6:31-33
 Luke 12:22-24
 John 6:35
 Philippians 4:19
 ++++++
El-Muktedir: (70)

(The All-Powerful One)
 who prevails over enemies

Kahf 18:45
 Qamar 54:42

 1 Samuel 2:6-10
 Job 14:20
 Psalms 9:19
 Isaiah 42:13
 Jeremiah 1:17-19
 Jeremiah 15:20-21
 Jeremiah 20:11

Matthew 16:18
 Colossians 2:15
 ++++++
El-Muksit: (86) (used in Mâ'ida 5:42 as an attribute for people; see also Anbiya 21:47-48)

(The Just One)
 who deals with all on an equal basis

Not found in the Qur'an

Isaiah 45:21

John 17:25
 Acts 3:14
 Acts 7:52
 Acts 10:34
 Acts 22:14

Romans 2:11
 Galatians 2:6
 2 Timothy 4:8
 1 John 1:9
 1 John 2:1
 ++++++
El-Musavvir: (14)

(The Shaper and Designer)
 who fashions his creatures how he pleases

Hashr 59:24

Genesis 2:7-8 & 19
 Deuteronomy 32:18
 Job 10:8
 Psalms 90:2
 Psalms 94:9
 Psalms 95:5
 Psalms 119:73
 Proverbs 26:10
 Isaiah 43:1, 7 & 21
 Isaiah 44:2 & 24
 Isaiah 45:18
 Jeremiah 1:5
 Amos 4:13
 Zechariah 12:1

Romans 9:20
 1 Timothy 2:13
 Hebrews 1:3
 ++++++
El-Mübdi: (59) (used only as a verb)

(The Originator)
 who both innovates and restores

Burûj 85:13

 Genesis 1:1 & 27
 Genesis 2:3-4
 Genesis 5:1-2
 Ecclesiastes 12:1
 Isaiah 40:28
 Isaiah 41:20

John 1:3
 Romans 1:25
 Ephesians 3:9
 Colossians 1:16

1 Peter 4:19
Revelation 4:11

++++++
El-Müjib: (45)

(The Assenter)
who answers prayers when his
servants call

Hûd 11:61 & 64

Exodus 22:23 & 27
2 Chronicles 7:13-15
Psalms 37:4-5
Proverbs 15:29
Isaiah 65:24
Jeremiah 33:3

Matthew 6:5-9
Matthew 7:7-11
Matthew 18:19-20
Matthew 21:22
John 14:13-14
John 16:23-24
James 1:5-7
James 5:13-18
1 John 3:22
1 John 5:14-15
++++++
El-Müheymin: (8)

(The Vigilant One)
whose watchful care preserves
from harm

Hashr 59:23

Deuteronomy 6:24
Deuteronomy 28:6-7
Nehemiah 9:6
Psalms 12:7
Psalms 31:23
Psalms 32:7
Psalms 36.6
Psalms 41:2
Psalms 86:2
Psalms 121:7-8
Psalms 145:20
Proverbs 2:8
Proverbs 3:5-6

John 10:9
2 Timothy 4:18

++++++
El-Mü'min: (7)

(The Faithful One)
who grants security to his
servnts

Hashr 59:23

Psalms 36:5
Psalms 40:10
Psalms 88:11
Psalms 89:1
Psalms 92:2
Psalms 119:75
Isaiah 25:1
Lamentations 3:23

John 14:1
1 Thessalonians 5:24
2 Thessalonians 3:3
2 Timothy 2:13
Hebrews 2:17
Hebrews 3:2
Hebrews 10:23
Hebrews 11:1
1 Peter 4:19
1 John 1:9
Revelation 21:5
Revelation 22:6

++++++
El-Mümít: (62)

(The Giver of Death)
who causes to die, just as he
causes to live

Bakara 2:28
Hicr 15:23 ***

Deuteronomy 32:39
1 Samuel 2:6
2 Kings 5:7
Isaiah 8:13

Matthew 10:28
Luke 12:5
2 Corinthians 5:11
Revelation 1:18

++++++
El-Müntekim: (81)

(The Avenger)
 who will avenge all wrongs done

Rum 30:47 ***
 Sajda 32:22

 Deuteronomy 32:35 & 43
 Judges 5:2
 2 Samuel 22:48
 Psalms 18:47
 Psalms 94:1
 Isaiah 1:24
 Isaiah 34:8
 Isaiah 61:1-2
 Jeremiah 5:9
 Jeremiah 9:9
 Jeremiah 46:10
 Jeremiah 50:15 & 28
 Hosea 1:4

Luke 18:7-8
 Romans 3:5
 Romans 12:19
 1 Thessalonians 1:8
 1 Thessalonians 4:6
 2 Thessalonians 1:7-8
 Hebrews 10:30
 Revelation 6:9-11
 Revelation 18:20
 Revelation 19:2

++++++
El-Müstean: (Not found in the
 99 names)

(The Helper)
 whose aid is implored

Yûsuf 12:18

 2 Chronicles 25:8
 Psalms 12:1
 Psalms 22:19
 Psalms 40:13 & 17
 Psalms 46:1
 Psalms 121:2
 Isaiah 41:10 & 14

Matthew 15:25
 Mark 9:22 & 24
 John 14:16-17
 Romans 8:26
 Hebrews 4:16

Hebrews 13:6
 ++++++
El-Müteali: (78)

(The Self-Exalted One)
 who has set himself on high
 above all

Ra'd 13:9-10

 Genesis 14:22
 Deuteronomy 32:8
 1 Chronicles 29:11
 Isaiah 57:7 & 15

Luke 1:32, 35 & 76
 John 1:14
 Acts 7:48
 Hebrews 1:3

++++++
El-Mütekebbir: (11)

(The Proud One)
 whose pride is in his work

Hashr 59:23

 Not found in the Bible. In
 both the Bible and the Qur'an
 pride is viewed as a great sin.

Nisâ' 4:36 & 172-173
 Nahl 16:23 & 29
 Luqmân 31:18 ***
 Zumar 39:60 & 72
 Mü'min 40:35 & 76
 Hadîd 57:23 ***

 Psalms 40:4
 Psalms 101:5
 Proverbs 6:17
 Proverbs 16:18
 Proverbs 21:4
 Isaiah 57:15

Mark 7:21-23
 Philippians 2:8
 James 4:6
 1 Peter 5:5
 1 John 2:16

++++++

El-Müzil: (26)

(The Debaser)

who will degrade and abase
those who have worshipped false
gods

Al-i Imran 3:26

Yûnus 10:28-29 ***

1 Samuel 2:7

2 Chronicles 28:19

Job 5:11-13

Job 40:11-12

Ezekiel 21:26

Daniel 4:37

Luke 1:51-53

Luke 14:11

James 1:9-10

+++++
En-Nafi': (92)

(The Blessing)

who adds benefits and blessings
to life

Mâ'ida 5:76

An'âm 6:71

Yûnus 10:18 & 106 ***

Anbiya 21:66

Hajj 22:12

Furqân 25:55

Genesis 12:2-3

Numbers 22:6 & 12

Deuteronomy 15:6

Deuteronomy 28:8

Psalms 107:31-38

Proverbs 10:22

John 10:10

Hebrews 6:7 & 14

Revelation 5:12-13

Revelation 7:12

+++++
En-Nasir: (Not found in the
99 names)

(The Helper of His Own)
who can help when there is no
help available

Bakara 2:107
Nisâ' 4:45 & 47 ***

1 Chronicles 12:18

2 Chronicles 25:8

Psalms 46:1

Psalms 121:2

Isaiah 41:10 & 14

John 14:16-17

Hebrews 4:16

Hebrews 13:6

+++++
En-Nur: (93)

(The Light)

who illuminates both heaven and
earth

Nûr 24:35

Isaiah 60:19

Matthew 4:16

John 8:12

John 9:5

1 Timothy 6:15-16

James 1:17

1 John 1:5

1 John 4:4-10

Revelation 21:23

Revelation 22:5

+++++
Er-Rab: (Not found in the 99
names)

(The Lord)
the Master who is supreme in
authority

Yûnus 10:10

Maryam 19:64-65 ***

Saba 34:15

Genesis 19:24

Exodus 34:6

Deuteronomy 4:35

Deuteronomy 6:4 .

Isaiah 12:2

Isaiah 37:20

Psalms 33:12

Psalms 100:3

281

Zechariah 14:9

Luke 6:5
Acts 2:36
Acts 26:15
Ephesians 4:5

++++++
Er-Rafi: (24)

(The Exalter of His People)
who exalts some while he
humbles others

An'âm 6:83
Mu'min 40:15 ***
Vakia 56:3

1 Samuel 2:7-8
Job 5:11-13
Ezekiel 21:26

Luke 14:11
James 1:9-10
Revelation 3:21

++++++
Er-Rahim: (3)

(The Compassionate)
who is gentle and full of
compassion

Fatiha 1:1 & 3
Bakara 2:37, 128 & 143 ***
Hajj 22:20 & 22
Hashr 59:22

Deuteronomy 13:17
Deuteronomy 30:3
Psalms 86:15
Psalms 111:4
Psalms 112:4
Psalms 145:8
Isaiah 49:15
Jeremiah 12:15
Lamentations 3:22

Matthew 9:36
Matthew 14:14
Matthew 20:34
Mark 8:2
Romans 9:15

Hebrews 5:2

++++++
Er-Rahmân: (2)

(The Merciful)
especially to those who show
mercy

Fatiha 1:1 & 3
Yûsuf 12:64 ***
Taha 20:5-8

Exodus 34:6-7
Numbers 4:18
2 Samuel 24:14
1 Chronicles 16:34 & 41
1 Chronicles 21:13
Psalms 52:8
Psalms 101:1
Psalms 108:4
Psalms 130:7
Psalms 136:1
Lamentations 3:22
Daniel 9:4
Hosea 6:3-4
Hosea 14:2-5

Romans 9:15-16 & 18
2 Corinthians 1:3
Ephesians 2:4
Hebrews 2:17
1 Peter 1:3

++++++
Er-Rakib: (44)

(The Watcher)
who guards his creation

Nisâ' 4:1
Mâ'ida 5:117 ***
Ahzab 33:52

Genesis 31:49
Exodus 14:24
Psalms 141:3
Jeremiah 31:28

John 10:9 & 14-15

++++++
Er-Rauf: (83)

(The Gentle One)
who is compassionate and
merciful to his own

Bakara 2:143 & 207 ***

Al-i Imran 3:30

Tauba 9:117

Nahl 16:7

Hajj 22:20, 22 & 65

Deuteronomy 13:17

Deuteronomy 30:3

Psalms 86:15

Psalms 111:4

Psalms 112:4

Psalms 145:8

Isaiah 49:15

Jeremiah 12:15

Lamentations 3:22

Matthew 9:36

Matthew 14:14

Matthew 20:34

Mark 8:2

John 1:16

Romans 9:15

Hebrews 5:2

++++++
Er-Reshid: (98)

(The Guide)
who leads and directs believers
towards perfection

Hud 11:87

Kahf 18:10 & 24 ***

Psalms 23:1-6

Psalms 25:9

Psalms 32:8

Psalms 48:14

Psalms 61:2

Psalms 73:23-25

Psalms 139:10 & 24

Isaiah 42:16

Isaiah 48:17

Isaiah 58:11

Jeremiah 3:4

Luke 1:76-79

John 6:13

Colossians 2:28

++++++
Er-Rezzak: (18)

(The Provider)
who dispenses daily food but
asks no provision

Dhâriyat 51:57-58

Genesis 2:15-16

Genesis 6:21

Deuteronomy 2:7

Deuteronomy 10:17-18

Exodus 3:7-8

1 Kings 17:4-6

Psalms 23:1

Psalms 78:17-25

Psalms 104:10-15

Psalms 136:25

Psalms 146:7

Psalms 147:9

Matthew 6:31-33

Luke 12:22-24

John 6:35

Philippians 4:19

++++++
Es-Sabur: (99) (This

attribute is
only used
for people)

(The Forbearing One)
who is very patient and slow to
punish

(Not used of God in the Qur'an)

Bakara 2:45 & 153

Al-i Imran 3:142

Mü'minün 23:113

Furqân 25:75

Qasas 28:54

Sâd 38:17

Zumar 39:10

Tur 51:57-59 ***

Exodus 34:6-7

Numbers 14:18

Psalms 86:15

Psalms 103:8

Jeremiah 15:15-16

Micah 7:18

Romans 2:4
 Romans 3:25
 Romans 9:22
 Romans 15:5
 Galatians 5:22
 Colossians 3:12-13
 1 Timothy 1:16
 1 Peter 3:20
 2 Peter 3:9 & 15
 Revelation 1:9

++++++
Es-Samed: (68)

(The Perpetual Eternal One)
 who is impenetrable and
 independent of his creation

Ikhłās 112:2

 Deuteronomy 33:27
 2 Samuel 22:3
 Psalms 9:9
 Psalms 46:1, 7 & 11
 Psalms 57:1
 Psalms 59:16
 Psalms 62:7-8
 Psalms 91:2 & 9
 Psalms 94:22
 Psalms 142:4-5
 Isaiah 25:4
 Isaiah 57:13
 Jeremiah 16:19

Romans 1:20
 1 Timothy 1:17
 Hebrews 6:18
 Hebrews 9:14
 Hebrews 13:8

++++++
Es-Selam: (6)

(The Peace-Maker)
 whose name is Peace

Hashr 59:23

 Psalms 29:11
 Isaiah 9:6
 Isaiah 26:3
 Isaiah 45:7
 Jeremiah 14:13

Luke 1:76-79
 John 14:27
 1 Corinthians 14:33
 2 Corinthians 13:11
 Galatians 5:22
 Ephesians 2:14
 Colossians 1:19-20
 Colossians 3:15
 1 Thessalonians 5:23
 2 Thessalonians 3:16
 Hebrews 13:20
 2 John 1:3
 Revelation 1:4
 ++++++
Es-Semi: (27)

(The Hearer)
 who sees and hears all things

Nisâ' 4:58
 An'ām 6:13
 Tauba 9:103
 Isra 17:1 ***
 Ankabut 29:5

 Exodus 4:11
 Exodus 22:23 & 27
 2 Chronicles 7:13-15
 Psalms 34:15 & 17
 Psalms 86:5-7
 Psalms 94:9
 Psalms 145:18-19
 Proverbs 15:29
 Proverbs 20:12
 Isaiah 65:24

Matthew 21:22
 Mark 11:24-25
 John 9:31
 John 14:13
 John 15:7 & 16
 John 16:23-24
 Romans 10:12-13
 Hebrews 10:19-22
 James 5:13-18
 1 John 3:22
 1 John 5:14-16

++++++
Esh-Shakur: (Not found in the
 99 names)

(The Appreciator)

who expresses appreciation to
those who thank Him

Bakara 2:158
Taghabun 64:17 ***

Genesis 15:1
Psalms 19:11
Psalms 58:11
Proverbs 11:18
Proverbs 25:22

Matthew 5:12
Matthew 6:1
Matthew 10:41
Matthew 25:40
Luke 6:35
1 Corinthians 3:8
Hebrews 6:10
Hebrews 10:35
Hebrews 11:6
Revelation 22:12
+++++
Esh-Shahid: (51)

(The Witness)
who is witness to all things

Mâ'ida 5:117 ***
Hajj 22:17
Saba 34:47

1 Kings 8:27
Job 16:19
Psalms 139:7-9
Psalms 147:5
Proverbs 15:3 & 11
Isaiah 46:10
Jeremiah 23:23-25
Jeremiah 42:5

Matthew 10:30
John 21:17-19
Colossians 2:3
Hebrews 4:13
1 John 5:7 & 9
Revelation 1:5
Revelation 3:14
+++++
Esh-Shekur: (36)

(The Grateful One)

who graciously accepts and
rewards the service of his
people

Fatir 35:30 & 34 ***
Taghâbun 64:17

Genesis 15:1
Psalms 19:11
Psalms 58:11
Proverbs 11:18
Proverbs 25:22

Matthew 5:12
Matthew 10:41
Matthew 25:40
Luke 6:35
1 Corinthians 3:8
Colossians 2:8
Colossians 3:8
Hebrews 6:10
Hebrews 10:35
Hebrews 11:6
Revelation 22:12
+++++
Et-Tevvab: (80)

(The Repentant)
who relents from judgment and
happily forgives

Bakara 2:37 & 128 ***

Nisâ' 4:16
Tauba 9:104
Nûr 24:10
Nasr 110:3

Exodus 32:14
Exodus 34:6-7
2 Samuel 24:16
1 Chronicles 21:15
Isaiah 1:18
Isaiah 55:6-7
Jeremiah 16:19
Jeremiah 31:31-34
Joel 2:13

Mark 1:15
Luke 24:47
Acts 2:38
Acts 5:31
Acts 10:36 & 43
Acts 11:18
Acts 13:38-39

Acts 19:4
 Acts 20:21
 Romans 2:4
 Romans 3:25
 2 Peter 3:9
 1 John 1:7-9
 Revelation 3:19

++++++
El-Vacid: (65) (used only as
 a verb)

(The Perfect One)
 who perceives and finds out all

Taha 20:115
 Sâd 38:44
 Duhâ 93:6-7 ***

 Psalms 139:7-12
 Jeremiah 23:24
 Amos 9:2-4

Acts 3:15
 Hebrews 12:2

++++++
El-Vahid: (67)

(The Unique and Only One)
 who is unique in his divine
 sovereignty

Bakara 2:163
 Nisâ' 4:171
 Yûsuf 12:39
 Ra'd 13:16 ***
 Ibrahim 14:48
 Sâd 38:65
 Mu'min 40:16
 Zumar 39:4

 Exodus 3:14
 Exodus 20:3
 Deuteronomy 4:35-39
 Deuteronomy 6:4-5
 Deuteronomy 32:39
 1 Kings 8:60
 1 Chronicles 17:20
 2 Chronicles 6:14
 Isaiah 2:17-18
 Isaiah 40:17-18
 Isaiah 40:25-28
 Isaiah 42:8

Isaiah 43:10-12
 Isaiah 44:6-8
 Isaiah 45:5
 Isaiah 45:18-22
 Isaiah 46:8-11
 Zechariah 14:9

Mark 12:29-32
 John 10:30
 John 17:3
 Romans 3:29-30
 1 Corinthians 8:4-6
 1 Corinthians 12:4-6
 Galatians 3:20
 Ephesians 4:4-6
 1 Timothy 1:17
 1 Timothy 2:5-6
 James 2:19
 Revelation 1:8
 Revelation 22:12-20

++++++
El-Vali: (77)

(The Patron)
 who governs over His own

Nisâ' 4:45 & 47
 Ra'd 13:11-12 ***

 Exodus 15:18
 Psalms 146:10
 Isaiah 9:6-7
 Isaiah 11:1-5
 Isaiah 24:23
 Daniel 7:13-14
 Zechariah 6:13

Matthew 2:6
 Luke 1:32-33
 1 Corinthians 15:24-28
 Ephesians 1:10
 Revelation 11:15
 Revelation 19:15
 Revelation 20:4-10
 Revelation 22:5

++++++
El-Varis: (97) (used only as
 a verb)

(The Inheritor)
 to whom all things will return

286

Al-i Imran 3:180

Hijr 15:23

Maryam 19:40-41

Psalms 21:13

Psalms 47:9

Psalms 57:11

1 Corinthians 15:28

Colossians 1:15-17

Hebrews 1:2-3

++++++

El-Vasi: (46)

(The Omnipresent One)
who encompasses and contains
all things

Bakara 2:115, 268 & 271 ***

Al-i Imran 3:73

Nisâ' 4:130

Nûr 24:32

Psalms 34:7

Psalms 103:112

2 Kings 6:16-17

Isaiah 12:2

Jeremiah 5:22

Daniel 6:22-23

Zechariah 4:6

Zechariah 9:8

Matthew 28:20

1 Corinthians 15:27-28

Colossians 1:15-17

2 Thessalonians 2:16-17

Hebrews 1:3

++++++

El-Vedud: (48)

(The Loving One)
compassionate and loving to his
servants

Hûd 11:90 & 92

Burûj 85:14 ***

Proverbs 3:11-12

Isaiah 43:4

Isaiah 63:9

Jeremiah 31:3

Hosea 2:14 & 19-23

Hosea 3:1

Hosea 11:1 & 4

John 3:16

John 13:34

John 15:12

John 16:27

Ephesians 2:4

Ephesians 5:2 & 25

Romans 5:5 & 8

Romans 8:35

Romans 15:30

2 Corinthians 5:14

2 Corinthians 3:11

Galatians 5:22

Ephesians 3:19

1 John 4:7-16

Revelation 1:5

++++++

El-Vehhab: (17)

(The Liberal Giver)
who gives freely of his bounty

Al-i Imran 3:8 ***

Sâd 38:9 & 35

Genesis 2:16

Numbers 14:8

Job 1:21

Psalms 37:4

Psalms 84:11

Ecclesiastes 2:26

Matthew 7:7-11

Matthew 21:22

Mark 11:24

Luke 11:9-13

John 10:28

John 15:7

Romans 3:24

Romans 5:15

Romans 8:32

1 Corinthians 3:7

1 Timothy 6:17

James 1:5

James 4:6

Revelation 21:6

Revelation 22:17

++++++

El-Vekil: (53)

(The Advocate Administrator)
who pleads for and defends
others

Nisâ' 4:131-132
An'âm 6:102 ***

Hûd 11:12

Qasas 28:28

Leviticus 1:4
Leviticus 17:11
Isaiah 53:4-6 & 11-12

John 14:6
Romans 3:21-26
1 Corinthians 1:30
2 Corinthians 5:14-21
1 Peter 2:24
1 Peter 3:18
1 John 2:1
1 John 4:10

++++++
El-Veli: (56)

(The Guardian)
who protects the safety of his
saints

Bakara 2:57, 107 & 120
Al-i Imran 3:68
A'râf 7:155 & 196
Jathiya 45:19

Nehemiah 4:20-22
2 Chronicles 20:7
Isaiah 41:8

Luke 12:4
John 15:12-15
James 2:23
3 John 1:14

++++++
Ez-Zahir: (75)

(The Outward Manifest One)
who is everywhere and known by
decisive proof

Hadîd 57:3

John 1:14
John 2:11
John 3:13, 31 & 34
John 4:25-26
1 Corinthians 4:5
1 Corinthians 8:6
2 Corinthians 2:14
Galatians 3:1
Ephesians 4:6
1 Timothy 3:16
Hebrews 1:3
Hebrews 3:14
1 John 1:2
1 John 3:5
1 John 4:9
Revelation 1:7

++++++
Zül'-Jelal-i ve'l-Ikram:
(85)

(Lord of Majesty and Honor)
to whom all majesty and honor
belongs

Rahmân 55:27 & 78

Genesis 19:24
Exodus 34:6
Deuteronomy 4:35
Deuteronomy 6:4
Isaiah 12:2
Isaiah 37:20
Psalms 33:12
Psalms 100:3
Zechariah 14:9

Luke 6:5
Acts 2:36
Acts 26:15
Ephesians 4:5
Revelation 5:12

++++++
STOP Manual, A-53-57
Wickwire, Fihrist, pp. 42-69.
Dr. Ergun & Emir Caner, Islam
Unveiled, pp.110-117.

17.2
God's Special Names in the Old Testament

1.

In the Bible God's special and eternal name is Jehovah:
(Exodus 3:14-15) But this name is not found in the Qur'an.

Al-i Imran 3:64 ***
A'râf 7:180 ***
Hashr 59:23-24 ***

Jehovah
The Eternal God

Y H W H	Yahweh
a e	
Genesis 2:4	Jehovah
Elohim	
Genesis 15:2 & 8	Adonai
Jehovah	
Exodus 3:13-15	Jehovah
Exodus 6:3	Jehovah
Exodus 15:3	Jehovah
Exodus 20:5	Jehovah
Exodus 34:5-6	Jehovah
2 Samuel 7:18-20	Lord
Jehovah	
Psalms 71:5-6	Lord
Jehovah	
Psalms 83:18	Jehovah
(Lord)	
Isaiah 12:2	Jehovah
Isaiah 26:4	Jehovah
Isaiah 42:8	

+++++
2.
Yah
The Sharp One

Psalms 68:4

+++++
3.
Adonai
The Lord our Master

Adonai x 300 times
Adon x 215 times

Genesis 15:2 & 8
Exodus 4:10-13
Joshua 7:8-11
1 Chronicles 29:11
Psalms 47:2
Psalms 145:3

+++++
4.

Adonai Jehovah
The Eternal Lord God

Genesis 15:2 & 8
Deuteronomy 3:24
Deuteronomy 9:26
Joshua 7:7
Judges 6:22
Judges 16:28
2 Samuel 7:18-20 & 28-29
1 Kings 2:26
Psalms 69:6
Psalms 71:5
Isaiah 7:7

+++++
5.

Adona
Lord

Psalms 110:1
(See Matthew 22:41-46)

+++++
6.

El -- Elohim
Almighty God
Most High God
The Mighty Creator

"Elohim" x 2701

Genesis 1:1
Genesis 1:26-27
Genesis 2:4-25
Genesis 3:5
Exodus 22:28
Exodus 34:6
Joshua 22:22

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1 Samuel 4:8

2 Samuel 7:22

Psalms 45:7

Psalms 50:1

Jeremiah 32:17

Daniel 2:11

Daniel 4:6-9

Daniel 5:11 & 14

+++++

7.

Jehovah Elohim

Lord God

Genesis 2:4-5, 7-9 & 15-16

Genesis 3:9, 13-14 & 21-23

Genesis 24:7

Genesis 28:13

Exodus 3:15 & 18

Exodus 4:5

Deuteronomy 1:11 & 21

Deuteronomy 4:1

Deuteronomy 6:3-4

Deuteronomy 12:1

Joshua 7:13 & 19-20

Judges 2:12

1 Samuel 2:30

Ezra 1:3

Isaiah 21:17

+++++

8.

El-Elyon

The One who is Supreme over all

Genesis 14:18-22

Exodus 34:14

Deuteronomy 32:8

2 Samuel 22:14-15

Psalms 7:17

Psalms 9:2-5

Psalms 47:2

Psalms 50:14

Psalms 97:9

Isaiah 14:14

Daniel 3:26

Daniel 4:17, 24-25, 32 & 34

Daniel 5:18 & 21

+++++

9.

El-Gibbor

The Mighty God

Isaiah 9:6-7

+++++

10.

Jehovah-Hoseenu

The Lord our Maker

Psalms 95:6

+++++

11.

Jehovah-Jireh

The Lord our Redeemer

Genesis 22:13-14

1 Chronicles 16:35

Isaiah 43:11-14

Isaiah 44:6

Isaiah 45:21

Jeremiah 50:34

Zephaniah 3:17

+++++

12.

Jehovah-Nissi

The Lord our Banner

Exodus 15:3

Exodus 17:15

2 Chronicles 20:15

Nehemiah 4:20

Jeremiah 42:15

+++++

13.

El-Olam

The Lord who Reveals

Genesis 21:33

Psalms 90:2

Isaiah 40:28

Isaiah 44:6

+++++

14.

Jehovah-Roi

The Lord our Shepherd

Psalms 23:1

+++++

15.

Jehovah-Rophi

The Lord our Healer

Exodus 15:26

Jeremiah 31:17

+++++

16.

Jehovah-Salom
The Lord our Peace

Judges 6:24

+++++

17.

Jehovah-Sabaoth
The Lord of Hosts

Exodus 12:41

1 Samuel 1:3

1 Samuel 15:2

1 Kings 18:15

1 Kings 19:14

Psalms 46:7-11

Psalms 84:1

Isaiah 1:9

Isaiah 6:3

Isaiah 8:11-14

Isaiah 19:4

Haggai 2:4

Malachi 3:16-17

Romans 9:29

James 5:4

+++++

18.

El-Saddai

Almighty God

Genesis 17:1-8

Genesis 28:3-4

Exodus 6:2-3

+++++

19.

Jehovah-Samma
The Lord is Present

Jeremiah 23:23-24

Ezekiel 48:35

+++++

20.

Jehovah-Yekaddia
The Lord our Sanctifier

Exodus 31:13

Leviticus 20:8

Leviticus 21:8 & 15

Leviticus 22:9 & 16

Ezekiel 20:12

+++++

21.

Jehovah-Zidkenu
The Lord our Righteousness

Jeremiah 23:6

Jeremiah 33:16

+++++

17.3

How many names for Allah?

Artur Jeffrey, the prominent European Islamicist, asserts that Islam actually ascribes many additional names to Allah: "the list of these names as found in the texts vary greatly... Redhouse in his article in the Journal of the Royal Asian Society for 1880 collected from various lists no fewer than 552 different names for Allah.

Dr. Abraham Sarker, Understand My Muslim Peoples, pp. 100-101.

18.*

Evangelism & Conversion*

(**Evangelism***, **Proselytization***, **Proselytizing***,
Evangelisation*, **Converts***, **Baptise***, **Baptism***,
Change*, **Salvation***, **Gospel***)

18.1

Non-proselytization laws for Muslims

It is forbidden for non-Muslims to insult or disparage Islam, the Quran or the prophet Muhammad, which automatically occurs in Christian evangelization, according to Muslim opinion. Moroccan law, for example, requires a prison sentence of six months to three years, as well as a fine of 200 to 500 dirham, for proselytizing a Muslim to another religion. Repudiation of Islam is still considered to be a crime worthy of death, whereas the Muslim has the right to proselytize others.

Dr. John Ankerberg, Fast Facts on Islam, p. 68.

Bukhari 9:57.....Muhammad said, "Whoever changes his Islamic religion, kill him."

18.2

Using Parables to Teach

In communicating to Muslim women, veteran Pakistan worker Vivienne Stacey recommends these stories of Jesus:

On Sin:

- The Pharisees and the publican: (Luke 18:9-14)
- The Rich fool (covetousness): (Luke 12:16-21)

On God's love and our need to repent:

- The Lost sheep: (Luke 15:3-7)
- The lost coin: (Luke 15:8-10)
- The lost son: (Luke 15:11-32)

On the judgement of God:

- The draw-net: (Matthew 13:47-50)
- The wheat and the tares: (Matthew 13:24-30)

On God's way for the salvation of humans:

- The great supper, the garment of righteousness:

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(Luke 14:16-24)

- The wicked tenants: (Luke 20:9-18)

On the cost of following Christ:

- The hidden treasure: (Matthew 14:44)
- The precious pearl: (Matthew 13:45-46)
- The house on the sand: (Luke 6:48-49)

On Christian living and stewardship:

- The two debtors: (Luke 7:41-43)
- The unmerciful servant: (Matthew 18:23-35)
- The wise steward: (Luke 12:42-48)
- The talents: (Luke 19:11-27)
- The good Samaritan: (Luke 10:30-37)
- The new cloth and the new wine: (Luke 5:36-39)

Dr. Miriam Adeney, Daughters of Islam, pp. 152-153.

18.3

An Approach to the Gospel for Muslims

1. **God is one and has created us to serve and love him.**
Ex. 20:3-5
Mark 12:29-30
Gal. 5:19-21
Rev. 21:8
Ps. 33:4-9
Ps. 105:1-6
Ps. 97:1-7
Ps. 139:1-6 & 13-14
2. **God gives us his laws.**
Ex. 20:1-17
Mat. 22:34-40
Mat. 5:21-24
Ps. 119:1-16
3. **God warns us of the consequences of failure to keep his laws.**
Gen. 2:8-9 & 15-17
Gen. 3:1-13
Gen. 3:22-24
Ezek. 18:14 & 30-32
Ps. 51:1-9
4. **God is merciful and loving and wants to forgive.**
Ps. 103:8-14
Lev. 9:7

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- Lev 16:5-10 & 21-22
Luke 18:9-14
Jer 5:7 & 9
Hosea 11:8-9
Ps. 32:1-7
5. **God revealed to his prophets that he would come among us.**
Isa. 55:10-11
Lev.26:1-2 & 11-12
Ex. 29:44-45
Ezek. 37:26-27
Mal. 3:1
Isa. 40:3-5
Micah 5:2
Ps. 96:10-13
Isa 64:1-9
6. **God sent Jesus the Messiah as his Word through a miraculous birth and gave him miraculous powers.**
Mat. 1:18-25
Luke 2:1-20
Luke 8:225
Luke 9:10-17
Luke 4:31-37
Luke 7:18-23
Luke 1:46-55
7. **God gave Jesus the message of the Injil (the gospel).**
Mark 1:14-15
Luke 4:16-19
Luke 15:11-32
8. **God demonstrated his love for sinful people throught the death of Jesus the Messiah.**
John 5:15-18
Luke 22:41-44
Mat. 26:51-54
Luke 22:66-23:2
Luke 23:20-26
Luke 123:32-43
Luke 23:44-49
Isa. 53:4-6
Ps. 22:1-19
9. **God raised Jesus from the dead.**
Luke 23:50-56
Luke 24:1-12
Luke 24:13-35
Luke 24:36-47
Heb. 2:14-18
Ps. 16:1-11
10. **God gave his Spirit to the disciples who recognized Jesus as God's Messiah and God's Word.**

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Acts 1:2-5 & 8-9
Acts 1:10-11
Acts 2:1-4
Acts 2:22-36
Romans 8:1-17
Ps 51:1-9
Ps. 51:10-17

Colin Chapman, Cross and Crescent, pp. 317-322.

18.4

What God Uses to Bring Muslims to Salvation

- A. The means God uses to bring about new birth.
 - 1. The Word of God
 - 2. The Holy Spirit gives understanding
 - 3. Prayer
- B. The message God uses:
 - 1. The problem of sin
 - 2. God's provision for man's forgiveness
- C. Some methods God uses:
 - 1. Literature: over 90% are influenced by Christian lit.
 - 2. Dreams & visions pointing to or revealing Christ
 - 3. Seeing Christ lived out in other's lives.
 - 4. Seeing faithfulness in the spiritual leader (teacher).
 - 5. Recognition of the emptiness of his own life.
 - 6. Dangers or illness that urge him to make peace with God.
 - 7. The repeated hearing of the Word of God convincing him of truth.

STOP Manual, B-58-60.

18.5

The Spiritual Decision-Making Process

God's Role	Communicators Role		Man's Response
	General Revelation	-8	Awareness of Supreme Being but no Effective Knowledge of the Gospel
Conviction	Proclamation	-7	Awareness of the Gospel
Conviction	Proclamation	-6	Understand its Fundamentals
Conviction	Proclamation	-5	Grasp Meaning of the Gospel

Conviction	Proclamation	-4	Positive Towards the Gospel
Conviction	Proclamation	-3	Personal Recognition of Sin
Conviction	Proclamation	-2	Decision to Act
Conviction	Proclamation	-1	Repentance & Faith in Christ
Regeneration			New Creature
Sanctification	Follow-up	+1	Post-decision Evaluation
Sanctification	Cultivation	+2	Incorporation in Body
Sanctification	Cultivation	+3	Conceptual & Behavioral Growth
Sanctification	Cultivation	+4	Communion with God
Sanctification	Cultivation	+5	Stewardship
Sanctification	Cultivation	+6	Reproduction
Sanctification	Cultivation	+7	Internally (gifts, etc.)
Sanctification	Cultivation	+8	Externally (witness, etc.)

STOP Manual, B-61.

18.6 Examples of Salvation in the Book of Acts

The Word Was Preached	Believed and were saved	Repented of Sin	Were Baptized	Filled With the Spirit	They Witnessed
Pentecost 2:1-47	21, 44, 47	37-38	38 41	1-4	47
Samaria 8:5-13	12		12-13	15-17	18-25
Ethopian 8:35-39	36-37		38-39	39	37 39

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Saul	22:16	9:18	9:17	9:20
22:14-16		22:16		

Cornelius	43	15
10:34-48		

Lydia	14
16:13-15	

Jailer	31	33	34
16:30-34	34		

Crispus	8	8
18:8		

Wickwire, A Theological Sourcebook, p. 91.

18.7

When Should a Muslim Convert Be Baptized?

A. Biblical Principles:

Acts 2:37.....Men and brethren, what shall we do?

Acts 2:38.....Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.

Acts 2:41.....Then they that gladly received his word were baptized; and that same day there were added unto them about three thousand souls.

Acts 8:36.....And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water. What doth hinder me to be baptized?

Acts 8:37.....And Philip said, If thou believest with thine heart, thou mayest,. And he answered and said, I believe that Jesus Christ is the Son of God.

Acts 8:38.....And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him.

Acts 16:30.....Sirs, what must I do to be saved?

Acts 16:31.....And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Acts 16:32.....And they spoke unto him the word of the Lord, and to all that were in his house.

Acts 16:33.....And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, immediately.

B. Potential reasons for waiting:

1. Often he needs to prove to others in the church he is a true believer. (People often come with ulterior motives)
2. Often when he is baptized spiritual warfare intensifies. Be sure he is prepared for the battle.
3. Often permission is needed from the family for the convert to be baptized.

STOP Manual, B-63

18.8

Biblical Basis for Sharing from the Old Testament

The Cultural Mandate: Gen. 1:16-30

The Entrance of Evil: Gen 2:8-3:24

God's Act of Judgement: Gen. 3

Subsequent Development of Culture: Gen. 4:1-22

The Birth of Ethnicity of Language: Gen 10-11

The Choosing of the men of Faith: Gen 12-25

The Palce of Ishmael: Gen 16:-25

The Moulding of Missionary people: Ex. Lev. Num. Deut.

The Development of the Kingdom: 1 & 2 Samuel, 1 Kings 1-4

Israel to be a model for the nations: 1 Kings 5-10

The Failure of the Israelites: 2 Kings 12-25 & The Prophets

Don McCurry, Muslim Awareness Seminar, pp. 11-24.

**Chart of Muslim Felt Needs, Islamic Bridges,
& Biblical Solutions**

Islam As it Appears	The Meaning of the Form	Identification of the Felt Need
Six Beliefs:		
1. God.	1. Proper understanding of God.	To be
2. Angels.	2. Acknowledge good & bad spirits.	accepted by God
3. The Prophets.	3. Human interpreter.	by doing
4. The Holy Books.	4. Authoritative guide book.	everything
5. Day of Judgement.	5. Proper fear/ rewards.	right; to
6. Holy Decrees.	6. Explanation for all that happens.	accumulate merit for the
Six Practices:		
1. The Creed.	1. Right confession.	and to
2. Prayer.	2. Right ritual.	achieve entrance
3. Alms.	3. Right giving.	into Paradise.
4. Fasting.	4. Right motives.	
5. Pilgrimage.	5. Right center.	
6. Jihad.	6. Right cause.	
Muslim Traditions:		
"The Hadith": based on The life, words and Practices of Muhammad.	Expression of exemplary behavior of the ideal Muslim Model, Muhammad.	The need for a human model to show how to be acceptable to God.
Islamic Material		
A model is good but Muhammad's model is inadequate. Jesus is To one nearest to God in the Qur'an.	Biblical Equivalents Jesus Himself is our model. Follow Him: Lk. 9:23; Abide in Him: Jn. 15:5 Obey Him: Jn. 14:21.	Ultimate Needs Christ is the only mediator between God and man: 1 Tim 2:5& 15, Phil.3:7-9

Islamic Material as Bridge to Biblical Ideas	Introduction of Biblical Equivalents	Ultimate Needs Met in Christ & Christian Community
<hr/>		
Six Beliefs:		
<hr/>		
1. Quranic references to God.	1. God more fully revealed.	1. Christ as revealer of God; Heb 1:3
2. Quranic references to angels.	2. Clear definition of angels, Satan and demons.	2. Angels minister to those who are saved: Heb 1:14
3. Acknowledgement of Prophets.	3. Biblical definition of prophet.	3. Christ as prophet And Lord; Acts 3
4. Quranic references to the Bible.	4. Authenticity and finality of the Bible defended.	4. Word of God as Christ and the Bible; Jn 1:1-14
5. Quranic references to judgement.	5. Reality of the coming judgment.	5. Christ as final Judge: 2Cor.5:10-15
6. Quranic references to decrees.	6. Sovereignty of God fully affirmed in Scriptures.	6. Sovereignty of God balanced with human response. Phil.2:12
<hr/>		
Six Practices:		
<hr/>		
1. Affirm acceptable & replace unacceptable	1. Affirm belief in one God & replace Jesus as the Word	1. The creed should affirm God in Christ: 1Jn 4:1-3.
2. Islamic forms of prayer acceptable.	2. All forms of prayer are acceptable to God.	2. Prayers are made acceptable in Christ. Jn 16:24
3. Increase giving from 2.5% to 10%	3. Remembering the poor & needy is taught by Jesus	3. Give self to Christ and to others: Ro 12:1, 2 Cor.9:7
4. Fasting is desireable.	4. Biblical teaching on fasting.	4. Concept of fasting to please Christ: Phil.3:8, Mt.6:16
5. Literal pilgrimage To Mecca not needed.	5. Spiritualize the concept of the pilgrim life via Abraham.	5. All of life is a pilgrimage to gain Christ: 1 Pet. 2:11-12
6. "Exertion" is ok but not holy war.	6. Exert of God in the way approved.	6. Strive to enter The Kingdom: Col.1
<hr/>		

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Islam As it Appears	The Meaning of the Form	Identification of the Felt Need
Muslim Law: "Shariah"	Covers every detail of human life Based on the Qur'an and the model of Muhammad.	The Muslim anxiety is to do everything "right". He must have an answer for Every question of Right and wrong.
The Ummah: The household of Islam - "Dar al-Islam" = the community of The faithful	The true Muslim community is made up of all who have submitted to God;	A Muslim finds his true identity in community. He needs to a family to find significance in life
Islamic Mysticism: The Sufis: mystical brotherhoods and sisterhoods.	The Sufi mystics seek unity with God through a highly disciplined communith that practices ways of perfection	The need to find one's identity and worth through union with God.
Secularized Islam:	Religious practices are at a minimum; accommodates to the behaviour of secular peers. Old forms give way to new values.	The need for acceptance by his contemporaries; a new search for meaning is under way.
Folk Islam: Animistic or Syncretistic Islam:	Indicates great accomodation to the the spirit world which needs to be appeased by a variety of superstitious practices.	The need is to be delivered from the fear of evil spirits and demonic influences.
Muslim Communist/ Socialist:	Rejection of Islamic forms; an embracing of a western form of expression of seeking a classless society.	The need usually comes from an angry economic equality.

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Islamic Material as Bridge to Biblical Ideas	Introduction of Biblical Equivalents	Ultimate Needs Met in Christ & Christian Community
Muslim Law: The desire to do everything right is good. It is based on an inadequate foundation in the Life of Muhammad.	The Bible says no one can keep the law. Its function is to lead us to cry out for mercy Obtained in Christ.	Christ is the end of the law, its fulfillment. Righteousness is obtained by union with Him; Gal. 3:23-25; Phil 3:9.
The Ummah: The concept of "Ummah" Or community of those Who have submitted to God is a wonderful idea.	It is easy to "Christianize" this under the new name "Kingdom of God".	Christ is the center of the focus of our worship in this new community:Eph 2:29-32
Islamic Mysticism: The essential idea of union with God is valid but flawed as it is based on the idea of human perfectibility.	Point to union with Christ as the Son of God attainable through faith, not works, Christ's perfection not ours.	Christ secures for us an eternal place in heaven in the presence of God: Jn. 14:1-6; 17:20-23.
Secularized Islam: The Qur'an warns believers against turning away from God.	We are not to be conformed to this world but to be transformed by the renewing of our mind.	All change should be in the direction of Christ who makes all things new; 2 Cor. 5:17, Rev. 21:5
Folk Islam: The very practices observed point to the reality of satanic power.	Show how Christ has overcome all the power of Satan; 1 Jn 3:8	Christ delivers us from all fear now & judges Satan: 2 Tim. 1:7; Rev 20:10
Muslim Com' st/Soc' st: The vision of an ideal society is good but the use of an non-ideal means works against it.	This is the perfect time to teach about the ethics of the Kingdom of God; Acts 2:42-47.	Christ appears in the final judgment to end all suffering and bring in a new Heaven and Earth Rev. 21:1-4.

Don McCurry, Muslim Awareness Seminar, pp. 76-70.

19.*

Fables & Lies*

(Takiyye*, Taqiuua*, Tauriya*, Lies*,
 Dissimulation*, Lying*, Outwitting*, Denying*,
 Legends*, Myths*, Apocrypha*, Apocryphal*,
 Fairy Tales*, Stories*, Fables*, Fiction*, Falsehoods*)

19.1

**Biblical warnings not to use
fables, legends and fairy tales**

1 Timothy 1:4.....Neither give heed to fables... which minister questions rather than godly edifying...

1 Timothy 4:7.....But refuse profane and old wive's fables...

2 Timothy 4:4.....And they shall turn away their ears from the truth, and shall be turned unto fables.

Titus 1:14.....Not giving heed to Jewish fables and commandments of men that turn from the truth.

2 Peter 1:16.....For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

19.2

Legends, Myths and Fables in the Qur'an

The Quran quotes the unbelievers as accusing Muhammad of incorporating into his alleged revelation myths, legends and fables that were well known to the people of that time:

An'am 6:25.....And among them are some who give ear to thee; but WE have put veils on their hearts, that they should not understand, and deafness in their ears. And even if they see every Sign, they would not believe therein, so much so that when they come to thee, disputing with thee, those who disbelieve say, 'This is nothing but fables of the ancients.' (Sher Ali)

Enfal 8:31.....And when OUR verses are recited to them, they say, 'We have heard. If we wished we could certainly say the like of it. This is nothing but mere tales of the ancients'. (Sher Ali)

An-Nahl 16:24.....And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old.
 (Pickthall)

Mü'minum 23:83....."Surely this is merely the legends of the ancients."

Al-Furqan 25:4.....And those who disbelieve say: "This Qur'an is nothing but a fraud he has invented, and other people have helped him with it." So have come with a slander and a lie.

Al-Furqan 25:5.....And they say: "Legends of the ancients that he has put into writing, for they are dictated to him in the early morning and evening."

Neml 27:68....."This is nothing but fables of the men of old."

Al-Ahqaf 46:17.....But (there is one) who says to his parents, "Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)?" And they two seek God's aid, (and rebuke the son): "Woe to thee! Have faith! for the promise of God is true." But he says, "This is nothing but tales of the ancients!" (Y. Ali)

Al-Qalam 68:15.....That, when Our revelations are recited unto him, he saith: Mere fables of the men of old. (Pickthall)

Mutaffifin 83:13.....When our revelations are recited to him, he says: 'These are fables of the ancients.'

This next one is particularly interesting:

Those who disbelieved said, "This is a fabrication that he produced, with the help of some other people." They have uttered a blasphemy and a falsehood. They also said, "Tales from the past that he wrote down; they were dictated to him day and night." Say, "This was revealed by the One who knows the Secret in the heavens and the earth. He is Forgiving, Most Merciful." S. 25:4-6 Rashad Khalifa

It is rather amazing that instead of denying the charge that the Quran contains ancient myths, the author simply says that Allah was the one who sent down these tales!

19.3

**Apocryphal Legends in the Qur'an
Data Common to the Qur'an
and to the New Testament Apocrypha**

Subject	Surah	Apocryphal Literature
1. Birth of Jesus under a palm tree	19:22-26	Gospel of Pseudo-Matthew
		Legends of the Child Jesus in Egypt; ch. 20,21 (dating uncertain)
		Arabic Infancy Gospel ch. 24 (dating uncertain)
Meryem 19:16-26.....	Mary... she went away to a distant place. And the pains of childbirth drove her to a trunk of a palm-tree.	
2. Annunciaton of Mary, John & Jesus	19:2-35 3:33-47	Protevangelium of James the Lesser; ch. 3-5, 7-11 (c. 150 AD)
3. Son of Mary	19:34 43:57 23:50 2:87, 253 3:45 61:6 & 14 57:27 4:157, 171 33:7 9:31 5:17, 46, 72, 75, 78, 110, 112, 114, 117	Arabic Infancy Gospel, Ch. 18, 34, 37, 40 (dating uncertain)
4. Seven Sleepers in a cave	18:9-27	Diogenes Laertius Epimemides, Ch. 10, (c. 600 BC)

Kehf 18:9-25.....Do you consider that the Companions of the Cave and the Bearers of the Inscription were a wonder among our signs?

5. **Night Journey** 17:1 Life of John the Baptist
by Serapion
(claimed 385-395)
6. **Jesus Speaking in the Cradle** 19:29-33
3:46
5:110 Gospel of Pseudo-Matthew
and
1st Gospel of the Infancy
of Jesus Christ, Egyptian
Apocrypha, 2nd Cent.
7. **Jesus turning Clay into Birds that fly** 3:49
5:110 Thomas' Gospel of the
Infancy of Jesus Christ
(end of 2nd Cent.)
- Al-i Imran 3:49.....**From clay I will make for you the likeness
of a bird; I shall breathe into it and, by Allah's leave, it
shall become a living bird...
8. **Cruxifixion Story** 4:157-158 Acts of John (before 150)
(appeared to die)
Gospel of Peter (150)
- Letters of Ignatius
(1st to 2nd Century)
- Irenaenus against
Heresies - Basilides
(182-188)
- Photius (9th Cent.) about
Lucius Charinus
(c. 5th Cent.)
- Nisa 4:157.....**They slew him not, nor crucified him, but it
appeared so to them; and those who disagree concerning it
are in doubt thereof; they have no knowledge thereof except
pursuit of a conjecture; they slew him not for certain.
9. **Trinity (false)** 4:171-172 Arabic Infancy Gospel
5:73, 116 Ch. 17 (dating uncertain)
- Fragments of the Gospel
of Hebrews, Origin,
Jerome (100-150)
- Tertullian on Praxeas
(c. 215)

Aphraates (4th Cent.)

10. Angels commanded to prostrate before Adam	2:30-38 7:11-18 15:28-34 17:61-65 18:50-51 20:116 38:71-78	Talmud: (c. 150-200)
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Bakara 2:34.....And when we said to the angels: "Prostrate yourselves before Adam!" they all prostrated themselves, except Satan, who in his pride refused...

11. Solomon & two angels at Babylon	2:102	Talmud, "Midrash Yalzut", ch. 44.
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Bakara 2:102.....Yet Solomon did not disbelieve, but the devils disbelieved, teaching people magic, and that which was sent down to Hârût and Mârût, the two angels at Babylon.

12. Cain & Able and a scratching Raven	5:27-32	"Targum of Johnath ben-Uzziah" and Pirke Rabbi Eleazar ch. 21 and the Jewish Mishnah, Sanhedrin 4:5
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Maide 5:31.....Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse.

13. The Hovering Mount Sinai	7:171 2:63	The "Abodah Sarah" 2nd Cent. Jewish fable
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A'raf 7:171.....And then We shook the Mount above them as it were a covering, and they supposed that it was going to fall upon them.

14. 100 years dead wakes up alive	2:259	An apocryphal Jewish fable about "Ezra"
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Bakara 2:259.....Or (have you heard) of him who, when passing by a ruined and desolate city, exclaimed: "How can Allah give life to this city, now that it is dead?" And Allah caused him to die, and after a hundred years, brought him back to life. He said: How long have you stayed away?" "A day," he answered, "or part of a day." Then Allah said "Know then that you have stayed away a hundred years. Yet look at your food and drink: they have not rotted; and look

at your donkey! We will make you a sign to mankind: See how We will raise them and clothe them with flesh!" And when (the matter) became clear to him, he said: "I know now that Allah is Able to do all things."

15. Scales & Balances	42:17 101:6-11	Based on the Jewish "Testament of Abraham"
16. Resurrection of Moses	2:56-57	Jewish Talmud and in Tract "Sanhedrin" (part 5) (Yusuf Ali admits to it 4:p.30, footnote 70)
17. Jewish village turning into apes and swine	2:65 5:60	An old Jewish fable (Yusuf Ali admits to it 4:p.34, footnote 79)
18. God's Word written on Tablets in Heaven	85:21-22	An old Jewish legend dating to BC
19. Dhu'l-Qarnayn (Alexander the Great)	18:83-97	"The Romance of Alexander" a Christian legend of the 6th cent.
		<ul style="list-style-type: none"> 1. Both characters travel so far west that they reach the place where the sun sets. 2. Both stories have the sun setting in or near a murky body of water. 3. Both the Romance and Muhammad in the Hadith on this Sura (Bukhari 6.326) have the sun going up into heaven and worshipping God. 4. Both characters then travel so far east that they reach the place where the sun rises. 5. Both narratives have the people who live near this place try to hide themselves so that they won't be scorched by the rising sun. 6. Both characters then travel to a place where two mountains separate an oppressed people from God and Magog. 7. Both stories have these people ask the characters to build a barrier so that the armies of Gog and Magog cannot pass through. 8. Both characters end up building a giant gate made of iron and copper with the armies of God and Magog could not pierce.

9. Both narratives say that God will open up the gate in the last days so that the armies of Gog and Magog will sally forth and meet their doom.

20. **Mary, Imran's wife** 3:31-41 Protoevangelium of James the Lesser, ch. 3-5, 7-11
(wife of Joachim)
& Zechariah (c. 150 AD)

21. **Borrowed Arab poetry** 54:1, 29,
31 & 46 Arab poetry existing at the time of Muhammad

"Imraul Qais's daughter once heard this Surat recited aloud. She immediately recognized her father's poem and demanded to know how her father's verses had become part of a divine revelation, supposedly preserved on stone tablets in heaven'"

Dr. Anis A. Shorrosh, Islam Unveiled, Nashville, Tenn.: Thomas Nelson, 1988, p. 193.

22. **Abraham destroying idols & Nimrod's fire** 21:51-71 The Midrash Rabbah

Enbiya 21:51-71.....We said: "O fire! Be coolness and peace for Abraham!"... And We rescued him and Lot...

23. **The Mooing Golden Calf** 20:85-88 Pirke Rabbi Eleazar Part 45

24. **Saving Pharaoh out of the Sea** 10:90-92 Pirke Rabbi Eleazar, part 43;
and Midrash Yalkut, part 238

25. **King Solomon, the Hoopoe Bird, and the Queen of Sheba** 27:15-44 II Targum of Esther
2nd Cent. Jewish fable

1. Both start out with Solomon gathering together armies of jinn (ie. genies) and men.

2. Both have Solomon searching for a bird and saying that he will kill it for disobeying his orders.

3. Both have the bird appearing and talking to Solomon about the Queen of Sheba.

4. Both have the Queen of Sheba worshipping some part of nature (ie. idolatry).

5. Both have Solomon sending a letter to the Queen of Sheba, and the Queen of Sheba asks for the advice of her nobles.
6. Both have the Queen of Sheba entering into a palace made of glass, and thinking it to be water, she lifts up her dress a bit.
7. Both have Solomon crying out to her that it is not water but glass when he sees the hair on her legs.

Neml 27:17-44.....And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order...

What shall we say of this account filled with talking birds, talking ants, giants of the jinns, and the throne brought in the "twinkling of an eye"... The Qur'anic accounts before and after the story, seem to be presented as true history. However this story was repeated among the Jews and is recorded in the II. Targum of the book of Esther. The account in the Targum includes the fact that the queen's legs had hair like a man. This fact, not found in the Qur'an, is however included in the Muslim traditions in the Araish al Majalis.²

^{2.} T & T Clark, Old Testament Theology, 38 George St. Edinburgh, pp. 24-29.

Dr. William Campbell, The Qur'an and the Bible, p. 204.

Edgar Hennecke and Wilhelm Schneemelcher (ed.) New Testament Apocrypha, 2 Vols; Philadelphia: The Westminster Press, 1963.

Internet: The Sources of the Koran, The Light Shines in the Darkness..., 2 parts.

STOP Manual, A-10-11.

19.4

An Islamic Fable about Muhammad's birth

A Jew, hearing that he had been born, asked to see the child. When he saw him, according to Ibn Sa'd, and "observed the mole on his back" - said to be a sign of the Prophet who was to come - he "fell into a swoon." When he came to, he explained: "The prophethood has gone from the Israelites and the Scriptures out of their hands. It is written that he will fight with them and will kill their scholars" - a rather revealing statement as an early Muslim view of Muhammad.

Ibn Sa'd, Vol 1, 177, quoted in Robert Spencer, The Truth About Muhammad, p. 37.

19.5

What Is and Is Not a Lie in Islam?

Sahih Muslim, p. 1374, #6303.....Humaid b. 'ABD AL-Rahman b. 'Auf reported that his mother Umm Kilthum... as saying that she heard Allah's Messenger (may peace be upon him) as saying: A **liar** is not one who tries to bring reconciliation amongst people and speaks good (in order to avert a dispute), or he conveys good. Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as **lie** but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them)."

Sahih Muslim, Vol. 2, p.523f....."'Ali said: Whenever I narrate to you anything from the Messenger of Allah (may peace be upon him) believe it to be absolutely true as falling from the sky is dearer to me than that of attributing anything to him (the Holy Prophet) which he never said. When I talk to you of anything with is between me and you (there might creep in some error in it) for battle is an **outwitting**."

Sahih Muslim, Vol 2, ft. #1452....."Battle is an outwitting." Hadrat 'Ali took an oath in order to make it clear that this narration from the Holy Prophet (may peace be upon him) about the Khwarij is not a piece of **outwitting** but a genuine statement of fact as told by the Messenger of Allah (may peace be upon him)."

Sahih Muslim, Vol. 1, ft. #402.....These were not the type of lies which are counted as serious sin in religion. These may be called "**tauriya**" or "**double-entendre**" which means using a word, an expression or a phrase, which has an obvious meaning and intending thereby another meaning to which it applies, but which is contrary to the obvious one."

W.L. Cati Married to Muhammad, pp. 54-55.

19.6

Are Muslims permitted to lie?

YES

Source = Qur'an & Hadith

Summary Answer:

Muslim scholars teach that Muslims should be truthful to each other.

There are two forms of lying to non-believers that are permitted under certain circumstances, *taqiyya* and *kitman*. One of those circumstances is to gain the trust of non-believers in order to draw out their vulnerability and defeat them.

The Qur'an:

[Qur'an \(16:106\)](#) - Establishes that there are circumstances that can "compel" a Muslim to tell a lie.

[Qur'an \(3:28\)](#) - This verse tells Muslims not to take those outside the faith as friends, unless it is to "guard themselves."

[Qur'an \(9:3\)](#) - "...*Allah and His Messenger are free from liability to the idolaters...*" The dissolution of oaths with the pagans who remained at Mecca following its capture. They did nothing wrong, but were evicted anyway.

[Qur'an \(40:28\)](#) - A man is introduced as a believer, but one who must "*hide his faith*" among those who are not believers.

[Qur'an \(2:225\)](#) - "*Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts*"

[Qur'an \(66:2\)](#) - "*Allah has already ordained for you, (O men), the dissolution of your oaths*"

[Qur'an \(3:54\)](#) - "*And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.*" The Arabic word used here for scheme (or plot) is *makara*, which literally means deceit. If Allah is deceitful toward unbelievers, then there is little basis for denying that Muslims are allowed to do the same.

Taken collectively these verses are interpreted to mean that there are circumstances when a Muslim may be "compelled" to deceive others for a greater purpose.

From the Hadith:

[Bukhari \(52:269\)](#) - "*The Prophet said, 'War is deceit.'*" The context of this is thought to be the murder of Usayr ibn Zarim and his thirty unarmed men by Muhammad's men after he "guaranteed" them safe passage (see Additional Notes below).

[Bukhari \(49:857\)](#) - "*He who makes peace between the people by inventing good information or saying good things, is not a liar.*" Lying is permitted when the end justifies the means.

[Bukhari \(84:64-65\)](#) - Speaking from a position of power at the time, Ali confirms that lying is permissible in order to deceive an "enemy."

[Bukhari \(52:271\)](#) - Recounts the murder of a poet, Ka'b bin al-Ashraf, at Muhammad's insistence. The men who volunteered for the assassination used dishonesty to gain Ka'b's trust, pretending that they had turned against Muhammad. This drew the victim out of his fortress, whereupon he was brutally slaughtered despite putting up a ferocious struggle for his life.

From Islamic Law:

Reliance of the Traveler (p. 746) - "[it is] obligatory to lie if the goal is obligatory... Whether the purpose is war, settling a disagreement, or gaining the sympathy of a victim legally entitled to retaliate... it is not unlawful to lie when any of these aims can only be attained through lying. But it is religiously precautionary in all cases to employ words that give a misleading impression..."

Additional Notes:

Muslims are allowed to lie to unbelievers in order to defeat them. The two forms are:

Taqiyya - Saying something that isn't true.

Kitman - Lying by omission. An example would be when Muslim apologists quote only a fragment of verse [5:32](#) (that if anyone kills "it shall be as if he had killed all mankind") while neglecting to mention that the rest of the verse (and the next) mandate murder in undefined cases of "corruption" and "mischief."

Though not called *Taqiyya* by name, Muhammad clearly used deception when he signed a 10-year treaty with the Meccans that allowed him access to their city while he secretly prepared his own forces for a takeover. The unsuspecting residents were conquered in easy fashion after he broke the treaty two years later, and some of the people in the city who had trusted him at his word were executed.

Another example of lying is when Muhammad used deception to trick his personal enemies into letting down their guard and exposing themselves to slaughter by pretending to seek peace. This happened in the case of Ka'b bin al-Ashraf (as previously noted) and again later against Usayr ibn Zarim, a surviving leader of the Banu Nadir tribe, which had been evicted from their home in Medina by the Muslims.

At the time, Usayr ibn Zarim was attempting to gather an armed force against the Muslims from among a tribe allied with the Quraish (against which Muhammad had already declared war). Muhammad's "emissaries" went to ibn Zarim and persuaded him to leave his safe haven on the pretext of meeting with the prophet of Islam in Medina to discuss peace. Once vulnerable, the leader and his thirty companions were massacred by the Muslims with ease, belying the

probability that they were mostly unarmed, having been given a guarantee of safe haven (Ibn Ishaq 981).

Such was the reputation of Muslims for lying and then killing that even those who "accepted Islam" did not feel entirely safe. The fate of the Jadhima is tragic evidence for this. When Muslim "missionaries" approached their tribe one of the members insisted that they would be slaughtered even though they had already "converted" to Islam to avoid just such a demise. However, the others were convinced that they could trust the Muslim leader's promise that they would not be harmed if they simply offered no resistance. (After convincing the skeptic to lay down his arms, the unarmed men of the tribe were quickly tied up and beheaded - Ibn Ishaq 834 & 837).

Today's Muslims often try to justify Muhammad's murder of poets and others who criticized him at Medina by saying that they broke a treaty by their actions. Yet, these same apologists place little value on treaties broken by Muslims. From Muhammad to Saddam Hussein, promises made to non-Muslim are distinctly non-binding in the Muslim mindset.

The 9/11 hijackers practiced deception by going into bars and drinking alcohol, thus throwing off potential suspicion that they were fundamentalists plotting jihad. This effort worked so well, in fact, that even weeks after 9/11, John Walsh, the host of a popular American television show, said that their bar trips were evidence of 'hypocrisy.'

The transmission from Flight 93 records the hijackers telling their doomed passengers that there is "a bomb on board" but that everyone will "be safe" as long as "their demands are met." Obviously none of these things were true, but these men, who were so intensely devoted to Islam that they were willing to "slay and be slain for the cause of Allah" (as the Qur'an puts it) saw nothing wrong with employing *Taqiyya* in order to facilitate their mission of mass murder.

The near absence of Qur'anic verse and reliable Hadith that encourage truthfulness is somewhat surprising, given that many Muslims are convinced that their religion teaches honesty. In fact, it is because of this ingrained belief that most Muslims are quite honest.

Finally, the circumstances by which Muhammad allowed a believer to lie are limited to those that either advance the cause of Islam or enable a Muslim to avoid harm to his well-being (and presumably that of other Muslims as well). Although this should be kept very much in mind when dealing with matters of global security, such as Iran's nuclear intentions, it is ***not*** grounds for assuming that the Muslim one might personally encounter on the street or in the workplace is any less honest than anyone else.

20.*

Hadith & Sunna*

(**Traditions***, **Hadith***, **Sunnah***,
Tradition*, **Sayings*** of **Muhammad**)

20.1

The Hadith are Necessary to Islam

In Tunisia, a Mu'addib... a person who helps the families of the dead in their mourning by reciting the Qur'an over the graves of the dead relatives... when he spoke about Islam he made the following statement: "Our religion is based on the **Qur'an** and the **Hadith, 50-50.**" One friend explained it this way, "The Qur'an gives basic doctrine. The Hadith shows the things which are not clear in the Qur'an and makes plain the decrees of the Qur'an." One Islamic writer says: "The Qur'an, the word of God revealed to Muhammad; and the Hadith, the teachings of the Prophet, are the two sources of Islam. The knowledge of this religion would be impossible apart from these two texts." Fazlur Rahman, in his book entitled Islam, makes the following statement about the Hadith: "If the Hadith as a whole is cast away, the basis for the historicity of the Qur'an is removed at one stroke." The logical conclusion is that the Qur'an, believed by every Muslim to be pure revelation, can only be proved and justified as pure revelation, by using the human ("human" in the sense that a human decision is involved as to whether it is a "weak" or a "strong" Hadith), less certain material from the Hadith. Dr. Bucaille recognizes this and discusses the subject in a short chapter on page 242 of his book (*The Bible, The Qur'an and Science*) and finds that even some strong Hadiths have severe scientific errors in them.

Dr. William Campbell, The Qur'an and the Bible, pp. 54-55 & 60-62.

20.2

Four Classification of Hadith

Bukhari categorized his hadith in 4 groups.

sahih = "sound": There are no weak links in the chain of authorities, and the content is not inconsistent with accepted Muslim belief.

hasan = "fair": The links in the chain of reporters are incomplete, or there is incomplete agreement about the reliability of the authorities.

da'if = "weak": Some of the transmitters of the tradition are not regarded as reliable, or there are doubts about the content of the report.

maudu' = "forged or fabricated": Not trustworthy at all.

Dr. Ergun & Emir Caner, Unveiling Islam p. 97.

Colin Chapman, Cross and Crescent, p. 105.

Robert Spencer, The Truth about Muhammad, pp. 25-26.

Keith Swartley, Ed., Encountering the World of Islam, p. 85.

Dr. William Campbell, The Qur'an and the Bible, p 55.

Two hundred years after hijra (Muhammad's exodus from Mecca to Medina), **Bukhari** collected a total of 600,000 hadiths. Out of these, he only verified 7,000 and rejected about 593,000 which he believed were false and not genuine. Other hadith scholars such as Muslim and Taarmizi accepted even less than 7,000. There were hadiths accepted by Bukhari but rejected by other scholars who also studied them, and vice versa. This happened only 200 years after hijra. After this a lot of hadiths were created by other people...

Dr. John Ankerberg, Fast Facts on Islam, p. 50.

Muhammad allegedly told Fatima, "You... work that which will gain you acceptance with the Lord; for verily I have no power to save you."

Dr. Ergun & Emir Caner, Voices Behind the Veil, p. 50.

20.3

Strong (authentic) Hadiths

"Sahih"

Sahih Bukhari (810-870) = Abu Abdullah Muhammad bin İsmail bin al-Mughira al Ja'fai, was a collector of the Hadith who spent 16 years collecting 600,000 hadith. Bukhari said initially that probably half of what he collected was not trustworthy. Ended up keeping only 7,397 hadith divided into 97 chapters. The same tradition is often repeated more than once under different chapters. Disregarding these repetitions, the number of distinct Hadith is reduced to 2,762. This means that 99.6% of what Bukhari collected from faithful Muslims was disregarded as being

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unreliable. Only 0.4% of what he collected was regarded as being sound or "sahih."

Sahih Muslim (817-875) Abul Husain Muslim bin al-Hajjaj al-Nisapuri, was a student of Bukhari. "Out of 300,000 Hadiths which were evaluated by Muslim, only 4,000 approximately - divided in 42 books - were extracted for inclusion into his collection based upon stringent acceptance criteria."

Robert Spencer, The Truth About Muhammad, p. 26.
Cf. "Hadith & Sunna" www.islamonline.net

20.4 **Secondary reliable sources** (Sahih Sitta)

Sunan Abu-Dawud:

"My community will never agree uppn an error." Book 35, no. 4240.

Abu Dawud as-Sijistani: (d. 888)

Sunan Ibn Majah: (d. 896) Muhammad ibn Majah

Sunan At-Tirmidhi: (824-893) Abi 'Eesaa Muhammad At-Tirmidhi

Sunan An-Nasai: (d. 915) Ahmad ibn Shu'ayb an-Nasai

Robert Spencer, The Truth About Muhammad, pp. 24-27.

20.5 **Classifications of Hadith by the Ulema**

- Qudsi** = supposedly the exact words of Muhammad in which God Himself speaks
- Maruf** = reports from a direct witness to Muhammads words, such as, "I heard the Prophet say..."
- Mauquf** = a statement by a companion who heard Muhammad make a statement
- Maqtu'** = a narration from a successor
- Nabawi** = the words, and the custom or practice (Sunna) of Muhammad are recorded.

Dr. Ergun & Emir Caner, Unveiling Islam, p. 97.

Dr. William Campbell, The Qur'an and the Bible, p. 54.

Al-Hijr 15:9.....We have, without doubt, sent down the Reminder, and We preserve it.

STOP A-46-47

The Hadith and Sunna

20.6

Fazlur Rahman on the Hadith

"With the growing inner rupture between Sufi practice... on the one hand and the emerging orthodox system on the other, a new body of Hadith also came into existence. The Sufis, in order to justify their stand, formulated (ie. verbally invented) statements, sometimes quite fanciful and historically completely fictitious, which they attributed to the Prophet."

Dr. William Campbell, The Qur'an and the Bible, p. 55.

20.7

One Hadith which points to Corruption of the Text of the Bible

A tradition from Bukhari which supports the frequent claim of Muslims that the People of the Book corrupt the actual text of their Scriptures is attributed to Abdallah Ibn Abbas who was 14 when Muhammad died and was appointed Governor of Al-Basrah by Ali. According to Obaidullah ben Abdallah ben Otba, Abdallah Ibn Abbas said:

"O Congregation of Muslims, how can you ask questions of the People of the Book, when your book which God revealed to his prophet brings the best tidings about God: Ye read it unfalsified and God has told you that the People of the Book have altered (baddalu) what God wrote, and have falsified (ghaiyaru) the book with their hands, and said, "This is from God," in order to get some paltry reward for it. Has he not forbidden you to ask those people about what you have received in the way of knowledge? By God, we have never seen any one of them asking you about what has been revealed to you."

Bukhari, Sahih, Kitab al-Shahada, No 29, as noted in J.W. Sweetman. Islam and Christian Theology, Part One, Bol. II, Lutterworth Press, London, 1947, p. 139.

Dr. William Campbell, The Qur'an and the Bible, p. 68.

20.8

Interesting Topics in the Hadith

Paradise Associated with the Sword

Bukhari, vol. 4, book 56, no: 2818.....Know that Paradise is under the shades of swords (Jihad in Allah's cause).

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), p. 111.

Paradise Promised to Martyrs

Bukhari vol. 1, book 2, no. 36.....Allah assigns for a person who participates in (holy battles) in Allah's Cause and nothing causes him to do so except belief in Allah and His messengers, that he will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr.)

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), p. 122.

The Golden Rule?

Bukhari vol. 1, book 2, no: 13.....None of you will have faith till he likes for his (Muslim) brother what he likes for himself. P. 227.

(The Muslim version of the Golden Rule extends only to fellow Muslims, not to unbelievers).

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), p. 217.

Housefly Curative?

Bukhari 4:537.....If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.

Muhammad Needed Constant Forgiveness

Bukhari 8:319.....Narrated Abu Huraira: I heard Allah's Apostle saying: "By Allah! I ask for Allah's forgiveness and turn to Him in repentance more than seventy times a day."

Muhammad Asks for Forgiveness on His Deathbed

Bukhari 5:715.....Narrated Aisha: I heard the Prophet and listened to him before his death while he was lying on his back, and he was saying, "O Allah! Forgive me, and bestow Your Mercy on

me, and let me meet the (hightest) companions (of the hereafter)."

Muhammad Uncertain About his Fate

Bukhari 5:266.....The Prophet said... "By Allah, though I am the Apostle of Allah, yet I do not know what Allah will do with me."

Angels Ask Allah's Forgiveness

Bukhari 1:436.....Allah's apostle said, "The Angles keep on asking Allah's forgiveness for anyone of you, as long as he is at his Musalla (praying place) and he does not Hadath (expell gas)."

Men's & Women's Orgasm?

Bukhari 5:275.....Muhammad said, 'As for the child, if the man's discharge preceedes the woman's discharge, the child attracts the similarity of the man, and if the woman's discharge preceedes the man's, then the child attracts the similarity of the woman'.

Drink camel urine?

Bukhari 7:590.....The prophet ordered them to follow his camels, and drink their milk and urine, so they followed the camels and drank their milk and urine, till their bodies became healthy.

Fever = The Heat of Hell?

Bukhari 7:619.....fever is from the heat of hell, so put it out (cool it) with water.

The Evil Eye

Bukhari 7:636.....the effect of an evil eye is a fact.

Right Shoe First

Bukhari 7:747.....If you want to put on your shoes, put on the right shoe first, and if you want them off, take the left one first.

The Qur'an Won't Burn?

Al-Tirmidhi 652.....If the Koran were strapped in a skin and thrown into a fire, it would not burn.

Sit cross legged

muftarishan; Bukhari 784.....sit cross-legged in prayer with the right leg on top.

How to sacrifice a camel

Bukhari, 1598.....sacrifice a camel while it is standing up, and its left foreleg is tied.

Passing a drink

Muslim, 3785.....pass a drinking vessel to one's right.

The Gestation Period

An-Nawawi.....This hadith is reported to Abi 'Abd-ar-rahman 'Abdallah ib Mas'ud, may God be pleased with him who said: The Apostle of God, may God bless him and grant him salvation, spoke to us and he is truthful and worthy of belief:
 "The creation of any one of you is accomplished in various stages in the abdomen of your mother; 40 days a drop so sperm; then he will be a clot for the same period , then chewed meat for the same period; then the angel will be sent to him and he will blow into him the spirit (soul) and he will order four words (about the future) by writing: his monetary fortune, and his length of life, and his actions, and whether he is to be damned or happy in the hereafter.

Dr. William Campbell, The Qur'an and the Bible, p. 190.

Time with co-wives

Bukhari, 4813.....divide one's time equally among co-wives.

Muhammad raised for Jihad

Ibn Sa'd....."I have been raised for jihad and am not raised for tillage." (Vol. 1, 115)

Kill an Apostate

Bukhari: Vol. 9, Bk. 88, No: 6922.....It is reported by 'Abass... that the messenger of Allah... said, 'Whosoever changed his religion (from Islam to any other faith), kill him.'"

Muhammad prophesied

Waraqa....."Verily Muhammad is the Prophet of this people. I knew that a prophet was to be expected. His time has come."

Muhammad dyed his beard with henna

Ibn Sa'd.....Verily the best thing with which you can change the color of hair is al-henna and indigo. Dye your hair but do not resemble the Jews and the Christians," who used black dye. (Vol. 1, 520)

Muhammad's Heart Split Open

Ibn Hisham.....quoting Muhammad ibn Ishaq explained this saying, "A group of Muhammad's friends asked him, 'O prophet of Allah, tell us about yourself'. He replied, '...When I was with a foster brother behind our houses, taking care of the herd, there came to me two men dressed

in white, and carrying a golden bowl full of snow. They took me and split open my body and removed my heart and split it and took from it a black clot and threw it away. Then they washed my heart and my body in snow...”

Dr. William Campbell, The Qur'an and the Bible, p. 190.

Muslims will Kill all the Jews

Sahih Muslim, Book 41, No. 6985: The Day of Resurrection will not arrive until the Muslims make war against the Jews and kill them, and until a Jew hiding behind a rock and tree, and the rock and tree will say: 'Oh Muslim, Oh servant of Allah, there is a Jew behind me, come and kill him!'

Muhammad Considered Suicide

Bukhari 9:111.....records that during the time of his first vision and subsequent heavenly visits, Muhammad grew greatly depressed and contemplated suicide by throwing himself off a cliff.

20.9

Sunnah

(Sunna)

Muhammad: "Adhere to my Sunnah."

Muhammad: "Whoever neglects my Sunnah does not belong to me."

Dr. Ergun & Emir Caner, Unveiling Islam p. 100.

20.10

Two Types of Sunnah

waajib = obligatory

mustahabb = recommendations

When Allah reveled to Muhammad the right to "take to yourself any you wish (33:51) **Aishah** replied, "It seems to me that your Lord hastens to satisfy your desire."

"Not two religions are to exist in the Arab Peninsula."

Dr. Ergun & Emir Caner, Unveiling Islam, p. 68.

Dr. John Ankerberg, Fast Facts on Islam, p. 69.

21.*

Has the Bible Been Changed?*

21.1

Titles Given to the Bible in the Bible

The Scriptures	Matthew 22:29
The Holy Scriptures	Romans 1:2
The Old Testament	2 Corinthians 3:14
The New Testament	2 Corinthians 3:6
The Writings	John 5:47
The Word of God	Hebrews 4:12
The Word	James 1:21-23
The Word of Life	Philippians 2:16
The Book of the Law	Nehemiah 8:3
The Law of the Lord	Psalms 1:2
The Books of the Prophets	Luke 4:17

¹. In the Bible a "prophet" (*nabi*) is defined as a "seer" i.e. one who can see into the future by the prophetic gift of God. There are 8,362 prophetic verses in the Bible which means that about 26% of the Bible was prophetic in nature at the time it was written.

1 Samuel 9:9.....Previously in Israel, when a man went to inquire of God, thus he spoke, Come, and let us go to the seer; for he that is now called a prophet was formerly called a seer.

John 4:29.....Come see a man, who told me all things that ever I did. Is not this the Christ?

Revelation 19:10.....The testimony of Jesus is the spirit of prophecy.

21.2

Titles Given to the Bible in the Qur'an

The Scripture	Ali-Imran 3:3
Allah's Book	Ali-Imran 3:23
The Word of Allah	Bakara 2:75
The revelations of Allah	Ali-Imran 3:113
The revelations of the Compassionate God	Maryam 19:58
The Criterion (between right and wrong)	Bakara 2:48
A light and Reminder	Anbiya 21:48

- The Reminder.....Anbiya 21:7**
- A guidance and a light.....Ma'ida 5:44 & 46**
- Guidance = Gospel.....Bakara 2:30**

While over a quarter of the verses in the Bible are prophetic in nature, it is evident that the Qur'an does not contain any verses at all which are written in a prophetic genre. The Qur'an itself admits to the fact that Muhammad was not given any prophetic gift whatsoever.

En'am 6:50.....Say (O Muhammad), to the disbelievers: "I say not to you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen... I follow only that which is inspired in me.

A'ruf 7:188.....Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of glad tidings unto a people who believe.

Ahkaf 46:9.....Say to them: "I am no new thing among the Messengers. I do not know what shall befall you tomorrow or what shall befall me.

Wickwire, Has the Bible Been Changed?, pp. 10-11.

21.3 The "Canon" of Scripture

The 39 Books of the Old Testament (*Tanakh*)

Pentateuch: (Torah) x 5 Prophets: (Nebi'im) x 21

Genesis..... 1446 B.C.	Joshua..... 1451 B.C.
Exodus..... 1406 B.C.	Judges..... 1425 B.C.
Leviticus..... 1490 B.C.	1 Samuel..... 1171 B.C.
Numbers..... 1490 B.C.	2 Samuel..... 1056 B.C.
Deuteronomy.... 1451 B.C.	1 Kings..... 1015 B.C.
	2 Kings..... 896 B.C.
<u>Poetry: (Kethubim)</u> x 13	Isaiah..... 760 B.C.
	Jeremiah..... 629 B.C.
Psalms..... 1000 B.C.	Ezekiel..... 595 B.C.
Proverbs..... 971 B.C.	Hosea..... 785 B.C.
Job..... 1520 B.C.	Joel..... 800 B.C.
Song of Solomon. 1014 B.C.	Amos..... 787 B.C.
Ruth..... 1322 B.C.	Obadiah..... 587 B.C.
Lamentations.... 588 B.C.	Jonah..... 862 B.C.
Ecclesiastes.... 977 B.C.	Micah..... 750 B.C.
Esther..... 521 B.C.	Nahum..... 713 B.C.
Daniel..... 607 B.C.	Habakkuk..... 626 B.C.
Ezra..... 536 B.C.	Zephaniah..... 630 B.C.
Nehemiah..... 446 B.C.	Haggai..... 520 B.C.
1 Chronicles.. 1004 B.C.	Zechariah..... 520 B.C.
2 Chronicles.. 1015 B.C.	Malachi..... 425 B.C.

Dating statistics compiled from Dake, Robinson & Slick.

The 27 Books of the New Testament

Gospels: (*injil*)General Epistles:

Matthew	60 A.D.	Hebrews	69 A.D.
Mark	58 A.D.	James	69 A.D.
Luke	61 A.D.	1 Peter	63 A.D.
John	90 A.D.	2 Peter	64 A.D.
		1 John	90 A.D.
<u>Historical:</u>		2 John	90 A.D.
		3 John	90 A.D.
Acts	63 A.D.	Jude	90 A.D.

Pauline Epistles:Eschatological:

Romans	57 A.D.	Revelation	...95 A.D.
1 Corinthians ..	54 A.D.		
2 Corinthians ..	56 A.D.		
Galatians	48 A.D.		
Ephesians	60 A.D.		
Philippians	54 A.D.		
Colossians	60 A.D.		
1 Thessalonians ..	50 A.D.		
2 Thessalonians ..	50 A.D.		
1 Timothy	63 A.D.		
2 Timothy	63 A.D.		
Titus	63 A.D.		
Philemon	60 A.D.		

Dating statistics compiled from Dake, Robinson & Slick.

21.4

The Criteria Used to Determine Which Books Were Canonical

Guiding Principles for the New Testament

- 1) **Apostolicity:** Was it written by a recognized prophet, apostle or a disciple of Jesus or a close associate of a disciple?
- 2) **Consistency:** Are the writings in harmony with the other parts of Scripture? Are they truthful and accurate? (Deuteronomy 18:20-22)
- 3) **Recognition:** Were the writings universally recognized and accepted by the churches?
- 4) **Inspiration:** Does the book contain evidences of the fact that it is the inspired Word of God?

Recognition of the New Testament by
the Early Church Fathers

Athanatius: (293-373 A.D.) The Patriarch of Alexandria was the first person to identify the 27 books of the New Testament that are in use today in a letter in A.D. 327. He is known as the father of the canon.

Eusebius: (270-340 A.D.) A historian who recorded the history of the church and classified the New Testament books into four categories:

- **Homologoumena** = the acknowledged books.
- **Antilegomena** = bona fide scriptural books that had been a source of disputation.
- **Apocrypha** = the spurious writings.
- **Pseudepigrapha** = known forgeries.

Pope Damascus: (305-384) Bishop of Rome used the same list of 27 books as Athanatius.

Cyril of Jerusalem: (313-386) His list of canonical books excluded the book of Revelation.

Why the Qur'an Does Not Meet the Biblical Standards for a Holy Book

- A. God's covenant promised that the world would be given the Holy Books through the seed of Isaac, and specifically not through Ishmael. Muhammad was not a Jew but an illiterate Arab, of the tribe of Quraish, the seed of Ishmael. Genesis 17:15-21, Romans 3:1-2, 9:3-5, / A'raf 7:157-158.
- B. Muhammad's main message disagrees with the main message of the Bible. Isaiah 8:16, 1 Corinthians 14:32-33 & 15:1-4, & 20, Galatians 1:8-9, 1 John 2:22-23, 1 John 4:1-3 / Nisa 4:157.
- C. Muhammad's self-proclamation to be a prophet is not valid. No other prophets confirmed this. John 5:31-36, 2 Cor. 13:1 / A'raf 7:157, Saf 61:6.
- D. Muhammad did not do any obvious miracles like Jesus and the other prophets. In both the Bible and the Qur'an miracles are seen as being a valid proof of prophethood. John 14:11 & 20:30-31 / En'am 6:37, Yunus 10:20, Ankebut 29:50.
- E. Muhammad did not have a spirit of prophecy like Jesus & the other prophets. 1 Samuel 9:9, Revelation 19:10 / En'am 6:50, A'raf 7:188, Sad 38:69-70, Jinn 72:26-28.
- F. The Bible ended with the book of Revelation and no other books were supposed to be added after it.

Revelation 22:18.....For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

21.5 Statistics on the Holy Books

The Old Testament = 39 Books

<u>Books</u>	<u>Chapters</u>	<u>Verses</u>	<u>Words</u>	<u>Letters</u>
39	929	23,138	602,582	2,728,100

The New Testament = 27 books

<u>Books</u>	<u>Chapters</u>	<u>Verses</u>	<u>Words</u>	<u>Letters</u>
27	260	7,957	180,552	838,380

The Bible as a Whole = 66 Books

<u>Books</u>	<u>Chapters</u>	<u>Verses</u>	<u>Words</u>	<u>Letters</u>
66	1,189	31,101	783,137	3,566,480

As Compared With The Qur'an:

<u>Books</u>	<u>Chapters</u>	<u>Verses</u>	<u>Words</u>	<u>Letters</u>
1	114	6,236	77,934	326,048

When a "word" and "letter" count are compared for the Qur'an and the Bible as a whole, of the Holy Books which Muslims are required to believe in (namely the **Tevrat**, **Zebur**, **Injil** and **Qur'an**), the Bible makes up over 90% of the Holy Books which Muslims are required to believe in.

In light of the fact that an exact count for the very words and letters used in the Holy Books is readily available for both the Bible and the Qur'an, it is obvious that those Holy Books cannot be changed without the word and letter count being changed as well. The fact that these numbers are fixed and well known is a testimony to the fact that the Holy Books have not been changed.

The statistics used here are taken from:
Hill, Bakers Handbook of Bible Lists, 1981.
Dake, Dake's Annotated Reference Bible, 1981.
Kesikoğlu, Nüzulünden İtibaren Kur'an-i Kerim,
pp. 124-125.

The Chronological Dating of the Suras

1. Fatiha	5 Mekke-1	39. Zümer	59 Mekke-2	77. Mürselât	33 Mekke-1
2. Bakara	87 Medine-4	40. Mümin	60 Mekke-2	78. Nebe'	80 Mekke-1
3. Al-i İmran	89 Medine-5	41. Fussilet	61 Mekke-2	79. Naziât	81 Mekke-1
4. Nisâ	92 Medine-6	42. Şûrâ	62 Mekke-2	80. Abese	24 Mekke-1
5. Mâ'ide	112 Medine-6	43. Zuhurf	63 Mekke-2	81. Tekvir	7 Mekke-1
6. En'âm	55 Mekke-3	44. Duhân	64 Mekke-2	82. İnfîtâr	82 Mekke-1
7. A'râf	39 Mekke-3	45. Câsiye	65 Mekke-2	83. Mutaffifin	86 Mekke-1
8. Enfâl	88 Medine-4	46. Ahkâf	66 Mekke-2	84. İnsikak	83 Mekke-1
9. Tevbe	113 Medine-7	47. Muhammed	95 Medine-4	85. Bürûc	27 Mekke-1
10. Yûnus	51 Mekke-3	48. Fetih	111 Medine-6	86. Târik	36 Mekke-1
11. Hûd	52 Mekke-3	49. Hucurât	106 Medine-7	87. A'lâ	8 Mekke-1
12. Yûsuf	53 Mekke-3	50. Kâf	34 Mekke-1	88. Gaşıye	68 Mekke-1
13. R'ad	96 Mekke-3	51. Zâriyât	67 Mekke-1	89. Fecr	10 Mekke-1
14. İbrahim	72 Mekke-3	52. Tûr	76 Mekke-1	90. Beled	35 Mekke-1
15. Hicr	54 Mekke-3	53. Necm	23 Mekke-1	91. Şems	26 Mekke-1
16. Nahl	70 Mekke-3	54. Kamer	37 Mekke-1	92. Leyl	9 Mekke-1
17. Isrâ	50 Mekke-1	55. Rahmân	97 Mekke-1	93. Duhâ	11 Mekke-1
18. Kehf	69 Mekke-1	56. Vâkıâ	46 Mekke-1	94. İnsirâh	12 Mekke-1
19. Meryem	44 Mekke-1	57. Hadîd	94 Medine-6	95. Tîn	28 Mekke-1
20. Tâhâ	45 Mekke-1	58. Mücâdele	105 Medine-5	96. Alâk	1 Mekke-1
21. Enbiyâ	73 Mekke-1	59. Haşr	101 Medine-5	97. Kadir	25 Mekke-1
22. Hac	103 Mekke-3	60. Mümtehine	91 Medine-6	98. Beyyine	100 Mekke-1
23. Mü'minûn	74 Mekke-3	61. Saf	109 Medine-4	99. Zelzele	93 Mekke-1
24. Nûr	102 Medine-6	62. Cum'a	110 Medine-4	100. Âdiyât	14 Mekke-1
25. Furkan	42 Mekke-3	63. Münâfîkun	104 Medine-6	101. Kaari'a	30 Mekke-1
26. Şuarâ	47 Mekke-3	64. Teğâbun	108 Medine-4	102. Tekâsür	16 Mekke-1
27. Neml	48 Mekke-3	65. Talâk	99 Medine-6	103. Asr	13 Mekke-1
28. Kasas	49 Mekke-3	66. Tahrîm	107 Medine-7	104. Hümeze	32 Mekke-1
29. Ankebut	85 Mekke-2	67. Mûlk	77 Mekke-1	105. Fil	19 Mekke-1
30. Rum	84 Mekke-2	68. Kalem	2 Mekke-1	106. Kureyş	29 Mekke-1
31. Lokman	57 Mekke-2	69. Hâkka	78 Mekke-1	107. Ma'ûn	17 Mekke-1
32. Secde	75 Mekke-2	70. Meâric	79 Mekke-1	108. Kevser	15 Mekke-1
33. Ahzâb	90 Medine-6	71. Nûh	71 Mekke-1	109. Kâfirûn	18 Mekke-1
34. Sebe'	58 Mekke-2	72. Cin	40 Mekke-1	110. Nasr	114 Medine-7
35. Fâtır	43 Mekke-2	73. Müzzemmil	3 Mekke-1	111. Te bbet	6 Mekke-1
36. Yâsin	41 Mekke-2	74. Müddessir	4 Mekke-1	112. İhlâs	22 Mekke-1
37. Sâffât	56 Mekke-2	75. Kiyâmet	31 Mekke-1	113. Felâk	20 Mekke-1
38. Sâd	38 Mekke-2	76. İnsan	98 Mekke-1	114. Nâs	21 Mekke-1

Kesikoğlu, Nûzulünden İtibaren Kur'an-ı Kerim, pp. 124-125.

See page 25 for the chronological breakdown of the Mecca and Medina suras.

21.6

The Inspiration of the Bible

1 Corinthians 14:37-38.....37. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. **38.** But if any man be ignorant, let him be ignorant.

Galatians 1:11-12.....11. But I make known to you, brethren, that the gospel which was preached by me is not after man. **12.** For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

2 Timothy 3:14-17.....14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, **15.** And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. **16.** All scripture is given by inspiration of God, and it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, **17.** that the man of God may be perfect, thoroughly furnished unto all good works.

2 Peter 1:20-21.....20. Knowing this first, that no prophecy of the scripture is of any private interpretation. **21.** For the prophecy came not at any time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

Revelation 1:1-3.....1. The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, **2.** Who bore witness of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. **3.** Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written in it; for the time is at hand.

1. The Bible was written by approximately 40 authors over a period of 1600 years and by different types of people in different parts of the world.
 2. The Old Testament was originally written in Hebrew, with parts of Daniel and Ezra being written in Aramaic; the New Testament was written in Greek.
 3. Its subject matter includes hundreds of controversial subjects, yet there is a harmony and unity throughout such that any part of the Bible can only be explained in reference to the whole.
 4. The continuity of the message of the Bible is absolute in its completeness. It is bound together by historical sequence, type and anti-type, prophecy and its fulfillment, and by the anticipation, presentation, realization and exaltation of the most perfect Person who ever walked the earth and whose glories are the radiance of heaven. Yet the perfection of this continuity is sustained against what to man would be insurmountable impediments; for the Bible is a collection of sixty-six books which have been written by over forty different authors - kings, peasants, philosophers, fishermen, physicians, statesmen, scholars, poets and plowmen - who lived their lives in various countries and experienced no conference or agreement with one another, and over a period on not less than sixteen hundred years of human history. Because of these obstacles to continuity, the Bible would naturally be the most heterogeneous, incommensurable, inconsonant and contradictory collection of human opinions the world has ever seen; but on the contrary, it is just what it is designed to be, namely a homogeneous, uninterrupted, harmonious, and orderly account of the whole history of God's dealings with man. The Bible is not such a book a man would write if he could, or could write if he would.
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Chafer, Systematic Theology, Vol. 1, p. 29.

21.7
**God's Word is
Eternal and Unchangeable**

According to the Bible

Psalms 33:11.....The counsel of the Lord standeth forever, the thoughts of his heart to all generations.

Psalms 111:7-8.....all his commandments are sure. They stand fast for ever and ever.

Psalms 119:152.....Concerning thy testimonies, I have known of old that thou hast founded them forever.

Psalms 119:160.....Thy word is true from the beginning, and every one of thy righteous ordinances endureth forever.

Matthew 28:20.....Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the age. Amen.

Luke 21:33.....Heaven and earth shall pass away, but my words shall not pass away.

John 1:1-2 & 14.....In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God... And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the father), full of grace and truth. ("Logos")

1 Peter 1:23-25.....Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever... But the word of the Lord endureth forever.

Revelation 14:6-7.....And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him.

According to the Qur'an

Ali-Imran 3:39.....Allah gives you the glad tidings of a son whose name is John, who comes to confirm a word from Allah, princely and chaste, a Prophet of the righteous. ("**Kelāmullāh**")

Note: "word" = "Kalimullah" in Arabic. John as a prophet was sent to confirm "Jesus", who is the eternal and unchangeable "word" from Allah.

Ali-Imran 3:45 & 55.....Allah gives glad tidings of a word from Him, whose name is the Messiah, Jesus... one of those who shall be brought near to God... Allah said to Jesus! I am gathering you and causing you to ascend to Me, and am cleansing you of those who disbelieve, and am setting those who follow you above those who disbelieve until the day of Resurrection. ("**Kelāmullāh**)

Note: "word" = "Kalimullah" in Arabic.

Nisa 4:171.....The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed to Mary, and a spirit from Him. ("**Kelāmullāh**)

Note: "word" = "Kalimullah" in Arabic.

Nahl 16:40.....The only word We say to a thing when We decree it, is We say to it "Be", and it is.

Rūm 30:25.....And of His signs is this: The heavens and the earth stand firm by His command and afterward when He summons you, behold, from the earth you will emerge.

Zukhruf 43:4.....verily it is inscribed in the mother of the Book, which We possess...

Note: "'The Mother of the Book' (Levh-i Mahfuz) is the original tablet preserved in Heaven from which all the Books revealed to the prophets have been derived." (Footnote for Zukhruf 43:4 in The Holy Qur'an, "İlmi Neşriyat p. 488.

Qamar 54:49-53.....We have created all things according to a measure. We command but once: (Our will is done) in the twinkling of an eye. And verily We have destroyed your fellows;

but will any take heed? And every thing they did is in the scriptures. And every small and great thing is recorded.

Hadîd 57:3 & 22.....He is the First and the Last and the Outward and the Inward; and He is the Knower of all things... No misfortune can befall in the earth, or your own persons, but it is recorded in a book before We bring it into being. That is easy for Allah.

Wickwire, Has the Bible Been Changed?, pp. 18-19.

21.8

**According to the Qur'an,
Muhammed Accepted the Bible
that Existed at his Time
as the Word of God**

Bakara 2:136.....Say (O Muslims): We believe in Allah and that which is revealed to us, and that which is revealed to Abraham, Ishmael, Isaac, Jacob, and the tribes; to Moses and Jesus and the (other) prophets by their Lord.

Ali-Imran 3:3.....He has revealed to you (Muhammad) the Scripture with truth, confirming that which was revealed before it, even as He revealed the Torah and the Gospel.

Ali-Imran 3:119.....you believe in all the Scripture.

Nisa 4:136.....O you who believe! Believe in Allah and His messenger and the Scripture which he has revealed to His messenger and the Scripture which He revealed before you.

Mâ'ida 5:46.....We sent Jesus son of Mary, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, conforming that which was (revealed) before it in the Torah – a guidance and an admonition to the Godfearing.

Maide 5:68.....Say: “O People of the Scripture! You have nothing (of true guidance) till you observe the Torah and the Gospel, and that which was revealed to you from your Lord.”

Tawba 9:111.....That is a promise binding upon Allah in the Torah and the Gospel and the Qur'an.

Isra 17:55.....And We preferred some of the prophets above others; and unto David We gave the Psalms.

Ankebut 29:46.....say: We believe in that which was revealed unto you; our God and your God is One.

Sajdah 32:23.....We verily gave Moses the Book; so be not you in doubt of his receiving it; and We appointed it a guidance for the Children of Israel.

Fussilat 41:43.....O Prophet, nothing is said to you that has not already been said to the Messengers before you.

Shûra 42:15.....Therefore, (O Muhammad) call them (to the true faith), and hold fast to it yourself as you have been commanded, and do not follow their whims, but say: “I believe in whatever Book Allah has sent down, and I have been commanded to do justice between you. Allah is our Lord as well as your Lord; for us is the responsibility for our deeds, and for you for

your deeds. Let there be no argument between us. Allah will bring us all together, and to Him we shall return.

Zukhruf 43:61 & 63.....And (the second coming of Jesus shall be) a sign of the Hour: therefore, do not have any doubt about it, and follow Me. **This is the Straight Way...** And when Jesus came with clear proofs he said... fear Allah and obey me.

Ahqâf 46:12.....Yet before it there came the Book of Moses as a guide and a mercy; and this book has been revealed to confirm it in the Arabic language so as to warn the wrongdoers and to give good news to those who do good.

Hadîd 57:27.....Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him.

Anbiya 21:105.....And verily We have written in the **Zebûr** (Scripture) after the reminder: “My righteous slaves shall inherit the earth.”

Wickwire, Has the Bible Been Changed?, pp. 20-21.

21.9 The Problem of “Abrogation”

In the Bible

Psalm 89:34.....My covenant will I not break, nor will I alter the things that is gone out of my lips.

Psalm 105:7-10.....7. He is the LORD our God; his judgments are in all the earth. 8. He hath remembered his covenant forever, the word which he commanded to a thousand generations... 10. an everlasting covenant.

Malachi 3:6.....For I am the Lord, I change not.

Matthew 5:17-18.....17. Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no way pass from the law, till all be fulfilled.

Luke 16:17.....it is easier for heaven and earth to pass, than one tittle of the law to fail.

James 1:17.....Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with who is no variableness, neither shadow of turning.

Note: The law of abrogation in the Bible applies only to the New Testament fulfilling the prophecies the Old Testament and thus completing and superseding them. (cf. Jeremiah 31:31-34; Hebrews 7:18 & 22; Hebrews 8:13; Hebrews 9:14-26; Hebrews 10:9-10; Colossians 2:14; 2 Corinthians 3:4-6 & 9-11, Galatians 4:8-11, Galatians 5:1, 6, & 18, Galatians 6:15, Ephesians 2:14-15).

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In the Qur'an¹

Bakara 2:106.....If we abrogate any verse or cause it to be forgotten, We replace it by a better or a similar one.

Ra'd 13:39.....Allah blots out or confirms whatever He will, and with Him is the Mother of the Book.

Nahl 16:101.....When we exchange a revelation in place of another revelation - and Allah know best what He reveals - they say: "You are an imposter". Indeed, most of them have no knowledge.

Isra 17:86.....And if We had willed We could certainly take away that which We have revealed to you;

Note: The law of abrogation within Islam ("nesih" or "mensuh") commonly applies only to the verses of the Qur'an within itself. However, among Muslim scholars there is no agreement as to which verses of the Qur'an abrogate which, but it is roughly based upon an estimated chronological dating of the suras, the later verses said to abrogate the verses which were written earlier. The chronological timetable of the 23 years for the writing of the suras of the Qur'an may be divided into 7 periods¹:

at Mecca - 1	1 st > 5 th	612-617	= 60 suras.
at Mecca - 2	6 th > 10 th	617-619	= 17 suras.
at Mecca - 3	11 th > 13 th	619-622	= 15 suras.
at Medina - 4	1 st > 2 nd	623-624	= 6 suras.
at Medina - 5	3 rd > 4 th	625-626	= 3 suras.
at Medina - 6	5 th > 8 th	627-630	= 9 suras
at Medina - 7	9 th > 10 th	631-632	= 4 suras.

¹Keskioğlu, Nûzulünden İtibaren Kur'ân-ı Kerîm, pp. 124-125.

It is interesting to note that a few Muslims scholars actually reject the doctrine of abrogation within the Qur'an. For example **Atay Hodja**, the professor under whom I did doctoral studies in Islamics, openly rejects the doctrine of "abrogation" within Islam as being untenable. He states:

"The judgement which we have shown above and which was accepted as basic according to the ancient scholars is that there cannot be any doctrine of **abrogation** for the Kur'an which we have in our hands today. In other words there are no verses of the Qur'an which have been canceled, abrogated, or done away with. There are no verses in the Qur'an which have been invalidated or canceled out. All of the verses in the Qur'an are valid and their judgements are permanent."

(Prof. Dr. Hüseyin Atay, Kur'ân'a Göre Araştırmalar - I, pp. 65-66.)

21.10

**None of the Verses Which Muslims
Use to Claim that the Bible Has Been Changed Refer to
the Actual Text of the Biblical Manuscripts**

A.

Bakara 2:75.....Now (O company of believers), do you then hope that they will believe in you, when some of

them have already heard the word of Allah and knowingly perverted it, after they had understood its meaning?

B.

Al-i Imran 3:78.....And there is a party of them who distort the Scriptures with their tongues, that you may think that what they say is from the Scripture, when it is not from the Scripture. And they say: "It is from Allah," when it is not from Allah, and they speak a lie concerning Allah knowingly.

C.

Nisâ 4:46.....Some of those who are Jews change words from their context and say: "We hear and disobey; hear you as one who hears not;" and "listen to us!" distorting with their tongues and Belittling religion.

D.

Mâ'ide 5:13.....And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that wherewith they had been reminded.

E.

Mâ'ide 5:41....."O Messenger! Do not be grieved by those who vie with one another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other people who come not to you, changing words from their context and saying: "If this be given to you, receive it, but if this be not given to you, then beware!"

F.

En'âm 6:91.....And they measure not the power of Allah its true measure when they say: "Allah has revealed nothing to a human being." Say (to the Jews who speak thus): "Who revealed the book which Moses brought, a light and guidance for mankind, which you have put on parchments which you show, but you hide much (thereof), and by which you were taught that which you knew not yourselves nor did your fathers (know it)? Say: "Allah". Then leave them to their plunge into their games.

G.

A'râf 7:162.....But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath from heaven for their wrongdoing.

H.

A'râf 7:157.....Those who follow the messenger, the prophet who can neither read nor write, whom they find described in the Torah and Gospel which are with them...

I.

Saf 61:6-7.....6. And remember Jesus, son of Mary, who said: 'O Children of Israel; I am the messenger of Allah to you, confirming that which was revealed before me in the Torah (Books of Moses) and bringing good tidings of a messenger who will come after me, whose name is Ahmad.'¹ Yet when he has come to them with clear proofs, they say: 'This is mere magic.' 7. And who is

more wicked than the man who invents a falsehood about Allah when called to Islam. Allah does not guide the wrongdoers.

¹ **Footnote:** "Muhammad (Ahmad being one of his names)" The Holy Qur'an, "İlmi Neşriyat, p. 551.

21.11

According to the "Bible" God's Word Cannot Be Changed

The Pentateuch (Torah)

Genesis 17:7 & 19.....I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee... And God said, Sarah, thy wife, shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Deuteronomy 7:9.....Know, therefore, that the LORD thy God, he is God, the faithful God, who keepeth covenant and mercy with them who love him and keep his commandments to a thousand generations.

Deuteronomy 29:29.....those things which are revealed belong unto us and to our children forever.

The Psalms (Kethubim)

Psalms 89:28-34.....My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in mine ordinances; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor allow my faithfulness to fail. My covenant will I not break, nor will I alter the thing that is gone out of my lips.

Psalms 119:89-90 & 160.....Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations... Thy word is true from the beginning, and every one of thy righteous ordinances endureth forever.

The Prophets (Nebi'im)

2 Samuel 7:24-25.....For thou hast confirmed to thyself thy people, Israel, to be a people unto thee forever; and thou, LORD, art become their God. And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it forever, and do as thou hast said.

Isaiah 34:16.....Seek ye out the book of the Lord, and read, no one of these shall fail... for my mouth hath commanded.

Isaiah 40:8.....The grass withereth, the flower fadeth, but the word of our God shall stand forever.

Isaiah 55:11.....So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The New Testament (Injil)

Matthew 5:18.....Till heaven and earth pass, one jot or one tittle shall in no way pass from the law, till all be fulfilled.

Matthew 24:35.....Heaven and earth shall pass away, but my words shall not pass away.

1 Peter 1:23-25.....Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever... But the word of the Lord endureth forever.

Revelation 14:6.....And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth...

Wickwire, Has the Bible Been Changed?, pp. 26-27.

21.12

According to the "Qur'an", God's Word Cannot Be Changed

An'am 6:34.....There is none to alter the decisions of Allah.

An'am 6:115.....Perfected is the Word of your Lord in truth and justice. **There is nothing that can change His words.**

Yunus 10:15 & 64.....When our clear revelations are recited unto them, those who do no look to the meeting with Us say, "Bring a Qur'an other than this, or change it." Say: "It is not for me to change it of my own accord..." No change can there be in the words of Allah.

Abraham 14:47.....Never think that Allah will fail in his promise to his messengers. Surely Allah is Mighty, Able to Requite.

Hijr 15:9.....We have, without doubt, sent down the Reminder, and we preserve it.

Nahl 16:43.....The messengers We sent before you (O Muhammad), were not other than men to whom We gave revelation. Ask the people of the Remembrance if you do not know.

Al-Mu'min 40:53-54.....And we did give Moses the guidance and made the Children of Israel to inherit the Scripture. A guide and a reminder for men of understanding...

Anbiya 21:7, 48 & 105.....Before you (also), the messengers We sent were only men, to whom We had granted revelation. If you do not know this, ask those who have the Reminder... We gave Moses and Aaron the Criterion (or right and wrong) and a light and Reminder¹ for those who keep from evil... And verily We have written in the Zebûr (Scripture) after the reminder: "My righteous slaves shall inherit the earth." (Psalms 37:29)

Isra 17:77.....(Such was Our) way with the messengers We sent before you. And you will find **no change in Our ways.**

Kahf 18:27.....And recite (and teach) that which has been revealed unto you in the Book of your Lord. **No one can change His words.** You shall find no refuge beside Him.

Hajj 22:47 & 52.....Allah shall never fail his promise... But Allah Abrogates what Satan casts. Then Allah establishes (perfects) **His signs** (revelations), and Allah is All-Knowing, All-Wise.

Ahzab 33:62.....That was the way of Allah in the case of those who passed away of old; **you will not find for the way of Allah any changing.**

Fatir 35:43.....You will not find for Allah's way of treatment any substitute, or will you find for Allah's way to treatment **aught of power to change.**

Fussilat 41:41-43.....But the fact is that this is a mighty Book. **No falsehood can approach it from before or behind it:** it is a Revelation from the Wise and Praiseworthy One. O Prophet, nothing is said to you that has not already been said to the Messengers before you.

Fath 48:23.....This is the way of Allah that has been followed in the past, and you will find no change in the way of Allah.

Qaf 50:29.....My word cannot be changed.

Haqqah 69:44-47.....And if he had invented false sayings concerning Us, **We assuredly had taken him by the right hand and then severed his life-artery,** and none of you could have held Us off from him.

¹The word "reminder" that occurs in this verse is usually taken to refer to the Torah. (Footnote taken from Enbiya 21:105, The Holy Qur'an, "İlmi Neşriyat, p. 330.)

Wickwire, Has the Bible Been Changed?, pp. 28-29.

21.13

**According to the Qur'an,
Muslims Are Not Allowed to Make Any
Distinction Between the Holy Books**

Bakara 2:62.....Those who believe (in the Qur'an and the Prophets sent before you), Jews, Christians, and Sabeans; whoever believes in Allah and the Last Day and does what is right; shall be rewarded by their Lord; no fear shall come upon them, neither shall they regret.

Bakara 2:85 & 121.....Do you believe in one part of the Scripture and disbelieve in another?... Allah is not unaware of what you do... Those to whom we gave the Scripture, and who read it the way it should be read, truly believe in it. And those who deny it are the true losers.

Bakara 2:136.....Say (O Muslims): We believe in Allah and that which is revealed to us, and that which is revealed to Abraham, Ishmael, Isaac, Jacob, and the tribes; to Moses and Jesus and the (other) prophets by their Lord. We make no distinction between any of them, and to Allah we have surrendered ourselves.

Bakara 2:285.....The Messenger believes in what has been revealed to him by his Lord, and so do the believers. They all believe in Allah and His angels, His Scriptures and His messengers: “We make no distinction between any of His messengers” - and they say: “We hear and obey.

Ali-Imran 3:84.....Say (O Muhammed) “We believe in... that which was revealed to... Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them...

Ali-Imran 3:103 & 105.....And hold fast, all together, to the rope of Allah, and do not separate... Thus Allah makes plain His signs to you, that perhaps you will be guided... And do not be of those who deviated and disputed after the clear proofs had come to them. For such there is a stern punishment.

Ali-Imran 3:199.....There are certainly among the People of the Scriptures some who believe in Allah and that which is revealed to you and that which was revealed to them humbling themselves before Allah. They will not sell the revelations (signs) of Allah for a miserable price. Verily their reward is in the presence of their Lord.

Nisa 4:150-152.....Those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: “We believe in some and disbelieve in others,” and seek to choose a way in between, Such are disbelievers in truth; and for disbelievers We prepare a humiliating punishment. But those who believe in Allah and His messengers and make no distinction between any of them; to them Allah will soon give their (due) rewards; And Allah was ever Forgiving, Merciful.

Nisa 4:162.....But those of them who are firm in knowledge, and the believers, believe in that which is revealed to you, and that which was revealed before you, especially the diligent in prayer and those who pay the Zakat, the believers in Allah and the Last Day. To them We shall bestow a great reward.

Ma'ida 5:66.....If they had observed (practiced) the Torah and the Gospel and that which was revealed to them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.

Shura 42:13 & 15.....He has ordained for you the same way of Religion which he had enjoined on Noah, and that (O Muhammad) We have now revealed to you, and which We had already enjoined on Abraham and Moses and Jesus saying: “Establish the Religion and be not divided in it.”... but say: “I believe in whatever Book Allah has sent down, and I have been commanded to do justice between you... Let there be no argument between us.

Wickwire, Has the Bible Been Changed?, pp. 30-31.

21.14

**According to the Qur'an Those Who
Reject Any of the Holy Books are "Unbelievers"
(Kafirler) Who Will Be Punished in Hell !**

Bakara 2:85 & 121.....Do you believe in one part of the Scripture and disbelieve in another? Those of you that act thus shall only be rewarded with disgrace in this world, and with the most grievous punishment on the Day of Resurrection. Allah is not unaware of what you do... Those to whom we gave the Scripture, and who read it the way it should be read, truly believe in it. And those who deny it are the true losers.

Bakara 2:159-162.....Those that hide the clear proofs and the guidance We have revealed, after We have proclaimed them in the Scriptures, shall be cursed by Allah... As for those who disbelieve, and die as disbelievers, they shall incur the curse of Allah, and of the angels, and of all mankind. Under (this condemnation) they shall remain forever; their punishment shall not be lightened, nor shall they be reprieved.

Ali-Imran 3:3-4.....He has revealed to you (Muhammad) the Scripture with truth, confirming that which was revealed before it, even as He revealed the Torah and the Gospel. Previously, for a guidance to mankind, and had revealed the Criterion. Those who deny the signs of Allah shall receive a heavy penalty; and Allah is Mighty, Able to Requite.

Ali-Imran 3:55-56.....Allah said to Jesus! I am gathering you and am causing you to ascend to Me, and am cleansing you of those who disbelieve, and am setting those who follow you above those who disbelieve until the day of Resurrection. Then to Me you will all return, and I shall judge between you as to that in which you used to differ. As for those who disbelieve, I shall punish them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.

Nisa 4:150-151.....Those who disbelieve in Allah and His messengers, and seek to make a distinction between Allah and His messengers, and say: “We believe in some and disbelieve in others,” and seek to choose a way in between, such are disbelievers in truth; and for disbelievers We prepare a humiliating punishment.

Ma'ida 5:10-12 & 44.....And those who disbelieve and deny Our signs, such are the rightful owners of hell... Allah made a covenant of old with the Children of Israel... Whosoever among you disbelieves after this has gone astray from a straight path... Whosoever judges not by that which Allah has revealed; such are disbelievers.

En'am 6:157.....Who does greater wrong than he who denies the revelations of Allah, and turns away from them? We award to those who turn away from Our revelations a severe penalty...

Anbiya 21:126-127.....Allah will say: “So (it must be). Our revelations came to you but you disregarded them; so will you this day be disregarded.” Thus do we recompense him who is excessive, and does not believe the revelations of his Lord. But the punishment of the Hereafter is more terrible, and more lasting.

Ankebut 29:46-47.....Argue not with the People of the Book unless it be in a way that is better... and say: “We believe in that which was revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender...” None deny Our revelations save the disbelievers.

Sebe' 34:31 & 38.....And those who disbelieve say: “We believe not this Qur'an nor in that which was before it...” And as for those who strive against Our revelations, challenging, they will be brought to the punishment.

Al-Jathiyah 45:16, 31 & 34-35.....Before this, We had bestowed on the Children of Israel the Book and the Command and the Prophethood, and provided them with good things, and favored them above (all) peoples... And as for those who disbelieved (it will be said:) “Were not My Revelations recited to you?... It will be said to them: “This day we forgot you, even as you forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you.

21.15

**The Bible Could Not Have Been Changed "Before" the Time
of Muhammed, Because According to the Qur'an
The Bible was Completely Valid
as the Word of God
at the Time of Muhammed**

A. "Both are readers of the Scripture"

Bakara 2:40, 44 & 113*.....
Ali-Imran 3:79 & 93-94.....
A'raf 7:169.....

B. "Ask those who have been reading the Book before you"

Yunus 10:94-95*.....
Nahl 16:43.....
Isra 17:101.....
Tâ-Hâ 20:133.....
Enbiya 21:7, 10 & 105.....
Zuhruf 43:45-46.....

C. "We did reveal the Torah... a light and a guidance"

Ma'ida 5:44 & 45*.....
Ahqaf 46:12.....
Qasas 28:48-49*.....

D. Say "O People of the Scripture!"

Ali-Imran 3:64*, 65, 69, 70, 71, 72 & 75.....

**E. "They have their own law (Torah) wherein Allah delivered
judgement"**

Bakara 2:41 & 91.....
Nisa 4:47.....
Ma'ida 5:43*.....

**F. "The messenger, the prophet who can neither read nor write, whom
they find described in the Torah and Gospel which are with them"**

A'raf 7:157.....

**G. "Nor did the People of the Book disagree among themselves
until Clear Proof was given them."**

Bakara 2:213.....
Ali-Imran 3:19.....
Fuss ilat 41:45.....
Şu'ara 42:14.....
Jathiya 45:16-17.....
Bayyina 98:4*.....

**H. "The Torah... Whoever judges not by what Allah had revealed
We sent Jesus... and bestowed on him the Gospel"**

Ali-Imran 3:23.....
Ma'ida 5:44-47*.....

Saba 34:31.....
 Mu'min 40:69-70.....

I. “Do you believe in one part of the Scripture and disbelieve in another?”

Bakara 2:61 & 85*.....
 Ali-Imran 3:98.....
 Nisa 4:150-152.....
 Ra'd 13:36 & 43.....
 Al-Jumu'ah 62:5.....

J. “We sent Jesus son of Mary, confirming that which was (revealed) before him”

Ali-Imran 3:3-4 & 48-50.....
 Ma'ida 5:46* & 48.....
 Yusuf 12:111.....
 Ahkaf 46:12.....

Wickwire, Has the Bible Been Changed?, pp. 34-35.

28.16

**The Bible Could Not Have Been Changed
 "After" the Time of Muhammed,
 Because Pre and Post Islamic Manuscripts
 Clearly Show that the Bible
 Has Remained the Same as it Was
 Before the Time of Muhammad**

**The Greek Septuagint
 (285 - 247 A.D.)**

The Septuagint is the translation of the Old Testament from Hebrew into Greek. It was translated during the reign of King Ptolemy II (B.C. 309-274) and was completed between the years B.C. 247-285. Jesus and the disciples quoted from the Septuagint. It includes the deuterocanonical list of books which are disputed between Catholics and Protestants (as well as the additions to Daniel and Esther). It became the Christian Old Testament that was in use at that time.

**The Hebrew Dead Sea Scrolls
 (200 B.C. – 70 A.D.)**

- The Dead Sea Scrolls were discovered in March 1947 by an Arab shepherd named Muhammed al-Dib.
- These manuscripts were written by the Essenes, a Jewish sect of Scribes at Qumran located on the North-West side of the Dead Sea.
- Over 400,000 manuscripts making up over 500 books were found dating from between 200 B.C. to 70 A.D. This is the largest find of ancient manuscripts ever discovered and these are practically the only surviving O.T. manuscripts written before 100 A.D.
- These manuscripts include portions of all O.T. books except for the book of Esther. This book was excluded by the Essenes because the name of God is not found in that book.

- Biblical texts of the Dead Sea Scrolls agree with the Mazoretic texts which are dated from A.D. 1000 which were used to give us the Old Testament which we use today.
- These manuscripts which were found at the Dead Sea are presently housed at the Shrine of the Book in Jerusalem.

The Greek New Testament Manuscripts

There are 5,309 manuscripts of the Greek New Testament still exist today, and most of these pre-date Islam. All of these manuscripts are in agreement with each other concerning the essential doctrines of Christ which form the foundation for the Christian faith.

The Latin Vulgate: (400 – 1000 A.D.)

Jerome's Latin Vulgate was a translation of the Bible from Greek manuscripts into Latin and was completed around 405 A.D. Damascus, the Bishop of Rome from 382-405 commissioned Jerome also known as Hieronymus to do this translation which was used for 1,000 years. There are still over 8,000 manuscripts of the Vulgate, some of which pre-date Islam and others which were copied after Islam, but the text of all of these says the same thing.

Other Translations

Before Islam began the New Testament had already been translated into, **Armenian, Coptic, Ethopian, Gothic, Syrian, and Latin.** Jerome's Latin Vulgate was a translation of the Bible from Greek manuscripts into Latin and was completed around 405 A.D. **Damasus**, the Bishop of Rome from 366-384 comissioned Jerome (also known as Hieronymus) to do this translation which was used for 1000 years. There are still over 8,000 manuscripts of the Latin Vulgate, some of which pre-date Islam and others which were copied after Islam, but the all of these manuscripts say the same thing.

To change the text of the New Testament would have required the consent of all of the Christian leaders. By the 4th Cent. A.D. the Gospel had been spread throughout the then known world, making it impossible that any one pope or council could have affected any change in the text of the New Testament. Although they all used the same text, Christianity was divided into may sects or denominations, which would not have been able to reach any agreement on any proposed changes to the text of the New Testament. The text of the New Testament which we use today is exactly the same as that which was used by the early Church Fathers.

Wickwire, Has the Bible Been Changed?, pp. 36-37.

21.17 Verses in the Qur'an Which "Affirm" True Christians and Jews Indicate that They Possesed Valid Bibles Which Had Not Been Changed

Bakara 2:62.....Those who believe (in the Qur'an and the Prophets sent before you), Jews, Christians, and Sabeans; whoever believes in Allah and the Last Day and does what is right; shall be rewarded by their Lord; no fear shall come upon them, neither shall they regret.

Ali-Imran 3:55 & 75.....O Jesus! I am... setting those who follow you above those who disbelieve until the day of Resurrection...

Ali-Imran 3:113-114.....Among the People of the Scripture there is a upright community who during the night recite the revelations of Allah and fall prostrate before Him. They believe in Allah and the Last Day, and enjoin what is right and forbid what is evil, and vie with one another in good works. They are of the righteous.

Ali-Imran 3:199.....And there are certainly among the People of the Scripture some who believe in Allah and that which is revealed to you and that which was revealed to them, humbling themselves before Allah. They will not sell the revelations (signs) of Allah for a miserable gain!

Nisa 4:162.....But those of them who are firm in knowledge, and the believers, believe in that which is revealed to you, and that which was revealed before you, especially the diligent in prayer and those who pay the Zakat, the believers in Allah and the Last Day. To them We shall bestow a great reward.

Ma'ida 5:66 & 69.....If they had observed (practiced) the Torah and the Gospel and that which was revealed to them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct... Those who believe (in the Qur'an), and those who are Jews, and Sabeans, and Christians, whoso believes in Allah and the last Day and does right, no fear will come upon them, neither shall they grieve.

Ma'ida 5:82.....And you will find the nearest of them in affection to those who believe (to be) those who say: "We are Christians." That is because there are among them priests and monks, and because they are not proud.

A'ruf 7:159 & 169.....And of the people of Moses, there is a community who lead with truth and establish justice therewith... Has not the covenant of the scripture been taken on their behalf that they should not speak aught concerning Allah excepte the truth? And they have studied that which is therein. And the home of the hearafter is better, for those who fear Him. Have you no sense?

Nahl 16:43.....Ask the people of the Remembrance if you do not know.

Ankabût 29:27.....And We bestowed on him Isaac and Jacob, and We established the Prophethood and the Scripture among his seed, and We gave him his reward in the world, and in the Hereafter he verily is among the righteous.

Zumar 39:9.....Can those who know and those who do not know ever be equal?

Al-Mu'min 40:53-54 & 56.....And we did give Moses the guidance and made the Children o Israel to inherit the Scripture. A guide and a reminder for men of understanding... Assuredly, those who wrangle concerning the Revelations of Allah without any authority having come to them, there is nothing but pride in their hearts; but they will never attain to their ambitions. Therefore take refuge in Allah. It is He Who hears and sees.

Al-Jathiya 45:16.....Before this, We had bestowed on the Children of Israel the Book and the Command and the Prophethood, and provided them with good things, and favorable them above (all) peoples.

Wickwire, Has the Bible Been Changed?, pp. 38-39.

**"Criticize" Jews and Christians "Do Not" Indicate that
Any of them Ever Changed or Corrupted
the Sacred Text of their Bibles**

A. "Why do you knowingly conceal the truth?"

Bakara 2:42, 159 & 174.....
Ali-Imran 3:71.....
Ma'ida 5:15.....
Ma'ida 5:61.....
An'am 6:91.....

B. "Barter it for a paltry price"

Bakara 2:41, 79 & 174.....
Ali-Imran 3:187.....
Nisa 4:44.....
Ma'ida 5:44.....
Tauba 9:9.....

**C. "They forgot a part of that wherewith they had been
reminded"**

Ma'ida 5:13-14.....

**D. "There are illiterate men among them who are ignorant of
the Scripture"**

Bakara 2:78.....
Ali-Imran 3:66.....
An'am 6:91.....

**E. Say: "O People of the Scripture! You have nothing (of true
guidance) till you observe the Torah and the Gospel, and that
which was revealed to you from your Lord."**

Ma'ida 5:44-45.....
Ma'ida 5:47.....
Ma'ida 5:66.....
Ma'ida 5:68.....

F. "Nay, most of them do not believe"

Bakara 2:100.....
Ali-Imran 3:23.....
Ma'ida 5:42-43, 62 & 68.....

G. "Some factions deny a part of it"

Bakara 2:85.....
Ali-Imran 3:98.....
Nisa 4:150-152.....
Ra'd 13:36.....

H. "You drive back believers from the Way of Allah"

Ali-Imran 3:99.....

**I. "There is a party of them who distort the Scripture with
their tongues"**

Bakara 2:75.....heard the word of Allah and knowingly perverted it, after they had understood its meaning?

Ali-Imran 3:78.....who distort the Scriptures with their tongues...

Nisa 4:46.....Jews change words from their context and say...

Maide 5:13 & 41.....They change words... distorting with their tongues... changing words from their context and saying...

An'âm 6:91.....Say (to the Jews who speak thus)...

A'râf 7:162.....changed the word which had been told...

Wickwire, Has the Bible Been Changed?, pp. 40-41.

21.19

The "Purpose" of God in Relation to the Holy Books

Ask the Question: What is the PURPOSE of God in relation to His Holy Books? Does God “want” His Holy books to be changed, or corrupted? Absolutely NOT! Both the Bible and in the Qur'an agree that God does “NOT” want his Holy Books to be corrupted or changed! Otherwise God could not be “The Just One” (*El-Adl*) as He will use these Holy Books as the righteous standard by which to Judge all of mankind on the Day of Judgement.

According to the Bible

Deuteronomy 4:2.....Ye shall not add unto the word which I command you, neither shall ye diminish anything from it, that ye may keep the commandments of the Lord your God which I command you.

Deuteronomy 12:32.....Whatsoever thing I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

Isaiah 14:24 & 27.....24. The LORD of hosts hath sworn, saying... as I have purposed, so shall it stand: 27. For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Jeremiah 36:22-23, 27-28 & 32.....Now the king sat in the winter house in the ninth month; and there was a fire on the hearth burning before him. And it came to pass that, when Jehudi had read three or four columns, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the scroll was consumed in the fire that was on the hearth... Then the word of the LORD came to Jeremiah, after the king had burned the scroll, and the words which Baruch had wrote at the mouth of Jeremiah, saying, Take thee again another scroll, and write in it all the former words that were in the first scroll, which Jehoiakim, the king of Judah, hath burned... Then took Jeremiah another scroll, and gave it to Baruch, the scribe, the son of Neriah, who wrote in it from the mouth of Jeremiah all the words of the book which Jehoiakim, king of Judah, had burned in the fire; and there were added unto them many like words.

John 12:48.....He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Revelation 22:18-19.....For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are

written in this book; And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, and from the things which are written in this book.

According to the Qur'an

Al-A'raf 7:196.....My protecting Friend is Allah, who revealed the scripture. He befriends the righteous.

Hud 11:57.....For my Lord is Guardian over all things.

Hijr 15:9.....We have, without doubt, sent down the Reminder, and We preserve it.

Muhammed 47:11 & 32.....That is because Allah is the protector of the believers... Those who disbelieve and hinder others from Allah's Way and dispute with the Messenger after the guidance has been manifested to them, can in no way harm Allah, but Allah indeed will render all their works of no effect.

Mujâdila 58:10.....Secret counsels are the work of the devil, who thereby seeks to annoy the faithful. Yet he can harm nothing at all except by Allah's leave. In Allah let the faithful put their trust.

Al-Hasir 59:23.....He is Allah besides whom there is no other god. He is the Sovereign Lord, the Holy One, the Source of Security the keeper of Faith; the Guardian, the Mighty One, the All Powerful...

Jinn 72:26-28.....He (alone) knows the unseen, and does not reveal to anyone his secret. Except to every messenger whom he has chosen, and then He sends down guardians who walk before him and behind him. That He may know that they have indeed conveyed the message of their Lord. He surrounds all their doings, and keeps count of all things.

Haqqah 69:44-47.....And if he had invented false sayings concerning Us, We assuredly had taken him by the right hand and then severed his life-artery, and none of you could have held Us off from him.

Wickwire, Has the Bible Been Changed?, pp. 42-43.

21.20 The "Power" of God in Relation to the Holy Books

Ask the Question

What is the **POWER** of God in relation to His Holy Books? Is God "**ABLE**" to protect His Holy Books from change and corruption? The answer is absolutely **YES**! According to both the Bible and the Qur'an, God is more than "able" to protect His Holy Books!

The Bible

Deuteronomy 29:29.....The Secret things belong unto the Lord our God; but those things which are revealed belong unto us belong unto us and to our children forever, that we may do all the words of this law.

Psalms 12:6-7.....The words of the Lord are pure words, like silver tested in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this

generation

forever.

Psalms 146:5-6.....Happy is he that hath the God of Jacob for his help, whose hope is in the Lord, his God; Who... keepeth truth forever.

Isaiah 46:9-10.....Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Isaiah 55:11.....So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Mark 12:24.....And Jesus, answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

Mark 13:31.....Heaven and earth shall pass away, but my words shall not pass away.

Luke 16:17.....It is easier for heaven and earth to pass, than one tittle of the law to fail.

The Qur'an

Bakara 2:20 & 255.....Allah has power over all things... Allah! there is no god but Him, the Living, the Eternal. Neither slumber nor sleep overtakes Him. His is what is in the heavens and what is in the earth. Who can intercede with Him except by His permission? He knows what is before them and what lies behind them, and they can grasp only that part of His knowledge which He will. His Throne embraces the Heavens and the earth, and it tires Him not to uphold them both.

An'am 6:115.....Perfected is the Word of your Lord in truth and justice. There is nothing that can change His words.

Hajj 22:52.....And We never sent a messenger or prophet before you, but (without doubt) when he framed a desire, Satan cast into his desire some affair. But Allah abrogates what Satan casts. Allah establishes (perfects) his signs (revelations), and Allah is All-Knowing, All-Wise.

Luqmân 31:27.....And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Truly Allah is Mighty, Wise.

Muhammed 47:32.....Those who disbelieve and hinder others from Allah's Way and dispute with the Messenger after the guidance has been manifested to them, can in no way harm Allah, but Allah indeed will render all their works of no effect.

Haqqah 69:44-47.....And if he had invented false sayings concerning Us, We assuredly had taken him by the right hand and then severed his life-artery, and none of you could have held Us off from him.

Buruj 85:21-22.....Indeed this is a glorious Qur'an, preserved in a well-guarded tablet.

Wickwire, Has the Bible Been Changed?, pp. 44-45.

“Argumentum ad ignorantium”

An attempt to gain support for some position by dwelling upon the impossibility of proving the opposite. “People who do not know how to read Greek or Hebrew, and have not studied the Science of Textual Criticism, those who know nothing about the history of how the Bible was compiled, but nevertheless say that the Bible has been changed, they are guilty speaking out of their own ignorance and have built a case based upon an “argumentum ad ignorantium”.

Zumar 39:9.....Can those who know and those who do not know ever be equal? But only men of understanding will pay heed.

“Petitio principii”

Begging the question assumes the conclusion to be proved or circular reasoning. “The Bible has been changed because the Qur'an says it has been changed.”

Isaiah 8:20.....To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

“Argumentum ad populum”

Addresses popular feelings, passions or prejudices, not the facts. “The Bible must be changed because everybody says it has been changed.”

“Ignoratio elenchi”

An irrelevant conclusion arrived at by substituting some other proposition more or less nearly related to it. “The New Testament must have been lost and corrupted because the Christians forgot some of it.”

“Argumentum ad hominem”

An appeal based on the character of the person against whom it is directed. “The Jews must have corrupted their holy books because they were such bad people.”

Humazah 104:1.....Woe to every slanderer and backbiter.

“Argumentum ad verecundiam”

An appeal based upon the reverence which most people feel for a great name without considering the evidence for the arguments which are advanced for or against the position. “The Bible must have been changed because some neo-orthodox German theologians claim that it has been changed.”

Hujurat 49:6.....O you who believe! If a wicked person brings you some news, inquire into it carefully lest you should harm others unwittingly and afterwards be sorry for what you did.

“Argumentum ad baculum”

An appeal to the big stick! Might makes right. “At a Mosque in an Islamic Center in New Jersey where I was the speaker in a Muslim-Christian debate on the subject of “Has the Bible Been Changed?” a Muslim theologian from Turkey in the audience sided with me in defense of the Holy Books and said to the Muslim speaker; “You have lied: The Bible has not been changed!” After the Turk had said this other Muslims at the conference surrounded him and threatened him saying, “Don't say that again or we will kill you!”

Bakara 2:256.....There is no compulsion in religion.

“Argumentum non sequitur”

The fallacy of the consequent occurs when the conclusion doesn't really follow from the premises by which it is supposed to be supported.

- A. **If**, “The Bible is the Word of God” (valid fact)
- B. **If**, “No Man Can Change the Word of God” (valid fact)
- C. **Nevertheless**, “The Bible Has Been Changed.” = invalid conclusion

Yunus 10:17.....Who is more wicked than the man who invents a lie about Allah and denies His revelations? Truly the evil-doers shall not succeed.

(Copi, Introduction to Logic, 1990)

Wickwire, Has the Bible Been Changed?, pp. 46-47.

**21.22
A Correct Logical Syllogism
in Relation to the Word of God**

A.

**If, “God’s Purpose is that He Does Not Want
His Holy Books to be Changed” = valid fact**

Deuteronomy 4:2.....Ye shall not add unto the word which I command you, neither shall ye diminish anything from it, that ye may keep the commandments of the Lord your God which I command you.

Hijr 15:9.....We have, without doubt, sent down the Reminder, and We preserve it.

B.

**If, “God’s Power is such that He is Able to Protect
His Holy Books from Being Changed” = valid fact**

Isaiah 55:11.....So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Haqqah 69:44-47.....And if he had invented false sayings concerning Us, We assuredly had taken him by the right hand and then severed his life-artery, and none of you could have held Us off from him.

C.

**Then, “The Logical Conclusion is that
The Bible Cannot Be Changed” = valid fact**

Matthew 5:18.....Till heaven and earth pass, one jot or one tittle shall in no way pass from the law, till all be fulfilled.

Mark 13:31.....Heaven and earth shall pass away, but my words shall not pass away.

An'am 6:115.....Perfected is the Word of your Lord in truth and justice. There is nothing that can change His words.

Isra 17:77.....(Such was Our) way with the messengers We sent before you. And you will find no change in Our ways.

A.

If, “The Bible is the Word of God” = valid fact

1 Corinthians 14:37-38.....If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant.

Nisa 4:136.....O you who believe! Believe in Allah and His messenger and the Scripture which he has revealed to His messenger and the Scripture which He revealed before you.

B.

If, "No Man Can Change the Word of God." = valid fact

Matthew 24:35.....Heaven and earth shall pass away, but my words shall not pass away.

Kahf 18:27.....No one can change His words.

C.

Then, **The Logical Conclusion is that**
"The Bible Cannot Be Changed." = valid fact

Isaiah 40:8.....The grass withereth, the flower fadeth, but the word of our God shall stand forever.

1 Peter 1:23-25.....Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever... But the word of the Lord endureth forever.

Yunus 10:64.....No change can there be in the words of Allah.

Qaf 50:29.....My word cannot be changed.

Wickwire, Has the Bible Been Changed?, pp. 48-49.

21.23

Claims of Corruption
 Imply that God Did Not "Know"
 that His Holy Books Were Being Changed
 and thus Belittle the Character and Nature of God

"el-Alîm"

The Omniscient One, #20
 who is well aware of everything

Hebrews 4:12-13.....12. For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder or soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13. Neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do.

Bakara 2:231.....Do not make the revelations of Allah a mockery. Remember the favors He has bestowed on you and the Book and the wisdom which he has revealed, wherewith He does exhort you. Fear Allah, and know that He has knowledge of all things.

"el-Bâsîr"

The Observant One, #28
 who sees and hears all things

Psalm 94:7-9.....7. Yet they say, The LORD shall not see, neither shall the God of Jacob regard it. 8. Understand, ye stupid among the people; and ye fools, when will ye be wise? 9. He who planted the ear, shall he not hear? He who formed the eye, shall he not see?

Mu'min 40:56.....Assuredly, those who wrangle concerning the Revelations of Allah without any authority having come to them, there is nothing but pride in their hearts; but they will never attain to their ambitions. Therefore take refuge in Allah. It is He Who hears and sees.

"er-Rakib"
The Watcher, #44
 who keeps watch over his creation

Isaiah 46:9-10.....9. Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, **10.** Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Ma'ide 5:116-117.....116. Assuredly, You only You, are the Knower of things hidden. **117.** I spoke to them only that which You commanded me (saying): "Worship Allah, my Lord and your Lord. I was witness of them while I dwelt among them, and when You took me You were the Watcher over them. You are witness over all things.

"el-Hafiz"
The Guardian, #39
 who keeps watch over everything

Proverbs 2:8.....He keepeth the paths of justice, and preserveth the way of his saints.

Hûd 11:57.....For my Lord is Guardian over all things.

Jinn 72:26-28.....He (alone) knows the unseen, and does not reveal to anyone His secret. Except to every messenger whom he has chosen, and then He sends down guardians who walk before him and behind him. That He may know that they have indeed conveyed the message of their Lord. He surrounds all their doings, and keeps count of all things.

Wickwire, Has the Bible Been Changed?, pp. 52-53.

21.24
Claims of Corruption
Imply that "God Did Not Care" if His Holy Books Would Be Changed !

"el-Vedûd"
 The Loving One, #48
 compassionate and loving to his servants

Jeremiah 31:3, 31-34 & 37.....3. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love... **31.** Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah... **34.** for I will forgive their iniquity, and I will remember their sin no more... **37.** Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will cast off Israel for all that they have done, saith the LORD.

1 John 4:6-8 & 16.....6. Hereby know we the spirit of truth, and the spirit of error. **8.** He that loveth not knoweth not God; for God is love. **16.** God is love; and he that dwelleth in love dwelleth in God, and God in him.

Buruj 85:14 & 21-22.....14. He is the Forgiving and Loving... **21.** Indeed this is a glorious Qur'an, **22.** Preserved in a well-guarded tablet.

"er-Rezzâk"
The Supplier, #18
 who provides for both the spiritual
 and physical needs of believers

Philippians 4:19.....But my God shall supply all your need according to his riches in glory by Christ Jesus.

Tur 51:58.....Allah! He it is that gives livelihood, the Lord of unbreakable might.

"er-Reshîd"

The Guide, #98

who leads believers towards perfection

Psalm 48:14.....For this God is our God forever and ever; he will be our guide even unto death.

Psalm 119:9 & 105.....9. Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word... 105. Thy word is a lamp unto my feet, and a light unto my path.

Kehf 18:17 & 23-24.....18. He whom Allah guides is rightly guided... 23. Do not say of anything: "I will do it tomorrow," 24. Without adding, "If God wills". When you forget remember your Lord, and say, "May Allah guide me and bring me nearer to Truth."

"el-Kuddûs"

The Most Holy One, #5

to whom all in heaven and on earth
ascribe holiness

Isaiah 40:25-26.....25. To whom then will ye liken me, or shall I be equal? saith the Holy One. 26. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Juma 62:1.....Whatever is in the heavens and in the earth glorifies Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise.

21.25

Claims of Corruption
Imply that God Was Not
"Faithful" or "Trustworthy"
to Protect His Holy Books from Being Changed
and thus Belittle the Character and Nature of God

"el-Mü'min"

The Faithful One, #7
who can be trusted

Psalm 119:89-90.....89. Forever, O Lord, thy word is settled in heaven. 90. Thy Faithfulness unto all generations...

Titus 1:2.....In hope of eternal life, which God, who cannot lie, promised before the world began.

Tevbe 9:111.....That is a promise binding upon Allah in the Torah and the Gospel and the Qur'an. Who is more faithful to his promise than Allah?

Hashr 59:23.....He is Allah besides whom there is no other god. He is the Sovereign Lord, the Holy One, the Source of Security the keeper of Faith; the Guardian, the Mighty One, the All Powerful.

Al-i İmran 3:9 & 94.....3. Allah doesn't fail the promise... 94. You never break the promise!

"el-Veli"

The Guardian, #78

who protects his saints as a close friend

Nehemiah 9:6.....Thou even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are in it, the seas, and all that is in them, and thou preservest them all.

A'raf 7:196.....My protecting Friend is Allah, who revealed the scripture. He befriends the righteous.

"el-Hâdi"
The Guide, #94
who leads and guides in safe paths

Psalms 25:9.....The meek will he guide in justice; and the meek will he teach his way.

Psalms 73:24.....Thou shalt guide me with thy counsel, and afterward receive me to glory.

Al-Hajj 22:54.....And those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein and their hearts may submit humbly unto Him. And surely Allah guides those who believe to the straight path.

"el-Müheymin"
The Preserver, #8
 who watches over and protects his people

Psalms 12:6-7.....The words of the Lord are pure words, like silver tested in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever.

Psalms 121:7-8.....The LORD shall preserve thee from evil; he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Al-Hasir 59:23.....He is Allah besides whom there is no other god. He is the Sovereign Lord, the Holy One, the Source of Security the keeper of Faith; the Guardian, the Mighty One, the All Powerful...

Wickwire, Has the Bible Been Changed?, pp. 54-55.

21.26
 Claims of Corruption
 Imply that God Did Not Care About
 Maintaining the Standard of
 "Truth" and "Justice" in His Holy Books
 and thus Belittle the Character and Nature of God

"el-Adl"
 The Just and Righteous One,
 whose word is perfect in veracity and justice

Psalms 119:142 & 144.....Thy righteousness is an everlasting righteousness, and thy law is truth... The righteousness of thy testimonies is everlasting, give me understanding and I shall live.

An'am 6:114-115..... Shall I seek other than Allah for a judge, when He it is who has revealed to you scripture, fully explained?... Perfected is the Word of your Lord in truth and justice. There is nothing that can change His words.

A'râf 7:29, 32 & 181-182.....Say: "My Lord enjoins justice... Thus do We detail Our revelations for people who have knowledge... And those whom We created there a nation who guide with the Truth and establish justice therewith. And those who deny Our revelations..."

"el-Hakem"
The Judge,
who settles all disputes

John 12:48-49.....He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father, who sent me he gave me a commandment, what I should say, and what I should speak.

Zumar 39:69-70.....And the earth will shine with the light of her Lord, and the book will be placed open, and the Prophets and the witnesses will be brought, and the people will be judged with full equity, and none will be wronged. And each soul will be paid in full for whatever it had done.

"el-Hakk"
The Truth,
who is genuine and true

Isaiah 45:23 & 55:11.....I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return... So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

John 14:6.....Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the father, but by me.

Hajj 22:57 & 62.....Those who disbelieved and denied Our Signs (revelations), for them will be a shameful doom... That is because Allah is the Truth and that which they call instead of Him, is the False; and because Allah, He is the High, the Great.

Haqqah 69:1-2 & 43.....The Reality! What is the Reality?... It is a revelation from the Lord of the Worlds.

"el-Nûr"
The Light,
who illuminates both heaven and earth

Psalms 119:105.....Thy word is a lamp unto my feet, and a light unto my path.

Nur 24:35.....Allah is the Light of the heavens and of earth... It is light upon Light. Allah guides whom he wills to His Light; and Allah sets forth parables to men, for Allah is knower of all things.

Wickwire, Has the Bible Been Changed?, pp. 56-57.

21.27
Claims of Corruption
Imply that God Was Not
"Merciful" or "Compassionate" Enough
to Protect His Holy Books from Being Changed
and thus Belittle the Character and Nature of God

“el-Mukît”

The Provider,

who abundantly gives physical and spiritual food to all his creation

Genesis 22:11-14.....And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh (The LORD will provide) as it is said to this day.

Nisa 4:85.....Allah oversees all things.

“er-Rahîm”

The Compassionate,

who is gentle and full of compassion

Psalms 103:8 & 17-18.....The LORD is merciful and gracious, slow to anger, and plenteous in mercy... But the mercy of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them.

Bakara 2:143.....And we decreed your former Qibla (Jerusalem) only so that We might know the Messenger's true followers... He is Kind and Merciful to mankind.

“er-Rahmân”

The Merciful;

the most merciful of those who show mercy

Isaiah 54:10.....but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, who hath mercy on thee.

Fatih 1:1-2 & 5.....Praise be to Allah, the Lord of the Worlds; the Compassionate, the Merciful... Guide us to the Straight Way.

TâHâ 20:1-5 & 9.....Tâ. Ha. We have not revealed to you (O Muhammad) the Qur'an to distress you. But only as a reminder to those who fear (Allah.) (It is) a revelation from Him Who has created the earth and the highest heavens. The Compassionate God, Who is established on the throne (of authority)... Has the story of Moses reached you (O Muhammad)?

“el-Vehhâb”

The Liberal Giver,

who gives freely of his bounty.

Psalms 119:130 & 160.....The entrance of thy words giveth light... Thy word is true from the beginning, and every one of thy righteous ordinances endureth forever.

Ali-Imran 3:7-9 & 94.....It is He Who has revealed to you the Qur'an... Our Lord, do not cause our hearts to go astray after you have guided us, and bestow upon us mercy from your Presence. Assuredly, you are the Bestower... Allah does not fail the promise... You never break the promise!

Wickwire, Has the Bible Been Changed?, pp. 58-59.

21.28
Claims of Corruption
Imply That God is Not
"Powerful" or "Mighty" Enough
to Protect His Holy Books
From Being Changed and thus
Belittle the Character and Nature of God

"el-Kadir"
The Powerful One, #69
 who is able to do what he pleases

Job 33:12.....Behold, in this thou are not just; I will answer thee, that God is greater than man.

Isaiah 14:24 & 27.....The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand... For the LORD of hosts hath purposed, and who shall annul it?

Bakara 2:20 & 255..... Allah has power over all things... Allah! there is no god but Him, the Living, the Eternal. Neither slumber nor sleep overtakes Him... His Throne embraces the Heavens and the earth, and it tires Him not to uphold them both.

"el-Kebir"
The Great One, #38
 who is both high and eminent

Isaiah 57:15..... For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Hajj 22:62.....That is because Allah, He is the Truth, and that which they call instead of Him, is the False; and because Allah, He is the High, the Great.

"el-Jebbar"
 The All Powerful One,
 whose might and power is absolute

Psalms 24:8 & 10.....Who is the King of glory? The LORD stong and mighty, the LORD mighty in battle... Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

Al-Hasir 59:23.....He is Allah besides whom there is no other god. He is the Sovereign Lord, the Holy One, the Source of Security the keeper of Faith; the Guardian, the Mighty One, the All Powerful...

Haqqah 69:44-47.....And if he had invented false sayings concerning Us, We assuredly had taken him by the right hand and then severed his life-artery, and none of you could have held Us off from him.

"el-Muktedir"
 The Prevailer,
 who prevails, having evil men in his powerful grip

1 Samuel 2:9-10.....He will keep the feet of the saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them. The LORD shall judge the ends of the earth...

Kahf 18:45.....Allah has power over all things.

Al-Qamar 54:42.....But they disbelieve all Our signs and We smote them with the grasp of one Mighty, and Powerful.

Wickwire, Has the Bible Been Changed?, pp. 60-61.

21.29

**Claims of Corruption in Effect
"Exalt Satan" and "Debase God"
Implying that Satan Gained a Major Victory
Over God by Changing His Holy Books**

"el-Azim"

The Great and Mighty One,
he who is above all is high and mighty

Isaiah 40:28.....Hast thou not Known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?

Hebrews 1:1-3.....God, who at sundry times and in diverse manners, spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, Who... upholding all things by the word of his power...

Luqmân 31:27.....And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Truly Allah is Mighty, Wise.

"er-Rab"

The Lord,
the master who is supreme in authority

Psalms 33:4, 9-11.....For the word of the LORD is right, and all his works are done in truth... For he spoke, and it was done; he commanded and it stood fast. The LORD bringeth the counsel of the nations to nought; he maketh the devices of the people of no effect. The counsel of the LORD standeth forever, the thoughts of his heart to all generations.

Hajj 22:52.....And We never sent a messenger or prophet before you, but (without doubt) when he framed a desire, Satan cast into his desire some affair. But Allah abrogates what Satan casts. Allah establishes (perfects) his signs (revelations), and Allah is All-Knowing, All-Wise.

"el-Galib"

The Victorious One,
who prevails over all

1 Chronicles 29:11.....Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. Thine is the kingdom, O LORD, and thou art exalted above all.

Psalms 98:1.....Oh, sing unto the Lord a new song; for he hath done marvelous things; his right hand, and his holy arm, have gotten him the victory.

Yusuf 12:21.....Allah has power over all things, though most men do not understand.

“el-Azîz”
The Mighty One,
who is mighty in his sublime sovereignty

Isaiah 1:24.....Therefore, saith the LORD, the LORD of hosts, the Mighty One of Israel, Ah, I will rid myself of mine adversaries, and avenge myself of mine enemies.

Muhammed 47:32.....Those who disbelieve and hinder others from Allah's Way and dispute with the Messenger after the guidance has been manifested to them, can in no way harm Allah, but Allah indeed will render all their works of no effect.

Mu'minûn 23:74 & 78.....They do not esteem Allah His rightful measure. Truly Allah is Strong, Almighty... He has chosen you, and has not laid upon you in religion any hardship; the faith of your father Abraham. He named you Muslims previously, and in this (Scripture)...

Wickwire, Has the Bible Been Changed?, pp. 62–63.

21.30
**The Hypocritical Nature
of the Muslim Claim
that the Bible Has Been Changed**

The Bible is the Word of God !

Ali-Imran 3:3-4.....He has revealed to you (Muhammad) the Scripture with truth, confirming that which was revealed before it, even as He revealed the Torah and the Gospel. Previously, for a guidance to mankind, and had revealed the Criterion. Those who deny the signs of Allah shall receive a heavy penalty; and Allah is Mighty, Able to Requite.

Mâ'ida 5:46.....We sent Jesus son of Mary, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, conforming that which was (revealed) before it in the Torah – a guidance and an admonition to the Godfearing.

No Man Can Change the Word of God !

An'am 6:115.....Perfected is the Word of your Lord in truth and justice. There is nothing that can change His words.

Kahf 18:27.....No one can change His words.

**Muslims are Not Allowed to make any Distinction
Between the Holy Books !
(If one Book is Protected – So are All the Others!)**

Bakara 2:136 & 285.....Say (O Muslims): We believe in Allah and that which is revealed to us, and that which is revealed to Abraham, Ishmael, Isaac, Jacob, and the tribes; to Moses and Jesus and the (other) prophets by their Lord. We make no distinction between any of them, and to Allah we have surrendered ourselves... They all believe in Allah and His angels, His Scriptures

and His messengers: “We make no distinction between any of His messengers” - and they say: “We hear and obey.

**Inasmuch As The Qur'an Claims to be
Protected by God
According to the Qur'an
God's Other Holy Books
Must Also be Protected by the Same God !**

Buruj 85:14 & 21-22.....Indeed this is a glorious Qur'an, preserved in a well-guarded tablet.

Tawba 9:111.....That is a promise binding upon Allah in the Torah and the Gospel and the Qur'an.

Hijr 15:9.....We have, without doubt, sent down the Reminder, and we preserve it.

Fussilat 41:41-43.....But the fact is that this is a mighty Book. No falsehood can approach it from before or behind it: it is a Revelation from the Wise and Praiseworthy One. O Prophet, nothing is said to you that has not already been said to the Messengers before you.

**The Lies People Tell
About the Bible Being Corrupted or Changed
are Evil in the Sight of God !**

An'am 6:93.....Who is guilty of more wrong than he who forges a lie against Allah, or says: “I am inspired”, when he is not inspired in anything.

Yunus 10:17.....Who is more wicked than the man who invents a lie about Allah and denies His revelations? Truly the evil-doers shall not succeed.

Wickwire, Has the Bible Been Changed?, pp. 64-65.

**21.31
The Detailed Care Taken
in Copying the Old Testament**

The Talmudists

The Talmudists had quite an intricate system for transcribing synagogue scrolls. Samuel Davidson in The Hebrew Text of the Old Testament, 2nd ed., p. 89, states that: “These copyists (grammateis) were at first called **Sopherim** (from the Hebrew word meaning “to count”), because, as the Talmud says, ‘they counted all the letters in the Torah’ (Kiddushin, 30a).” For example there are 5,845 sentences in the Torah. The middle letter in the Torah is in Leviticus 11:42, the letter “vav” in the word “gâchôn”, meaning “belly”. The middle word in the Torah is in Leviticus 10:16, “dârash”, meaning “friend”. The middle verse in the Torah is Leviticus 13:33.

They would count all the letters on each new page vertically, horizontally, and diagonally and they would count each syllable and paragraph for uniformity. If there were any discrepancy from the original they would either burn or bury that copy and start all over. (Ramm, Protestant Christian Evidences, pp. 230-231).

Jeffery gives the following statistics on the exact number of Hebrew letters used in the Torah. (Jeffery, The Signature of God, p.14)

The Number of Hebrew Letters Used in the Torah

Bet	38, 218
Giymel	29, 537
Dâlet	32, 530
Hê'	47, 754
Vâv	76, 922
Zahyin	22, 867
Kêth	23, 447
Têyth	11, 052
Yod	66, 420
Kaph	48, 253
Lâmed	41, 517
Mêm	77, 778
Nûn	41, 696
Şamek	13, 580
'Ayin	20, 175
Pêh	22, 725
Tsâdêy	21, 882
Kofh	22, 972
Reyş	22, 147
Şin	32, 148
Tav	59, 343

Davidson explains in detail the minute regulations of the **Sopherim**:

1. A synagogue roll must be written on the skins of clean animals.
2. Prepared for the particular use of the synagogue by a Jew.
3. These must be fastened together with strings taken from clean animals.
4. Every skin must contain a certain number of collums, equal throughout the entire codex.
5. The length of each column must not extend over less than 48 or more than 60 lines; and the breadth must consist of 30 letters.
6. The whole copy must be first-lined; and if three words be written without a line, it is worthless.
7. The ink should be black, neither red, green, nor any other color, and be prepared according to a definite recipe.
8. An authentic copy must be the exemplar, from which the transcriber ought not in the least deviate.
9. No word or letter, not even a yod, must be written from memory, the scribe not having looked at the codex before him.
10. Between every consonant the space of a hair or thread must intervene,
11. Between every new parashah, or section, the breadth of nine consonants,
12. Between every book, three lines.
13. The fifth book of Moses must terminate exactly with a line; but the rest need not do so.
14. Beside this, the copyist must sit in full Jewish dress,
15. wash his whole body,
16. not begin to write the name of God with a pen newly dipped in ink,
17. and should a king address him while writing that name he must take no notice of him.

Davidson, Hebrew Text of the Old Testament, p. 89.

Wickwire, Has the Bible Been Changed?, pp. 66-67.

21.32

**Textual Manuscript Evidence
for the New Testament**

- **Bodmer Papyrus:** (p66, p72, p75) 125 – 225 A.D. Contains parts of Luke and most of John in Greek. It is the oldest copy of John.
- **Codeks Ephraemi Rescriptus:** (Codex C), 400-450 A.D. Contains most of the New Testament, Biblioteque, Paris.
- **Codeks Bezae Canabrigiensis:** (Codeks D-05), 450 A.D. Contains the Gospels and Acts in Greek and Latin: Cambridge Library, England.
- **Codeks Claromontanus:** (Codeks D-06, D-02) 400-500 A.D. Contains the Pauline Epistles.
- **Codeks Washingtonensis:** (Codeks W-032), 450 – 550 A.D. Contains the four Gospels.
- **Oxyrhyncus Papyrus:** (p51, p70 & p71), 200 – 300 A.D. Contains John 1 & 20. A recent discovery in Bahnsah, Egypt.
- **John Rylands Papyrus:** (p52) 117-138 A.D. Contains parts of the New Testament, John Rylands Library, Manchester England.
- **Chester Beatty Papyrus:** (p45, p46, p47) 200-250 A.D. Contains most of the New Testament. University of Michigan, Ann Arbor.
- **Codeks Alexandrinus** (Codeks A) 325 A.D. Contains almost the whole Bible in Greek. British Museum.
- **Codeks Vatikanus** (Codeks B) 325-350 A.D. Contains most of the Old and New Testaments in Greek. Vatican Library, Rome.
- **Codeks Sinaticus** (Codeks Aleph) 340-350 A.D. Contains most of the N.T. and O.T., discovered by Tischendorf in 1844 at St. Catherines Monastery, Mt. Siani. British Museum.

(McDowell, Evidence That Demands a Verdict, pp. 49-50)

Ancient Greek Manuscripts still existing

“Unicals”	267
“Minuscules”	2,764
“Lectionaries”	2,143 (verses used in liturgical services)
Papyrus	88
New finds	47
<hr/>	
Total:	5,309

Bryennios Manuscript

- The earliest Christian canonical list which has been found

360

- Discovered in 1873 it is dated at around 100 A.D.
- It is written in Koine Greek, Hebrew and Aramaic
- It contains the 27 Canonical N.T. books.

The Muratorian Manuscript

- It was discovered in 1740 in Milan by a librarian named Muratori.
- Dated from around 8th Cent. A.D.
- Written in Latin, translated from a Greek manuscript dated around 180 A.D.
- It comes from one of the oldest known lists of canonical books.

5,309 ancient Greek manuscripts of the New Testament are still in existence most of which pre-date Islam. All of these manuscripts teach the same fundamental doctrines of Christ which were accepted by the early Church Fathers and which are still accepted by the Church today. There are no textual manuscript differences which would affect any of the fundamental doctrines which Christians have always believed.

(McDowell, Evidence That Demands a Verdict, pp. 46-48)
Wickwire, Has the Bible Been Changed?, pp. 68-69.

21.33

**Early "Translations" of The Bible
Before and After Islam
Show Textual Agreement and Uniformity**

Ancient Translations of the Old Testament

Greek	Akuilla (130 A.D.)
Syrian	Melito (2. Cent. A.D.)
Aramaic	Johnathan ben Uzeyl, (320 A.D.)
Latin	Jerome (405 A.D.)
Armenian	(411 A.D.)
Gothic	Ulpilas, (360 A.D.)
Philoxenian Syriac	Polycarp, (508 A.D.)
Coptic	(640 A.D.)

Ancient Translations of the New Testament

Latin Vulgate	10,000 +
Ethopic	2,000 +
Slavic	4,101
Armenian	2,587
Syrian Peshitta	350 +
Bohemian	100
Arabic	75
Old Latin	50
Angle Saxon	7
Gothic	6
Sogdian	3
Old Syriac	2
Persian	2
Frankish	1
<hr/>	
Total:	19,284

(McDowell, Evidence That Demands a Verdict, pp. 52-53)

Today over 19,000 ancient copies of translations of the New Testament in different languages still exist, some of which pre-date Islam. Before Islam began the Greek New Testament had already been translated into **Armenian, Coptic, Ethopian, Gothic, Syrian, Latin** and several other languages. The text of these Greek manuscripts when compared with all of these translations, are in 100% agreement concerning teachings of the cardinal doctrines of Christ which form the foundation upon which Christianity is based.

To change the text of the New Testament would have required the consent of all of the Christian leaders. But the fact that the Gospel had been spread throughout the then known world, makes it impossible that any one pope or council could have affected any change in the text of the New Testament. Furthermore, although they all used the same text, Christianity was divided into many sects or denominations, which would not have been able to reach any agreement on any proposed changes to the text of the New Testament. Among the Jews there were many different sects as well. Saducees, Pharisees, Zealots, Baptizers, Gallieans, Hellenistic, Herodians, Alexandirans, Hasidim, and Reformed.

The writings of the early Church Fathers (see page 73) were quoted directly from ancient Greek manuscripts of the New Testament. They quoted thousands of verses which show textual agreement and uniformity with the 5,300 ancient Greek manuscripts which are still in existence today. The cardinal doctrines of Christ (see page 75) are clearly evident in the writings of the early church fathers and in the decisions which were catalogued by the early church councils (see pages 76-77). The original Greek manuscripts, the translations of the New Testament into other languages, the writings of the early church fathers, and the canon decisions which were made at the early church councils, all confirm the deity of Christ and the fundamental doctrines of the faith which all Christians believe today.

Wickwire, Has the Bible Been Changed?, pp. 70-71.

21.34

The Textual Agreement and Uniformity Between the Ancient Manuscripts and the Writings of the Patristics (The Early Church Fathers)

The Degree of Agreement and Uniformity between the Old Testament Manuscripts

When all of the existing Old Testament manuscripts are compared they show that only one letter in every 1,580 shows any difference. This shows only a **00.06** percent difference among the manuscripts, or that they are **99.94** percent the same.

The Degree of Agreement and Uniformity between the New Testament Manuscripts

For the New Testament out of approximately 20,000 lines, only 40 lines found mostly in 19 passages, or about 400 words show any difference at all. Out of the 7,957 verses in the New Testament there are only 19 doubtful passages containing 41 verses. This shows that there is only about a **1.77** percent difference. In other words we are **98.33** percent certain of the original in the New Testament. Of the 400 different words only about 40-50 make any difference in the meaning of the text and none of these affect any Christian doctrine or belief in the least. Below is a list of the 19 places in the New Testament where there is some doubt as to the original reading. However, none of these passages have any affect on the fundamental doctrines which Christians believe.

The 19 Questionable Passages in the New Testament

Matthew 17:21, Mathew 18:11, Matthew 23:14, Mark 7:16, Mark 9:48, Mark 11:26, Mark 15:28, Mark 16:9-20, Luke 17:36, Luke 23:17, John 5:4, John 7:53--8:11, John 9:35, Acts 8:37, Acts 15:34, Acts 24:8, Acts 28:29, Romans 16:24, and 1 John 5:7

(Geisler, A General Introduction to the Bible, pp. 361-367)
(McDowell, The Best of Josh McDowell, pp. 43-46)

The most prolific writers during the first 5 centuries of Christianity were: **Clement of Rome** (30-100): **Ignatius** (35-117): **Papias** (35-107): **Polycarp** (70-156): **Justin** (89-163): **Tatian** (110-165): **Ireneaus** (130-202): **Clement of Alexandria** (150-215): **Tertullian** (160-240): **Hippolytus** (170-235): **Origen** (185-254): **Cyrpian** (200-258): **Eusebius** (260-340): **Athanasius** (295-373): **Gregory** (329-388): **Jerome** (342-420): **Chrysostom** (345-405): and **Augustine** (354-430).

Early Patristic Quotations of the New Testament

Writer	Gospels	Acts	Paul's Epistles	General Epistles	Revelation	Total
Clement 30-100 A.D.	1,017	44	1,127	207	11	2,406
Justin Martyr 89-163 A.D.	268	10	43	6	3	330
Iraneyus 130-202 A.D.	1,038	194	499	23	65	1,819
Tertullian 160-240 A.D.	3,822	502	2,609	120	205	7,258
Hippolytus 170-235 A.D.	734	42	387	27	188	1,378
Origen 185-254 A.D.	9,231	349	7,778	399	165	17,922
Eusebius 260-340 A.D.	3,258	211	1,592	88	27	5,176
(Total)	19,368	1,352	14,035	870	664	36,289

(McDowell, Evidence That Demands a Verdict, p. 55)
Wickwire, Has the Bible Been Changed?, pp. 72-73.

21.35 The Cardinal Doctrines of Christ

The text of the Bible and over 36,000 verses quoted in the writings of the patristics show clearly that all of these church fathers were in **100% agreement** about the following cardinal doctrines of Christ which are found in the Bible:

Cardinal Doctrines of Christ found in the Bible

The Virgin Birth of Christ.....Isaiah 7:14 & Matthew 1:18-21

The Sinlessness of Christ.....Luke 1:35 & Hebrews 4:14-15

The Diety of Christ.....John 20:28-29 & 1 John 5:19-20

The Incarnation of Christ.....Isaiah 9:6 & Phillipians 2:5-11

The Eternality of Christ.....Micah 5:2 & Hebrews 13:8

The Atoning Death of Christ....Isaiah 53:5-12 & 1 Corinthians 15:1-4

The Omniscience of Christ.....Matthew 9:3-4 & John 4:25-26

The Omnipotence of Christ.....John 11:14-44 & John 20:30-31

The Creative Power of Christ.....John 1:1-14 & Colossians 1:15-22

Christ is the Word of God.....John 1:1-14 & Revelation 19:11-16

Christ is the Son of God.....Mark 14:61-62 & 1 John 2:22-24

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Christ is the Messiah.....Matthew 16:16-20 & John 1:41

Christ is the Savior of the World.....Luke 2:11 & 1 John 4:14-15

Christ is the Mediator between God and Man.....1 Tim. 2:5 & Heb. 12:24

Christ Alone Can Forgive Sin.....Mark 2:5-11 & Acts 10:36-43

The Qur'an Affirms These Biblical Doctrines of Christ

Jesus Christ is the Son of Mary.....	Bakara 2:87
Jesus Christ is The Messiah.....	Ali-Imran 3:45; Nisa 4:157, 171
Jesus Christ is the Servant of Allah.....	Nisa 4:172; Maryam 19:30
Jesus Christ is a prophet.....	Maryam 19:30
Jesus Christ is an Apostle of Allah.....	Nisa 4:157, 171; Ma'ida 5:75
Jesus Christ is the Word of Allah.....	Ali-Imran 3:3, 3:45; Nisa 4:171
Jesus Christ is the Word of Truth.....	Maryam 19:34
Jesus Christ is the Spirit of Allah.....	Tahrîm 66:12
Jesus Christ is a sign (for all peoples)....	Maryam 19:21; Anbiya 21:91
Jesus Christ is a witness.....	Nisa 4:159; Ma'ida 5:117
Jesus Christ is a mercy from Allah.....	Maryam 19:21
Jesus Christ is great (eminent).....	Ali-Imran 3:45
Jesus Christ is righteous.....	Ali-Imran 3:46, An'am 6:85
Jesus Christ is blessed/ a blessing.....	Maryam 19:31; Zukhruf 43:59
Jesus Christ did miracles.....	Bakara 2:87
Jesus Christ was led by the Holy Spirit.....	Bakara 2:253
Jesus Christ was born of a virgin.....	Ali-Imran 3:47, Maryam 19:20-21
Jesus Christ guides people to the truth.....	Ali-Imran 3:49
Jesus Christ healed people.....	Ali-Imran 3:49
Jesus Christ raised the dead.....	Ali-Imran 3:49
Jesus Christ would die for unbelievers.....	Ali-Imran 3:55
Jesus Christ was resurrected from the dead.....	Ali-Imran 3:55
Jesus Christ ascended to heaven after his death & resurrection.....	Ali-Imran 3:55
Jesus Christ is a life giver.....	Ma'ida 5:110
Jesus Christ is holy.....	Maryam 19:19
Jesus Christ is coming again.....	Zukhruf 43:61
Jesus Christ knows the future.....	Zukhruf 43:61,63
Jesus Christ is to be obeyed/ followed.....	Zukhruf 43:63

Adan İbn İsmâ'il, The Belief of Isma'il, pp. 37-38.

Wickwire, Has the Bible Been Changed?, pp. 74-75.

21.36 What Happened At The Early Church Councils?

The Council of Nicea 325 A.D.

Emperor Constantine invited bishops and church fathers to this council between May 20th – July 25th 325. Approximately 318 bishops attended this first church council. Only 3 people in history recorded the proceedings of this council: **Eusebius**, **Athanasius**, and **Eustathius**. The subject of which books were considered to be “Canonical” was not discussed at this council. The sole

purpose of the council was to debate the deity of Christ, and this doctrine was affirmed as is reflected in collective decision known as the “Nicene Creed” given below.

Nicene Creed

We believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end. And we believe in the Holy Spirit, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. And we believe in one holy catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead, and the life of the world to come. Amen.

Council of Laodicea

363 A.D.

Recognized and accepted all 27 books of the New Testament Canon except Revelation. But at the following three Councils the book of Revelation was also accepted.

1st Council of Constantinople

381 A.D.

With 150 church fathers, they debated about the deity of the Holy Spirit and affirmed it.

Council of Damascus

382 A.D.

Used the same list of 27 books supported by Athanasius, bishop of Alexandria, in a [Festal] letter circulated in A.D. 367. **Athanatius** (293-373 A.D.) the Patriarch of Alexandria was the first person to identify the 27 books of the New Testament that are in use today. He is known as the father of the canon.

Council of Hippo

393 A.D.

The list of 27 books which are currently in the New Testament was officially accepted by the Orthodox Church.

3rd Council of Carthage

397 A.D.

Used the same list of 27 books as supported by Athanasius, bishop of Alexandria, in A.D. 367.

2nd Council of Constantinople

553 A.D.

165 bishops under Pope Vigilius and Emperor Justinian I, confirmed the decisions of the first four general councils (Nicea, Constantinople, Ephesus & Chalcedon).

Wickwire, Has the Bible Been Changed?, pp. 76-77.

21.37
What are the Apocryphal Books?

One of the fundamental differences between Protestants and Catholics is that the Catholic Bible includes 14 extra Apocryphal books. The Apocrypha consists of 14 books which were written during the inter-testamental period between approximately 250 B.C. and 100 A.D. These books include:

Name of the Books	Chapters	Verses
1. Tobit: (B.C. 250-175)	14	244
2. Judith: (B.C. 175-110)	16	339
3. Additions to Esther: (B.C. 180-145)	7	108
4. 1st Maccabees: (B.C. 103-63)	16	924
5. 2nd Macabees: (B.C. c. 100)	15	555
6. The Wisdom of Solomon: (B.C. 150)	19	435
7. Ecclasticus: (B.C. 190)	51	1,391
8. 1st Ezra: (B.C. c. 150)	9	447
9. 2nd Ezra: (A.D. 70-135)	16	874
10. Baruch: (B.C. 200)	6	213
11. Prayer of Manesseh: (B.C. 150-50)	1	15
12. Song of Three Young Men: (B.C. 167)	1	68
13. Susanna: (B.C. c. 100)	1	64
14. Bel and the Dragon: (B.C. 150-100)	1	42

	173	5,719

The Apocryphal books found in the Catholic Bible contain a total of 14 Books, with 173 Chapters, 5,719 verses and 155,875 words. Some of these books contain historical accounts of the Jews during the inter-testamental period between the writing of the Old and New Testaments. Some of these books contain Jewish folklore and legends. These books were never admitted into the “canon” of Scripture by the early Christians or Jews for the following reasons:

Reasons why the Apocrypha was Rejected

1. They were known as spurious or false. False names were used for authorship and some of the books contain Jewish legends which were not acceptable as the Word of God (1 Timothy 1:4, 1 Timothy 4:7, 2 Timothy 4:4, Titus 1:14, 2 Peter 1:16).
2. They were not a part of the Old Testament Canon. The Jews never accepted them as the Word of God.
3. The disciples of Christ knew of the Apocryphal books but never quoted them, while they did quote the O.T. 2,559 times.
4. There are no prophets associated with these writings. They do not claim to be the inspired word of God. (2 Macabees 2:23 & 15:38)
5. The Apocryphal books were written during the silent era between the writing of the Old and New Testaments (approximately 425 B.C. and 45 A.D.). According to Malachi 3:1 the next and final prophet to appear before the coming of the Messiah would be John the Baptist.

6. Most of the early Church Fathers never accepted the Apocryphal books. It was not until April 8th 1546 during the 4th session of the Council of Trent that the Catholic Church officially accepted the Apocryphal Books as "Deutero Canonical" or "second degree" inspired.

7. Various credible ancient sources that frequently allude to and quote from the Old Testament, exclude the apocryphal books from the canon.

Philo (20 B.C. -- A.D. 50)
Josefus (37 -- 95 A.D.)
Melito (175 A.D.)

8. The Apocryphal books contain many historical, geographical and doctrinal errors. There are an additional 29 Apocryphal books and 95 more Pseudepigraphal books. (Unger, Bible Handbook, p. 70)

Wickwire, Has the Bible Been Changed?, pp. 78-79.

21.38 What is the Gospel of Barnabas?

There are two books called the Gospel of Barnabas. The first is a 13 page letter written during either the reign of Emperor Trajan (97-117 A.D.) or Hadrian (117-138 A.D.). (Coxe, Ante-Nicene Fathers, Vol. 1, p. 133) It was not written by the Barnabas mentioned in the New Testament (Acts 4:36-37). It mentions the destruction of Jerusalem in 70 A.D. It quotes verses from the O.T. 110 times and from the N.T. 15 times and makes mention of the following Christian doctrines:

Father (as God): 3 times

The Son of God: 10 times

The Holy Spirit: 12 times

Jesus: 15 times

Messiah: 3 times

The Lord Jesus Christ: 2 times

The crucifixion of Christ and his atonement: 11 times

Christ's resurrection from the dead: 2 times

Lord: 67 times

God: 31 times

Lord God: 7 times

The second Gospel of Barnabas written in the 15th Century is a book with 222 chapters by Fra Marino, a catholic priest who converted to Islam. The obvious purpose of this book was to discredit Christianity. There are many historical, geographical, and internal contradictions in it. For example, it conflicts with both the Bible and the Qur'an in the following points:

Internal Problems Within the Gospel of Barnabas

1. “Jesus went by boat from the Sea of Galilee to Nazareth (Chapter 20). When Jesus came to Nazareth he boarded a boat... and came to Jerusalem” (Chapter 151-152). There is no sea by Nazareth or Jerusalem!
2. Chapter 54 mentions 60 “minuti”, a gold dinar, which did not exist at the time of Jesus, but was used in the middle ages in Spain.
3. The 152nd chapter mentions “wooden wine kegs” being used to store wine, but these were unknown during the time of Jesus and were not used until the middle ages. Leather wineskins were used at the time of Jesus. (Matthew 9:17)
4. Chapter 222 quotes the Italian Diatessaron which was written during the 13 - 14 Century. It also quotes Dante's (A.D. 1265-1321) poems. It also quotes from Jerome's Latin Vulgate, which was written in the 4th Century. These quotations show that it could not be a first century writing.
5. According to the false “Barnabas” in chapters 3 and 217, Pontius Pilate was the governor of Philistine at both Jesus birth and death. However according to the Bible and the historical record of Josephus and others Pilate did not begin his reign until A.D. 26.
6. According to the 93rd chapter the high priest, Herod and Pilate together bowed down in worship before Jesus's feet. This runs contrary to the Bible because these men hated Jesus and would not have wanted to worship him.
7. “Barnabas” denies that Jesus was the Messiah, however both the Bible and the Qur'an repeatedly affirm that Jesus was the Messiah (Daniel 9:24-26, Matthew 16:13-17, John 1:41 & 4:25-26; Ma'ida 5:17 & 72, Ali-Imran 3:45, Nisa 4:157 & 172, Tauba 9:30-31).
8. According to the New Testament the true Barnabas was a partner in the Gospel with Paul, (Acts 13:1-3 & 42) but in chapter 222 the phony Barnabas labels Paul's teachings as false.

(Benson, İncil-i Barnaba: Bilimsel Bir Araştırma, pp. 227-278)

Wickwire, Has the Bible Been Changed?, pp. 80-81.

21.39

Questions Which Muslims Cannot Answer

Who Changed the İnjil? In order for the İnjil to be changed there must be a person or persons in church history who were responsible for plotting and carrying out this change. What are the names of these traitors to the faith and what would motivate them? Would God-fearing Christians stand by and let evil men get away with such a diabolical plan without a fight?

What books or parts of the İnjil were changed? Was the supposed corruption total or just partial? Which specific parts were affected? What percentage of the İnjil was changed? What is the criteria for determining which parts were changed? If the İnjil was corrupted why does the Qur'an affirm believing in it and obeying it?

When was the İnjil Changed? Was the so called corruption of the İnjil “Before” or “After” the time of Muhammad? If it was before Muhammad, then why does Muhammad affirm the İnjil of his day as the Word of God instead of saying that it was changed? If it was after Muhammad, then why do over 5,300

Greek manuscripts of the İnjil and over 10,000 Latin manuscripts which pre-date Islam all say the same thing?

Where was the İnjil Changed? In what city or location was this supposed corruption to have taken place? Was this supposed corruption a local phenomenon or was it worldwide? Can we find the original İnjil in that location and compare it with the present İnjil? Where is the original text of the İnjil if it was changed as has been claimed?

Why was the İnjil Changed? Why would any God-fearing Christian ever want to change the life giving enlightenment of their own Holy Book? Why would any real Christian ever attempt to change the Gospel of God when they knew that the penalty for such an action would be their own eternal damnation? Why is it that Muslims would not keep a copy of the original İnjil which they claim has been changed to show the specific differences between the original İnjil and the one that exists today?

How could all of the different sects and denominations of both the Jews and Christians ever arrive at complete agreement to decide which changes should be made to the Bible? Would the true Christians ever allow such a thing?

How could Christians possibly gather together all of the manuscripts of the New Testament to change them when by 325. A.D. there were already churches with manuscripts of the İnjil scattered everywhere from as far away as India, Ethiopia, Turkey, Germany and Ireland? How could Christians from all over the world suddenly make thousands of copies of the original İnjil disappear without a trace and then rewrite a new İnjil?

How could God still be Merciful if He allowed Christians to live in ignorance of God's Word for nearly six hundred years? (the time between the İnjil's supposed corruption and the coming of the prophet of Islam).

How could God still be Just if He allowed His Gospel to be changed when the Gospel clearly states that it is the very words of Jesus that will be used as the standard by which to judge all mankind on the day of Judgement?

How could God still be Almighty if He allowed Satan to exalt himself over God and thwart the Purpose and Power of God by corrupting God's Holy books. Would God not be able to stop Satan's scheme to change them?

How is it that Muslims cannot give the name of even one historian to document that the Bible had been changed? If the Bible had been seriously changed or compromised in 325 A.D. or at any other time in history would not this important fact have been widely publicized at that time?

How can Muslims honestly say they believe Jesus is a Prophet and yet not read or obey the very words of Jesus as they are recorded in the İnjil without themselves becoming a "Kafir" or unbeliever according to the Qur'an?

What the Real Reasons Are for the Muslim Claims of Corruption

Muhammad was an illiterate Arab, an “ummi” who did not know how to read or write. (A’raf 7:157–158) The Qur’an states that Muhammad had never read the Bible before he received the revelation of the Qur’an (Ankebut 29:48, Shura 42:52). Muhammad also thought that the the revelation he was receiving was no different from what was written in the Bible (Fussilet 41:43). At first he believed that Jews and Christians would confirm that what he was receiving would be compatible with the Bible (Fâtir 35:31). Because of this assumption Muhammad’s early suras which were written during the Mecca period were positive about the Jews and Christians (Enam 6:20, 114, 154–157). Therefore there are many suras written during the Meccan period (see page 107) which praised the Jews and especially the Christians (Isra 17:107–108, Shu’ara 26:196–197). He even advised potential Muslims that they could verify what he was saying with the Jews and Christians if they had any doubt about what he was teaching (Yunus 10:94).

Muhammad had already repeatedly affirmed that the Bible was the Word of God, but as time passed he was forced to wake up to the reality that there were many doctrinal contradictions between the Qur’an and the Bible. As Muhammad moved to Medina, and as more and more Suras of the Qur’an were being written, Muhammad began to be severely criticized by both Jews and Christians for the obvious contradictions between the Qur’an and the Bible. (Bakara 2:88–89, 91, 111, 120, 145, Maide 5:64). Because Muslims have nowhere else to go with these obvious contradictions, in order to maintain credibility Muslims are forced to make the claim that the Bible has been changed.

The Jews of Medina asked proof of Muhammad’s claim to be a prophet, by producing either a miracle or a word of prophecy about the future. (En’am 6:37–38, 124, A’raf 7:187–188). Muhammad admitted that he was unable to do any miracles and he was unable to give any prophecy about the future (Yunus 10:20, En’am 6:50).

The Jews accused Muhammed of being demon possessed (Tekvir 81:22–25). His attitude towards Jews and Christians changed quickly and his tone towards them became more critical to the point where he began to advocate attacking and killing Jews and Christians as the enemies of Allah (Bakara 2:191–193, Al-i İmran 3:18–20, Tevbe 9:5, 29–30, Tegabun 64:14).

The Qur’an twice makes the claim that the Bible contains prophetic reference to the coming of Muhammad (A’raf 7:157, Saf 61:6). Many Muslim scholars have therefore tried to use a varitey of Scriptures from the Bible to show a prophetic connection to Muhammad: (cf. Genesis 16:3,17:1–10, 19–20, 25–26 , 25:13–16, 49:10; Deuteronomy 18:15,18, 33:1–2, 34:12; 1 Kings 8:41–43; Psalm 45:3–5, 91:1–16, 149:1–9; Song of Solomon 5:10–16; Isaiah 21:6–7, 13–17, 28:9–13, 29:12, 33:15–19, 42:1–4, 11, 53:1–12, 63:1–6; Daniel 2:29, 7:13–14; Habakkuk 3:3; Zephaniah 3:9; Matthew 3:11, 21:43; Mark 1:7; John 1:21, 4:21, 14:30, 14:16–17, 26, 15:26, 16:7, 13; Acts 3:22–26). A study of these passages in their context shows that none of these verses really have anything to do with Muhammad. While being totally ignorant about the ancient Hebrew and Greek manuscripts, Muslims have blindly assumed (*argumentum ad ignorantium*) that Christians took verses about Muhammad out of the Bible.

In Islamic theological schools there are basically no courses offered in the Science of Textual Criticism for the origins of the Qur'an. Muslims are not allowed to question the validity of any aspect of the Qur'an or Muhammad (Maide 5:101). Based upon an "a priori" assumption that the Qur'an could not possibly be wrong, and because there are many conflicts between the Bible and the Qur'an, Muslims claim that the Bible has been changed. Because the 3rd Caliph, 'Uthman (644–656 A.D.), collected and burned all the variant copies of the Qur'an 20 years after Muhammad's death, Muslims assume that Christians have done something similar with the original text of the Bible.

21.41 Seven Reasons Why Christians Do Not Believe in the Qur'an

1.

According to the Bible God chose to reveal His Holy Books only through the agency of the Jews. Muhammed was not a Jew. He was an illiterate Arab from the tribe of Quraish. (A'raf 7:157--158)

Romans 3:1--2 What advantage then, hath the Jew? Or what profit is there of circumcision? Much every way, chiefly because unto them were committed the oracles of God.

Romans 9:3--5 For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen.

2.

Muhammed's message was not in agreement with the message of Jesus and the other the prophets of the Bible. (Nisa 4 :157)

Isaiah 8:16, 20 Bind up the testimony ; seal the law among my disciples... To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

Galatians 1 :8--9 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed... If any man preach any other gospel unto you... accursed.

1 Corinthians 14:32--33 And the spirits of the prophets are subject to the prophets. For God is not the author of confusion but of peace.

3.

Other than Muhammed's own testimony, there are no other prophets who confirmed his prophethood. A self-proclaimed witness is not valid.

John 5:31--33 If I bear witness of myself my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bore witness unto the truth.

John 5:36, 39 But I have a greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me... Search the scriptures...

4.

Muhammad did not do any obvious miracles like Jesus and the other prophets. (En'am 6 :37, Yunus 10:20, Ankebut 29 :50)

John 14:11 Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake.

John 20:30–31 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

5.

Muhammad did not have a spirit of prophecy like Jesus and the other prophets. (En'am 6:50, A'raf 7:188, Sad 38:69–70, Jinn 72:26–28)

1 Samuel 9:9 Previously in Israel, when a man went to inquire of God, thus he spoke, Come, and let us go to the seer; for he that is now called a prophet was formerly called a seer.

Revelation 19:10 Worship God; for the testimony of Jesus is the spirit of prophecy.

6.

The Canon of Scripture was closed with the book of Revelation. Revelation 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

7.

The teachings of the Qur'an are diametrically opposed to the teachings of the Bible and propagate the spirit of Anti-Christ.

1 John 2:22–23 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

1 John 4:1–3 Beloved, believe not every spirit, but test the spirits whether they are of God; because many false prophets are gone out into the world. By this know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and that is the spirit of antichrist, of which ye have heard that it should come, and even now already is it in the world.

21.42 Bibliography

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22.*

Historical Differences*

**22.1
Fussilat 41:43**

"O Prophet, nothing is said to you that has not already been said to the Messengers before you."

In spite of what the Qur'an says above, there are many important historical differences between the Bible and the Qur'an.

"If you are in doubt regarding what We have revealed to you, then ask those who have been reading the Book before you."

Yûnus 10:94

Isaiah 8:20

Titus 1:13-14

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+++++

22.2 Differences Concerning Creation:

1.

In the Bible only 3 heavens are mentioned; But in the Qur'an there are 7 heavens mentioned.

Bakara 2:29

Isra 17:44

Mu'minûn 23:17 & 86

Fussilat 41:12

Talâq 65:12

Mulk 67:3 & 5

Nûh 71:15-16

Naba' 78:12

2 Corinthians 12:2-3

In the Bible there are 3 heavens:

1. Clouds:

Genesis 1:8

Psalms 77:17-18

Psalms 104:2-3

2. The stars of the universe:

Genesis 15:5

Deuteronomy 1:10

Isaiah 13:10

Isaiah 14:13

3. A planet called heaven:

Isaiah 66:1

Luke 23:43

John 3:13

John 14:1-4

2 Corinthians 12:2-3

Philippians 3:20-21

Hebrews 12:22-29

Revelation 4:1-5:14

Revelation 21:2 & 10

+++++
2.

"Do you indeed disbelieve in Him who created the world in two days? (in two stages) Then He ordained them seven heavens in two Days."

Fussilat 41:9 & 12 ***
Qâf 50:38 ???

Genesis 2:2-3

Hebrews 4:4

+++++
3.

"And verily We created the heavens and the earth, and all that is between them, in six days, and never were We touched by fatigue."

Hajj 22:47

Sajda 32:5

Qâf 50:38 ***

Ma'ârij 70:4

Genesis 2:2-3

Hebrews 4:4

Hebrews 4:10

+++++

22.3 Differences Concerning Adam and Eve

1.

According to the Qur'an, the reason for Satan's being cast out of heaven, was that he refused to bow down to Adam as God commanded him to.

However, in the Bible, the reason for Satan's expulsion from heaven is quite different. Furthermore, according to the Torah, the Zebur, the Injil, and the Qur'an, it is absolutely forbidden to bow down and prostrate oneself before anyone other than God himself.

The fall of Satan in the
Qur'an:

Bakara 2:34 ***
A'râf 7:11-12
Hijr 15:28-34
Isra 17:61
Kahf 18:50
Sâd 38:73-76

Worship of anyone other than
Allah is forbidden:

Al-i Imran 3:79-80
Yûsuf 12:40 ***
Isra 17:22-23
Mu'minûn 23:117
Naml 27:45
Yasin 36:60-64
Zukhruf 43:20-22
Dhâriyat 51:56
Jinn 72:18

The Fall of Satan

Isaiah 14:12-17
Ezekiel 28:11-19

Worship of any other
forbidden:

Exodus 34:14
Deuteronomy 6:13

Matthew 4:9-10
Luke 4:6-8
Acts 10:25-262
Hebrews 2:5-9
Revelation 14:9-10
Revelation 19:10
Revelation 22:8-9

+++++
2.

Was Eve created from Adam's
rib or from mud?

Nisâ' 4:1
An'âm 6:2
A'râf 7:189
Rum 30:21
Sajda 32:7
Sâd 38:71
Zumar 39:6

Genesis 2:20-23

+++++
3.

Who gave the animals their
names, God or Adam?

Bakara 2:30-31 God

Genesis 2:19 Adam

+++++
4.

Who drove Adam and Eve from
the Garden? God or Satan?

Bakara 2:36 & 38 Satan

Genesis 3:22-24 God

+++++
5.

In Mâ'ida 5:30-31, the story
about a raven scratching the
ground to show how to hide a
corpse is not found in the
Bible. (This story is taken
from Pirke Rabbi Eleazer, The
Targum of Johanathan of
Jerusalem and the Targum of
Jerusalem)

Mâ'ida 5:30-31

Genesis 4:8-15

Titus 1:13-14

+++++
6.

According to the Qur'an, God
said to Adam & Eve, "Go down,
both of you, from the Garden,
with enmity one to another."
However, the enmity mentioned
here, according to the Bible
is between Satan and the seed
of the woman.

Bakara 2:36

A'râf 7:24

Taha 20:123 ***

Taghâbun 64:14

Genesis 3:14-15

22.4
Differences
Concerning Noah

1.

Did Noah's son drown in the
flood?

Hûd 11:41-46 he drowned

Genesis 6:10	he was saved
Genesis 7:7	he was saved
Genesis 8:18	he was saved
Genesis 10:1	he was saved

1 Peter 3:20 he was saved

+++++

2.

According to the Bible, Noah's ark landed on mount Ararat (Ağrı dağı in Turkey); however, according to the Qur'an the ark landed on Mount Judi which is 300 kilometers southwest of Ararat on the Turkish Syrian border.

Hûd 11:44 Mount Judi

Genesis 8:4	Mount Ararat (Ağrı)
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22.5
Differences
Concerning Abraham

1.

According to the Bible,
 Abraham's father was Terah,
 but according to the Qur'an
 Abraham's father was Azar.

An'âm 6:74 Azar

 Genesis 11:26 Terah

Luke 3:34 Terah

+++++
 2.

According to the Bible Abraham
 was chosen by God to be the
 father of the Jewish people.
 However, according to the
 Qur'an "Abraham was neither a
 Jew nor a Christian."

Nisâ' 3:67 Not a Jew

 Genesis 12:1-3 Father of the
 Jews

John 4:22 Father of the
 Jews

Romans 4:1-25 Father of the
 Jews

Galatians 3:6-16 Father of the
 Jews

+++++
 3.

According to the Bible,
 Abraham had 8 sons, but the
 Qur'an only mentions that he
 had 2 sons.

Hûd 11:69-73
 Ibrahim 14:34-40 ***

Maryam 19:49

Anbiya 21:72-73

Ankabut 29:27

 Genesis 16:16

Genesis 21:1-8

Genesis 25:1-2

+++++
 4.

According to the Bible,
 Abraham had 3 wives, but the
 Qur'an only mentions that he
 had two wives.

Ibrahim 14:34-40 two wives

 Genesis 16:1-16 three wives
 Genesis 21:1-8
 Genesis 25:1-2

+++++
 5.

According to the Bible,
 Abraham was going to sacrifice
 his son Isaac; the Qur'an does
 not specifically mention the
 name of which son was going to
 be sacrificed. However,
 according to Muslim tradition
 and belief, it was Ishmael
 rather than Isaac that was to
 be offered up.

Saaffat 37:100-106 Not
 apparent

 Genesis 22:7-8 Isaac

+++++
 6.

According to the Bible Abraham
 lived in Hebron, but according
 to the Qur'an Abraham lived in
 Mecca.

Ibrahim 14:37 Mecca

 Genesis 13:14-18 Hebron

+++++
 7.

According to the Qur'an,
 Abraham went to the Ka'ba at
 Mecca. But according to the
 Bible Abraham's journeys never
 took him in that direction.

According to the Bible,
 Abraham traveled from Ur to
 Haran to Canaan to Shechem, to
 Bethel, to the Negev to Egypt
 to Jenub and back to Bethel

again. Abraham and Sarai were buried at Mamre in Hebron. According to the Bible it is apparent that Abraham never traveled to Mecca.

Bakara 2:125-126

 Genesis 12:1-20
 Genesis 13:1-4 .
 Genesis 23:1-20
 Genesis 25:5-11

+++++
 8.

According to the Qur'an, Abraham was cast into a fire and saved from it. However, according to the Bible, it was not Abraham who was cast into a fire, but three Jews named Shadrach, Meshach and Abednego who were cast into a fire by king Nebuchadnezzar and saved from it. The Bible does not mention such an episode concerning Abraham.

Anbiya 21:51-71 ***
 Ankabut 29:16-17 & 24
 Saaffat 37:97-98

 Daniel 3:1-30

Titus 1:13-14

+++++
 9.

According to the Bible Abraham did not write any portion of scripture, but according to the Qur'an Abraham is said to have written portions of scripture.

A'lâ 87:18-19

+++++

22.6
Differences
Concerning Moses

1.

According to the Qur'an, Moses and the Samaritans lived in the same period. However, historical record places Moses at 1450-1350 B.C. while the Samaritans lived after the period of the Assyrian and Babylonian captivity, after 732 B.C. In other words, it is not chronologically possible for Moses and the Samaritans to have both been living at the same time.

Taha 20:85 & 95

1 Kings 16:24
 2 Kings 17:24

+++++

2.

According to the Qur'an, Pharaoh and Haman lived at the same time. However, Pharaoh lived during Moses time, around 1450-1350 B.C. Haman lived during the reign of king Ahasuerus (Xerxes) 486-465 B.C. In other words there is about a 1000 year historical difference between the lifetime of Pharaoh and Haman.

Qasas 28:1-8

Qasas 28:38

Ankabut 29:39

Mü'min 40:23-24

Mü'min 40:36-37

Exodus 1:11 Pharaoh 1450
 B.C.

Exodus 2:1-21. Moses 1450
 B.C.

Esther 1:1 Ahasuerus 486
 B.C.

Esther 3:1 Haman 474
 B.C.

+++++

3.

According to the Qur'an, Pharaoh said to Moses, "Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one." The Bible does not mention such an episode. Furthermore, crucifixion does not appear in history as a form of punishment until the Roman period which began at around 63 B.C.

A'râf 7:124

Exodus 5:1 -- 14:31

Matthew 27:35-38

Mark 15:15-32

Luke 23:21-24

John 19:16-41

+++++

4.

According to the Bible, Moses was given to Pharaoh's daughter as an infant; but According to the Qur'an, Moses was given to Pharaoh's wife.

Qasas 28:8-9 Pharaoh's wife

Exodus 2:5-10 Pharaoh's daughter

+++++

5.

According to the Qur'an, Moses was obliged to work for 8 years in order to get married; However in the Bible, it was not Moses, but Jacob who was obliged to work 7 years in order to get married.

Qasas 28:22-29 Moses 8 years

Exodus 2:15-22 Moses doesn't work

Genesis 29:1-30. Jacob works 7 years

+++++

6.

According to the Qur'an there was a flood during the time of Moses: However according to the Bible a flood took place during the life of Noah. There is no flood mentioned during the lifetime of Moses.

A'râf 7:59-64
A'râf 7:133-136 ***
Isra 17:101

The flood of Noah: 3238 B.C.
Genesis 6 -- 8
Genesis 9:8-17

The time of Moses: 1450-1350
B.C.
Exodus 2 -- Deuteronomy 34

+++++

7.

According to the Qur'an, Moses brought forth 12 springs; but the Bible only mentions that Moses brought forth one spring.

Bakara 2:60 12 water springs

Exodus 17:6 1 water spring

+++++

8.

According to the Qur'an, the golden calf that Aaron made moored; but the Bible does not mention such an episode.

A'râf 7:148 golden calf moos
Taha 20:88

Exodus 32:1-35 mooring is not ,
mentioned

Titus 1:13-14

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9.

According to the Qur'an Moses died and arose from the dead; However the Bible does not

mention such an event.

According to the Bible, Moses died when he was 120 years old in Moab and was buried in Bejt-peor. No resurrection is ever mentioned concerning Moses.

Bakara 2:55-56 died and was raised

Exodus 2:1 -- Deuteronomy
34:12

died and was buried

Titus 1:13-14

22.7
Differences Concerning
Other Old Testament
Events

1.

According to the Qur'an Ishmael was considered to be a prophet: But in the Bible record Ishmael was never considered to be a prophet.

An'âm 6:85-86 Ishmael a prophet

Maryam 19:54-55 Ishmael a prophet

Genesis 16:11-12 not a prophet

Galatians 4:1-31 not a prophet

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2.

According to the Qur'an the angels said to Lot, "So travel with your people, without your wife, in a part of the night and let none of you turn around; (all) save your wife. That which smites them shall smite her (also)." However, according to the Bible, the angels said to Lot, "Arise, take thy wife and thy two daughters, which are here, lest thou be consumed in the iniquity of the city."

Hûd 11:81 Leave your wife

Genesis 19:15 Take your wife

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3.

According to the Qur'an Joseph's shirt was torn from behind as he fled; however the Bible says that Joseph left his cloak behind as he fled.

Yûsuf 12:26-31 Cloak ripped

Genesis 39:9-20 Cloak left

++++++

4.

In the Qur'an, in Bakara 2:249-251, the episode about drinking out of the hand concerns Saul. However, according to the Bible, this event does not concern Saul, but takes place with Gideon. The Biblical events mentioned with Saul, David and Goliath took place between 1010-971 B.C., while Gideon lived between 1162-1122 B.C.

Bakara 2:249-251

1 Samuel 17:4, 23 & 45-49
Judges 7:1-8

++++++

5.

In the Qur'an two angels named Hârût and Mârût are sent to Babylon during the time of Solomon. However, the Bible does not record any such event.

Bakara 2:102

Genesis 10:8-9
2 Kings 20:12-21
2 Kings 24:1 -- 25:30

Titus 1:13-14

++++++

6.

According to the Qur'an Solomon had an army of demons, people, and birds that he showed to the Queen of Sheba, but these events are not found in the Bible.

Naml 27:17-44

++++++

7.

The Qur'anic story about a man who died and came back to life a 100 years later and his food

and drink were not spoiled, is not found in the Bible.

Bakara 2:259

++++++
8.

The Qur'anic story about 7 young men who slept in a cave for 309 years is not found in the Bible.

Kahf 18:9-26

9.

According to the Qur'an the Jews said that Ezra is the Son of Allah; however there is no record of such a claim in the Bible.

Tauba 9:30

Ezra 9:5-15

Ezra 10:1-5

Ezra 10:12-14

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10.

According to the Qur'an the term "Muslim" existed before Muhammad's time; but there is no record of this in the Bible.

Hajj 22:78

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11.

Differences in personal names between the Bible and the Qur'an:

Goliath & Jalut

Bakara 2:249-251

1 Samuel 17:4

Saul & Talut

Bakara 2:249-251

1 Samuel 9:2

Korah & Qârûn

Qasas 28:76

1 Chronicles 1:35

Enoch & Idrîs

Maryam 19:56-57

Genesis 4:17-18

Ezekiel & Dhu'l'Kifl

Anbiya 21:85-86

Ezekiel 1:3

Ezra & Üzeyr

Bakara 2:259

Ezra 7:1 & 6

Elisha & El-Yesa

An'âm 6:86

Sâd 38:48

2 Kings 6:12

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22.8
Differences
Concerning Jesus

1.

According to the Qur'an Jesus's first miracle took place when he was an infant; but according to the Bible Jesus's first miracle took place after his baptism when he was 30 years old.

Al-i Imran 3:49
Mâ'ida 5:110-115
Maryam 19:29-30

Luke 3:23
John 2:11

2.

According to the Qur'an Mary's (Miriam's) father was Imran; but according to the Bible Mary's father was Eli.

Tahrîm 66:12 Imran

Luke 3:23 Eli

3.

According to the Qur'an Jesus was born under a palm-tree; but according to the Bible Jesus was born in the city of Bethlehem in a manger.

Maryam 19:23 under a palm

Micah 5:2 Bethlehem
Luke 2:1-16 in a manger

4.

According to the Qur'an Zacharias was unable to speak for only 3 days; but according to the Bible he was unable to speak until John was born (approximately 9 months).

Maryam 19:10 3 days

Luke 1:20 9 months

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5.

According to the Qur'an Jesus was able to speak as an infant, but according to the Bible Jesus grew up as a normal child, and his first miracle took place when he was 30 years old. There is no record of his speaking as an infant in the Bible.

Maryam 19:29-33
Al-i Imran 3:46
Mâ'ida 5:110

Luke 1:80
Luke 2:40
Luke 3:23
John 2:11

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6.

According to the Qur'an Jesus made a bird out of clay, breathed into it, and it became a living bird. There is no record of this in the Bible.

Al-i Imran 3:49
Mâ'ida 5:110

Luke 3:23
John 2:11

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7.

Who sinned; Jesus or God?
Such a statement is not found in the Bible.

Mâ'ida 5:116

Matthew 12:46-50
Luke 1:38
Luke 1:46-48
1 Timothy 2:5-6

23.*

Important History*

(Historical*, Chronology*, Chrono*, Dates*, Events*, Calendar*)

23.1

**An Outline of Jihad
in Islamic History**

Compiled by Dan Wickwire

570

Birth of **Muhammad** in Mecca into the tribe of Quraysh. His father died before he was born, and his mother died six years later. He was brought up by his grandfather and his uncle, Abu Talib.

580

Collapse of the dam of Ma'rib symbolizing, for the desert Arabs, the end of the great age of South Arabian Kingdoms. Ghassanis devastate **Hirah**, capitol of Lakhmids. A group of Meccans, among them Muhammad, take an oath jointly to defend the rights of those without recourse - Oath of Chivalry (Hilf al-Fudul).

580-585

"**The Sacilegious War**" (Harb al-Fijar) between Quraysh and Hawazin over the trade in **Yemen** perfumes, against the background of Persian and Byzantine economic politics; the traditional yearly truce is breached and the war continues during the month of Ramadan, whence the name.

583

Muhammad travels to Syria in the company of his uncle Abu Talib & meets with the monk Bahira at Bisra who fortells of his prophethood.

586

Muhammad participates in the war of **Fijar**.

591

Muhammad becomes an active member of "Hilful Fudal", a league for the relief of the distressed.

594

Muhammad becomes the manager of the buisness of Lady Khadija, and leads her trade caravan to Syria and back.

595-632

Marriage of Muhammad to **Khadijah**, a wealthy widow, who later becomes the first Muslim.

600-700

A major factor which enabled the Arabs be able to conquer the Middle East was that the Byzantine Empire ruled by Heraclius in Constantinople was already at war with the Zoroastrians of Persia ruled by **King Yezdegerd** in Ctesiphon. A demoralized and degraded state of society existed all over Christendom. Murder, rape and treachery at the highest levels provided 'an index to the morality of the Byzantine Christians.'

386

608

The Ka'bah is rebuilt. The prophet, before his mission, is chosen by destiny to put the Black Stone into the new Ka'bah.

610

The beginning of the prophet's mission; the revelation of the Koran descends upon him in a cave at the sumit of Mt. Hira during the month of Ramadan. Muhammad gets his **first revelation** from the angel Gabriel wherein he is commissioned as the messenger or prophet of Allah. Two years later he begins preaching.

Accession of Heraclius as Emperor of Byzantium.

611

Battle of **Dhu Qar** in which an Arab tribe, the Banu Bakr, defeats a Persian army.

613

Public preaching of Islam begins. Declaration at Mt. Sara inviting the general public to Islam in Mecca.

614

Invitation to the Hashimites to accept Islam.

The Persians capture **Damascus**.

615

Persecution from Muhammad's own tribe of Quraysh forces some of the Muslims to emigrate (Hijra) from Mecca to the Christian kingdom of Abyssinia. They are received by the Negus and allowed to remain, despite attempts by the Meccans to turn the Abyssinians against the emigrants.

The Persians sack **Jerusalem** and take the "True Cross" to Ctesiphon

616

Relations between the Meccan establishment and Muhammad's converts deteriorate; there is persecution and Muhammad's position becomes increasingly untenable in Mecca. Second Flight (Hijrah) to Abyssinia.

617

Social boycott of the Hashimites and Muhammad by the Quraish. The Hashimites are shut up in a glen outside of Mecca. Civil war at **Yathrib** (later to be named Medina); the fourth and inconclusive battle of Bu'ath, between the tribes of Aws and Khazraj.

616-618

Conversion of 'Umar. The Prophet is continually satirized and insulted by the pagan Quraysh who then proclaim a ban agaisnt the Banu Hasim because of the Prophet's preaching.

619

Lifting of the boycott through growing opposition to it by Meccan sympathizers. Deaths of Khadija, the Prophet's first wife, and Abu Talib, Muhammad's uncle and protector and head of the Banu Hasim. Muhammad's position in the tribe is now less secure. The Satanic verse incident occurs. **Constantinople** under seige from an alliance of the Persians and the Avars.

620

Night Journey to Taif. The Prophet goes to Ta'if to seek haven and converts and is successful in neither. Muhammad reports that he has been carried to Paradise and has met the other prophets. The Prophet recites the Koran at night in Nakhlah; seven passing Jinn stop and listen.

The 'Night Journey' in which the Prophet is taken in one night from Mecca to Jerusalem, mounted of the steed Buraq brought to him by the Angel Gabriel. From Temple Mount the Prophet, accompanied by Gabriel, ascends to the Divine Presence. Arabs from the settlement of Yathrib (later called Medina) make contact with Muhammad and invite him to lead their community. Six men of the tribe of Khazraj of Yathrib (Medina) enter Islam at the hand of the Prophet.

621

First pledge at Aqaba made with 12 men of Khazraj and Aws of Yathrib (Medina)

622

Second pledge or covenant at Aqaba. The converted Medinans pledge to defend the Prophet. The Emigration, Migration or Flight (Hijra) from Mecca to Medina (Yathrib). On July 15-16 70 families migrate from Mecca to Medina to escape persecution and threats from Meccan tribes. Muhammad narrowly escapes an assassination attempt. It comes in response to a request from a group of "Helpers" (Ansar) that he come to resolve the conflicts between the different communities in Medina. The *hijrah* marks the beginning of the Muslim era and the Islamic calendar. Heraclius undertakes successful campaigns against the Persians.

623

Muhammad leads an expedition to attack **Nakhla** which marks the beginning of violence in the name of Islam. In the last 9 years of Muhammad's life (623-632) he was responsible for orchestrating at least 100 known acts of violence to spread Islam (See chapter 3). Muhammad consummates his marriage to the 9 year old **Aisha**. He was engaged to her when she was only 6 years old. Muhammad had already taken other wives after the death of Khadijah.

624

Battle of **Badr** on March 17th where the Muslims (with 324 men) overcome great odds to defeat the pagan Meccas (with 950 men). 49 of the Meccan army died while only 14 of Muhammad's army died.

Expulsion of the **Banu Qaynuqa** from Medina.

Muslim raid by 'Abd Allah ibn Jahsh on **Nakhlah**, when he captures a Meccan caravan on the last day of Rajab, traditionally a sacred month in which fighting was prohibited. The direction of prayer is changed from Jerusalem to Mecca.

625

The Battle of **Uhud** in March where the pagan Meccans massacre 70 Muslims at **Bir Mauna** outside of Medina. Three thousand Meccans faced one thousand Muslims and the Muslims lost outside of Medina.

The Jewish tribes of Banu Nadir are expelled from **Medina** by Muslim forces for collaborating with Mecca. Second war expedition of **Badr**.

626

Muslim war expedition against the **Banu Musta'liq**.

627

Battle of the Trench (Harb al-Ahzab), also called "War of the Confederates": in February - March of 627 a confederate army of 10,000 Quraish arabs and beduins tried to capture **Medina**, but were unsuccessful because Muhammad had dug a trench around the city. Muhammad ordered Muslims to defend Medina from attack, after Banu Nadir and Banu Qaynuqa tribes form an alliance with the Quraysh to attack him as revenge for expelling them from Medina. This resulted in the expulsion of the Banu Quraiza Jews from Medina. There were heavy non-Muslim casualties.

Invasion of **Banu Qurayza** in April of 627 after the Jews of Banu Qurayza had surrendered without a fight, Muhammad and his forces beheaded 600-800 men of this tribe 5 at a time and enslaved the women and children because they had supported the Meccans against the Muslims.

The men of Qurayza resisted Muhammad and attempted to form an alliance against him. When the alliance faltered, Muhammad acted quickly. His armies surrounded them and "besieged them for twenty-five nights until they were sore pressed and God cast terror into their hearts."[\[13\]](#) Muhammad selected Sa'd bin Mu'adh to decide their punishment, and al-Aus, an ally of Qurayza, agreed to let Sa'd choose the punishment. Sa'd declared that "the men should be killed, the property divided, and the women and children taken as captives."[\[14\]](#) Then they surrendered, and the apostle confined them in Medina. . . . Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. . . . There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied,

"Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!" This went on until the apostle made an end of them.[\[15\]](#)

Every male who had reached puberty was killed.[\[16\]](#) A woman named Bunannah was beheaded because she had dropped a millstone on one of Muhammad's men.[\[17\]](#) Muhammad divided the women, children, and property among his men (taking a fifth of everything for himself). Some of the women were sold for horses and weapons, and Muhammad kept one of the captive women, Rayhana, for himself.[\[18\]](#)

[\[13\]](#) Ibid., p. 461. This account is corroborated in *Sahih Al-Bukhari*, Dr. Muhammad Matraji, tr. (New Delhi: Islamic Book Service, 2002), Number 3032.

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[14] Ibid., p. 464.

[15] Ibid., p. 464. See also Al-Tabari, *The History of Al-Tabari: Volume 8*, Michael Fishbein, tr. (Albany: State University of New York Press, 1997), pp. 27-41.

[16] Al-Tabari, Volume 8, p. 38.

[17] Ibid., p. 41

[18] Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), p. 466.

628

Muhammad sends 1,400 pilgrims to Mecca. 200 Meccan horsemen are sent out to stop it. The Meccans compromise with the Muslims and **Treaty of Hudaibiya** is formed with the Meccans which enables Muhammad to return to Mecca for pilgrimage the following year. This makes Muhammad the most powerful man in Arabia and attracts many of the Arabian tribes into his confederacy.

War expedition to **Khaybar** and the Jews exiled.

Muhammad addresses letters to various heads of states. Messengers are sent to the Muqawqis, ruler of Egypt, Chrosroes of Persia, Heraclius of Byzantium, the rulers of Yemen, and others, calling them to Islam. The Muqawqis sends gifts by way of return, the Persian Shaw Siroes, who has succeeded Chosroes in the meantime, tears up the letter. The ruler of Yemen, revolts against Persian suzerainty, and enters Islam.

The Jewish citadels of **Khaybar** are conquered, and the growing strength of the Muslims become apparent. Muhammad is poisoned at Khaybar.

Siroes (Kobad II) of Persia makes peace with Heraclius and returns the "True Cross."

629

Muhammad performs the pilgrimage (hajj) to Mekka in March as agreed by the treaty of Hudaybiyyah, and Bilal calls the prayer from the top of the Ka'bah; thus the *shahadah* echos in the valley of Mecca, while the Quraysh watch and listen from the hill of Abu Qubays.

Muslim war expedition to **Mu'tah** against the Romans. The Byzantines repulse the Muslim excursion at Mu'tah, and Khalid ibn Walid takes command of Muslim armies for the first time. The Prophet sees the events in a vision and calls Khalid the "Sword of God".

630

The Meccans violate the Treaty of Hudaybiyyah, and so on January 11th Muhammad marches with 10,000 soldiers on **Mecca** (later gained control of all Arabia). Mecca is conquered by the Muslims. The Ka'bah is purified of idols.

Battles of **Hunayn**, **Auras**, and **Ta'if**. Muhammad becomes the master of Arabia and so begins a mass movement of tribes embracing Islam.

"Year of Deputations," when tribes from all over Arabia accept Islam. Mecca becomes the spiritual center of Islam. Muhammad makes his last pilgrimage to Mecca. In April messengers are sent out to

390

collect the poor-tax from the converted tribes. In October to December Muslims wage a war expedition to **Tabuk** in North Arabia.

631

Year of Deputations continues. That Arabian tribes remaining outside Islamic rule accept Islam. Warfare against the Christians. Ali sent on a mission to Yemen. The pilgrimage that year is lead by Abu Bakr. Idolators are henceforth prohibited from making the pilgrimage to Mecca.

631-661

Age of the Caliphs: in 29 years 4 Caliphs controlled from Arabia to all of the Middle East, Africa & Persia.

632

January 27, the death of the Prophet's son Ibrahim.

Muhammad's last pilgrimage to Mecca, and the completion of the Qur'an.

Muhammad's death occurs on June 8th in Medina in the house of his wife A'isha.

Election of Hadrat **Abu Bakr** as the 1st Caliph. He reigns from 632-634.

Usamah leads the wars of riddah against tribes who secede from the confederacy. Abu Bakr refuses to turn Usamah aside from a campaign to Syria which the Prophet had ordered, and instead himself takes the field against the apostates.

War expedition to **Syria**. Battles of **Zu Qissa** and **Abraq**.

Battles of **Buzakha**, **Zafar** and **Naqra**.

War campaigns against **Bani Tamin** and **Musailima**.

On March 16th while returning from the pilgrimage, the Prophet joins a Muslim army led by Ali at Ghadir Khumm. Ali, criticised for excessive severity when in command, is defended by the Prophet.

(These events and statements will later be taken by Shi'ites as designating 'Ali's succession to the Prophet.)

Some Beduin tribes repudiate Islam and repulse the collectors of the poor-tax; false prophets arise: "Wars of Apostasy" (Hurub ar-Riddah).

Yazdagird III becomes King in Persia.

633

Muslim war campaigns in **Bahrain**, **Oman**, **Mahrah Yemen**, and **Hadramaut**.

Raids in **Iraq**. Battles of **Kazima**, **Manzar**, **Walaja**, **Ulleis**, **Hirah**, **Anbar**, **Ein at tamar**, **Daumatul** and **Firaz**. Abu Bakr manages to subdue the revolt and unite all the tribes of Arabia. End of the "Wars of Apostasy". The false prophet Musaylamah is killed in a battle with a Muslim army led by Khalid ibn Walid. Southern **Mesopotamia** conquered.

634

A Muslim army of 18,000 attacked Palestine and Syria in the battles of **Basra**, **Damascus** and **Ajinadin**. Death of Hadrat Abu Bakr. Hadrat **Umar** Ibn al-Khttab becomes the 2nd Caliph. He reigns from 634-644.

Battles of **Namaraq** and **Saqatia**.

391

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635

Battle of **Bridge**, Battle of **Buwaib**. Conquest of **Damascus**. Battle of **Fahl**. Jews and Christians are expelled from **Arabia**.

636

A Muslim army of 40,000 marched on North Africa in the Battle of **Yermuk** and the Battle of **Qadsiyia**. Persian Sassanids are defeated. Conquest of **Mada'in**. Conquest of **Iraq**.

637

The Byzantines are defeated at the river **Yarmuk**. Conquest of **Syria**. Battle of **Jalula**. Conquest of **Jazirah**. Caliph 'Umar formalizes the convention of dating the Islamic era from the Hijrah and the establishment of the Islamic community (Ummah) at Medina. The founding of Kufah as a garrison town.

638

Fall of **Jerusalem**. When caliph Umar reached Jerusalem with his army, Sophronius, the leader of the Christian community, came out of the city wearing his patriarchal robes to surrender to Umar who was wearing his battle clothes. Jerusalem became the third holiest city after Mecca and Medina. The Byzantines find the Monophysite Christians of Syria allying themselves with the Muslims. To win back their support they offer the compromise formula of monothelitism. This fails to win back the support of the Monophysite Christians, but it is the origin of the Maronites.

639

Conquest of **Khuizistan**. The Muslims begin their conquest of **Egypt**.

640

Capture of the post of **Caesaria** in Syria. Conquest of **Shustar** and **Jande Sabur** in Persia. 'Amr ibn al-'Asi begins the conquest of Egypt. Battle of **Babylon** in Egypt. **Persia** comes under Muslim rule.

641

Conquest of **Alexandria** in Egypt. The Muslims control Syria, Palestine and Egypt; they have defeated the Persian Empire and, when manpower is available, will occupy its territories. The garrison town of Kufa, Basrah and Fustat are built to house Muslim troops, who live separately from the subject population. 'Amr ibn al-'Asi founds Fustat (outskirts of present day Cairo). The end of the reign of Heraclitus as Emperor of Byzantium.

642

Battle of **Rayy** in Persia. **Iran** conquered. Conquest of **Egypt**. The Persians are beaten decisively at the Battle of **Nihawand**.

643

Conquest of **Azrbaijan** and **Tabaristan** (Russia).

644

Conquest of **Fars**, **Kerman**, **Sistan**, **Mekran** and **Kharan**. Hadrat Umar is murdered by a Persian prisoner of war and Hadrat Uthman ibn Affan (Osman) is elected the 3rd Caliph. He reigned from 644-656.

645

War campaigns in **Fats**.

650 - c.720

Kharijites, Kharijiyyah

Often called the Puritans of Islam, as they demanded purity of conscience as well as body. They tended to brand everyone who did not agree with them as unbelievers. A sub-sect, the Azraqites, believed in such rigid following of the Koran as to massacre large groups of Muslims who had allegedly committed grave sins.

Interestingly, Kharijites were very tolerant of non-Muslims.

646

War campaigns in **Khurasan**, **Armenia** and **Asia Minor**.

646-651

Qur'an compiled ? Muslims conquer **Tripoli** in North Africa and establish Muslim rule in **Iran**, **Afghanistan** and **Sind**.

647

War campaigns in **North Africa**.

648

War campaigns against the **Byzantines**.

649

Cyprus is conquered by Muslims.

650

The Koran is collated and edited in the canonical recension.

651

Naval battle of the **Masts** against the Byzantines.

Yazdagrid III, the last Sassanid Emperor, is assassinated near Merv. Uthman loses the ring of the Prophet in a well in Median; the beginning of discord.

652

Discontentment and disaffection against the rule of Uthman.

656

Uthman is murdered by the son of Abu Bakr and his compatriots amidst general insurrection in Medina, and they acclaim Ali Ibn abi Talib as new caliph. Ali becomes the 4th Caliph but not all accept Ali's rule. He reigned from 656-661. Aisah, the Prophet's wife, Talhah and Zubayr lead a rebellion against Ali for not avenging Uthman's murder. They are defeated by Ali's partisans at the first *fitnah*, or Civil war, the Battle of **Camel**. Talhah and Zubayr are killed and 'A'ishah is sent back to Medina, and 'Ali settles at the camp-city of Kufah. In Syria the opposition is lead by Uthman's kinsman, Mu'awiya ibn Abi Sufyan.

657

Hadrat Ali shifts the capital from Medina to Kufa. Mu'awiyah ibn Abi Sufyan, governor of Syria, challenges Ali's rule and they fight the indecisive Battle of **Siffin**. Arbitration proceedings at Daumaut ul Jandal. When the arbitration goes against Ali, Mu'awiya deposes him and is proclaimed caliph in Jerusalem. The Kharajites secede from Ali's camp.

658

Mu'awiyah is declared Caliph by the treachery of the negotiators at Adhruh, and is repudiated by 'Ali. Ali crushes the Kharijites at the Battle of **Nahrawan**.

659

Conquest of **Egypt** by Mu'awiyah.

660

Hadrat Ali recaptures **Hijaz** and **Yemen** from Mu'awiyah. Mu'awiyah ibn Abi Sufyan declares himself as the Caliph at Damascus.

661

A Kharijite zealot, Ibn Muljam, murders Hadrat Ali at the mosque in Kufa. Accession of Hadrat Hasan and his abdication. Ali's supporters acclaim Ali's son Hassan as the next caliph. He has a brief reign but then Hasan comes to an agreement with Mu'awiyah who becomes the sole Caliph, establishing his capital at Damascus. Hasan retires to Medina. A split occurs between the **Sunnis** and **Shi'ites**. This marks the beginning of the Umayyad Dynasty.

661-750

Umayyad Dynasty

The caliphate of Mu'awiyah I runs from 661-680. He founds the Umayyad Dynasty and he moves his capital from Media to Damascus. Center in Damascus Caliphs ruled as kings in splendor, controlled from **India & China** in the East to **North Africa, Spain & France** in the West including **Turkey**. Frankish forces under Charles Martel stopped the Muslim armies in **732** near Poitiers, so that they did not conquer all of the Byzantine Empire.

662

Khawarij revolts.

662-675

Ziyad is Umayyad governor in Iraq.

666

Raid of **Sicily**.

667

Muslim Arab armies reach **Central Asia**.

669

The death of Hasan ibn Ali in Medina. The Companion Abu Ayyub dies before the walls of **Constantinople** in an unsuccessful Muslim attack.

670

Uqba b Nafe conquers **Tunisia** and **Qayrawan** is made the capital of the province of North Africa. **Kabul** in modern Afghanistan is conquered. Hasan, son of Ali, dies.

672

The island of **Rhodes** is conquered.

674

The Muslims cross the Oxus. **Bukhara** becomes a vassal state. The Muslim seige against **Constanipole** begins.

677

Constaninople conquered. Occupation of **Sarnarkand** and **Tirmiz**.

678

'A'ishah dies.

680-683

Reign of the Caliph Yazid I.

680-692

The second *fitnah*. Another civil war ensues.

680

Ali's younger son Hadrat **Hussain** and grandson of Muhammad, sets out from Medina to Kufah with a tiny army and is killed on the plain of Kerballa by Yazid's troops. Hussain revolted against the majority rule of the Sunnis and was killed in a massacre at **Karballah** (Kerbela) by a Umayyad leader in Iraq. The Sunni army slaughtered all but a few of Hussain's family and followers. Hussain was beheaded, his body mutilated, and his head was paraded in the streets of **Damascus**. Hussain became the martyred hero of Shiite Muslims. Death of Mu'awiyah. Accession of his son Yazid. (Note: Ali's older son, Hussan, Hussain and eight generations of the descendants of Hussain, the Shi'ite Imams, were all murdered by the ruling Sunni Muslim leaders.) Ali's martyrdom makes him a central figure for the Shi'a.

The Muslims of Kufah, who call themselves the Shiah i-Ali (the Partisans of Ali) acclaim Hussain, the second son of Ali ibn abi Talib, as caliph. Abdallah ibn al-Zubayr revolts against Yazid in **Arabia**. Schism of the 'Ibadites from the Kharijites.

682

Uqba b Nafe marches to the Atlantic, and is ambushed and killed at **Biskra**. The Muslims evacuate Qairowan and take over **Burqa**.

683

Death of Yazid I. Accession of Mu'awiyah II. Death of his infant son, Mu'awiyah II. Accession of Marwan I, the Umayyad claimant to the caliphate, who is supported by the Syrians. **Medina** is sacked by the Umayyads because of uprisings.

684

Abdullah b. Zubair declares himself as the Caliph at Makkah. Marwan I becomes the Caliph at Damascus. Battle of **Marj Rahat**. The Kharijite rebels against the Umayyads set up an independent state in central **Arabia**. Kharajite uprisings in **Iraq** and **Iran**. Shi'i uprising in **Kufah**.

685-705

CALIPHATE OF Abd al Malik, who manages to restore Umayyad rule.

395

685

Death of Marwan I. Abdul Malik becomes the Caliph at Damascus.
Battle of **Ain ul Wada**.

685-687

Mukhtar declares himself as the Caliph at Kufa. Mukhtar, promoting Muhammad ibn al-Hanafiyyah, a son of 'Al', as the Mahdi, leads a revolt in **Iraq** (the 'Kaysaniyya' movement)

687

Battle of **Kufa** between the forces of Mukhtar and Abdullah b. Zubari. **Muhktar** killed.

690-691

Dome of the Rock constructed in Jerusalem.

692

Al-Hajjaj ibn Yusuf captures **Mecca**. Umayyad forces defeat and kill Ibn al-Zubayr, thus bringing to an end what the Umayyads call the "revolt". Abdul Malik becomes the sole Caliph. As a result of the fitnah wars, a religious movement develops in Basrah, Medina, and Kufah; various schools campaign for a more stringent application of the Qur'an in public and private life.

693

The Umayyad 'Abd al-Malik mints the first coins of the Islamic state in Damascus, followed by al-Hajjaj ibn Yusuf in Iraq, thus replacing the previous Byzantine coinage.

695

Khawarij revolts in **Jazira** and **Ahwaz**. Battle of **Karun**. War campaigns in **Kahina** Africa. The Muslims once again withdraw to Barqa. The Muslims advance in Transoxiana and occupy **Kish**.

8th Century (700-799) C.E.

700

War campaigns against the Berbers in **North Africa** which is conquered.

705-715

Death of Abdul Malik and the Accession of Al-Walid I as Caliph in 705. Consolidation and greatest expansion of the empire begins between. Muslim armies continue the conquest of **North Africa** and establish a kingdom in **Spain**.

711-712

Muslims under Tariq ibn Ziyad, a Berber, under the Arab general Musa ibn Nusayr invade **Spain** in the **Iberian Peninsula** and the **Indus valley**. **Sindh** and **Transoxiana** are conquered by Muhammad bin Qasim.

713

Muslim advance in **Indus Valley** of India. Conquest of **Multan**. The death of 'Ali Zayn al-'Ab'd'n, Shi'ite Imam; some Shi'ites follow his older brother Muhammad al-Baqir. Zayd takes up military resistance against the Umayyads. Beginning of the Zaydi ("Fiver") Shi'ism.

714

Muslim occupation of **Spain**.

396

715

Chinese **Turkestan** border conquered.
Great Mosque erected in Damascus.
Death of Walid I. Accession of Sulaiman.

717

Death of Sulaiman. Accession of Umar b. Abdul Aziz. Umar II begins his rule as Caliph and initiates internal reforms. He is the first caliph to encourage conversion to Islam. Muslim raids across the **Pyrenees**.

717-718

Unsuccessful Muslim seige of **Constantinople**.

720-724

Death of Umar b. Abdul Aziz. Accession of Yazid II, a dissolute ruler. There is widespread Sh'i and Kharijite discontent with Umayyad government.

724

Death of Yazid II. Accession of Hisham I, a devout but more autocratic ruler, who also antagonizes the more pious Muslims.

716-718

Beginning of the first unsucessful siege of **Constantinople** (Istanbul) which lasted until 1453.

717

Muslim raids across the **Pyrenees**.

718

Resistance to Muslim rule begins in the Asturias in **Spain**.

719

Narbonne in France is captured by the Muslims.

722

Morocco conquered.

725

The Muslims occupy **Nimes** in France.

728

Death of the great sufi Hasan al-Basri of Basra, hadith scholar, religious reformer and ascetic. Mu'tazilite rationalist doctrines are diffused.

732

The muslim advance into France is checked by Charles Martel in a battle between **Tours** and **Poitiers**. The Frankish ruler defeats a small raiding party of Spanish Muslims and checks Islam's advance across Europe (100 years after Muhammad's death). The Islamic Empire had spread from Spain to Persia.

Abu Hanifa pioneers the study of **fiqh**: Four main schools of jurisprudence: Hanifites, Malikites, Hanbilites, Shafities. Muhammad ibn Ishaq writes the first major biography of the Prophet Muhammad.

737

The Muslims are defeated at **Avignon** in France.

738

The existence of an Arab merchant colony is reported at Canton, China. Kharijite revolts in **Iraq**.

740

Shia revolt under Zaid b. Ali. Berber revolt in **North Africa**. Battle of the **Nobles**. Muslims establish a colony at **Kilwa**, in East Africa. Death of Zayd, Imam of the Zaydis; end of the Zaydi revolt in **Iraq**.

741

Battle of **Bagdoura** in North Africa.

742

Muslim rule forcibly restored in **Qiarowan**.

743

The Caliphate of Walid II.

743-744

The Abbasid faction begin to muster support against the Umayyads in **Iran**, fighting under the banner of the Shiah.

744-749

Marwan II seizes the caliphate and tries to restore Umayyad supremacy against the insurgents. His **Syrian** forces suppress some of the Shi'i revolts.

744

Battle of **Ain al Jurr**.

745

Kufa and **Mosul** occupied by the Khawarjites.

746

Battle of **Rupar Thutha**, **Kufa** and **Mosul** occupied by Marwan II. Abu Muslim incites a revolt against the Umayyads in **Khorasan**.

747

Revolt of Abu Muslim in **Khurasan**. The Abbasids overthrow the Ummayyad governor of **Persia**.

748

Battle of **Rayy**.

749

The Abbasids conquer **Kufah** and overthrow the Umayyads fighting under the banner of the Shiah. Battles of **Isfahan** and **Nihawand**. As Saffah becomes the Abbasid Caliph at Kufah.

750

The Umayyad Caliph Marwan II is defeated at the **Zab** river, ending the rule of the Umayyads, and the 'Abbasid dynasty is founded by Abu-l-'Abbas as-Saffah. Fall of **Damascus**. Abbas becomes Caliph and makes Hashimiya his capital.

750-754

Caliph Abu al-Abbas al Saffah, the first Abbasid caliph, massacres all of the members of the Umayyad family. A sign of an absolute monarchy that is new to Islam.

750-1258

The Abbasid Caliphs

398

37 Caliphs ruled from the prophet's family from Baghdad and imposed Islam on all subjects, and persecution of non-Muslims. Islamic renaissance in art, literature, architecture, science, mathematics, medicine & philosophy. The Mongols destroyed their capital **Baghdad** in 1258.

751

Conquest of **Wasit** by the Abbasid. Murder of the Minister Abu Salama. The first 'Ibadite Imam.

754

Abbas is succeeded as Caliph by his brother Abu Jafar al-Mansur. He murders prominent Shiis.

755

'Abd ar-Rahman I ad Dakhil, Emir of Cordoba founds the Umayyad dynasty of Spain.

756

Spain secedes from the Abbasid caliphate, setting up an independent kingdom under the leadership of one of the Umayyad refugees. The Umayyad Abd al-Rahman founds the Emirate of Cordoba.

762

Mansur finds Baghdad as the new capital. This becomes the new Abbasid capital.

765

The death of Jafar as-Sadiq, the Sixth Imam of the Shiah, who urges his Shi disciples to withdraw on principle from politics. Seventh Imam of Ishmailies (Shi'ite branch) Ismail Ibn Jafar goes into hiding.

769

Death of Abu Hanifa, founder of the Hanifi school of Islamic law.

775-785

Caliphate of al-Mahdi. He encourages the development of **fiqh** (schools of jurisprudence) acknowledges the piety of the religious movement, which gradually learns to coexist with the absolutism of the Abbasid dynasty.

778

Charlemagne leads a campaign against the Muslims in **Spain**.

780

The end of the revolt of al-Muqanna', "the veiled one".

786

Accession of Harun al-Rashid to the Caliphate. The zenith of Abbasid power. A great cultural renaissance in Baghdad and other cities of the empire. Besides patronizing scholarship, science and the arts, the caliph also encourages the study of **fiqh** and the anthologization of **ahadith** which will enable the formation of a coherent body of Islamic law (Shariah).

788

Morocco becomes independent under the Idrisid dynasty.

795

Death of Malik ibn Anas, founder of the Maliki school of jurisprudence.

399

799

Tunisia reaches independence during the Aghlabid rule.

801

Death of Rabi'ah al-'Adawiyyah, the first great Sufi woman mystic.

803

Harun al-Rashid murders the Barmakid Ja'far, deposing the family whose members had been viziers for generations. The fall of the Barmecides.

809-813

Harun al-Rashid dies and civil war breaks out between his two sons al-Mamun and al-Amin.

813

Harun's son al-Ma'mun defeats his brother and becomes caliph. The flowering of scholarship and translation of Greek works into Arabic.

814-815

A Shi'i rebellion in Basrah. A Kaharijite revolt in **Khurasan**. An intellectual, a patron of arts and learning, the caliph inclines towards the rationalistic theology of the Mutaz'lah, who had hitherto been out of favor. The caliph al-Mamun tries to reduce tension by wooing some of the rival religious groups.

817

Al-Mamun appoints al-Rida, the Eight Shi'i Imam, as his successor. The uprising against al Hakam I in **Cordova**. Part of the population emigrates to Fez, creating the city's "Andalusian quarter".

818

Al-Rida dies, possibly murdered. A state sponsored inquisition (*mihnah*) tries to enforce Mu'tazilite views over those of the more popular *ahl al-hadith*, who are imprisoned for their doctrines.

820

The death of ash-Shafi'i, founder of the Shaf'i School of Law.

827

Sicily is seized by a dynasty of Tunisian Arabs, the Aghlabids. The caliph al-Ma'mun adopts Mu'tazilite and proclaims that the Koran is created. These teachings become state doctrine for 22 years.

830

The *Bayt-al-Hikmah*, an academy for the sciences and the translation of Greek works in Arabic, is founded in Baghdad by the Caliph al-Ma'mun.

833

The Caliph al-Ma'mun institutes the ***mihnah*** (inquisition) to enforce adherence to Mu'tazilite doctrines on the part of Judges and scholars.

Mu'tasim moves the capital from Baghdad to Samarra. Al-Ma'mun dies. al-Mu'tasim becomes Caliph. He creates his own personal corps of Turkish slaves to guard himself with.

834

Palermo is taken by the Arabs.

400

836

The 'Abbasids make the camp-city of Samarra' their capital.

839

Diplomatic exchanges between Cordova and Constantinople.

842-861

Caliphate of al-Wathiq.

848

Ali al-Hadi, the Tenth Shi'i Imam, is imprisoned in the Asakari fortress in Samarra.

855

Death of Ahmad Ibn Hanbal, a hero of the ahl al-hadith, and the founder of Hanbali school of Islamic jurisprudence.

861

The death of **al-Mutawakkil**, first Caliph to be murdered by his Turkish troops.

861-862

Caliphate of al-Muntasir.

862-866

Caliphate of al-Mustain.

864

Zaydi Shi'ism spreads in Daylam (Azerbaijan), and the Zaydi states is founded by Hasan ibn Zayd. (Zaydi-type Shi'ism will persist sporadically in the region until 1126.)

866-869

Caliphate of al-Mutazz.

868

Ibn Tulun founds the dynasty of the Tulunids in Egypt. Death of Ali al-Hadi, the Tenth Shi'i Imam. His son Hasan al-Askari continues to live as a prisoner in Samarra.

869

Malta is conquered by the Muslims.

869-870

Caliphate of al-Muhtadi.

869-883

The Zanj (slaves from East Africa) revolt in **Iraq**.

870

Death of Al Bukhari, the most respected author of the *Sahih*, a canonical collection of hadith.

Death of Yaqub ibn Ishaq al-Kindi, the first of the Muslim Faylsufs.

870-892

Caliphate of al-Mutamid.

873

Hasan al-Askari, the Eleventh Shi'i Imam, dies in prison at the age of 28 in Samarra leaving no successor. His son Abu al-Qasim Muhammad is said to have gone into hiding to save his life. (Twelver-Imam Shi'ites will believe that his son by a concubine then disappeared,

401

and that he, as the "Hidden Imam", is represented by chosen deputies (wakil) until 940. The period of 873-940 will be called "the Lesser Occultation", the "Greater Occultation" will last until the coming of the Mahdi.) The death of Abu-l-Husayn Muslim, compiler of one of the two great collections of Hadith jointly called the Sahihān.

874

Death of Abu Yazid al-Bistami, one of the earliest of the 'drunken Sufi' mystics.

874-999

The Samanids, a Sunni Iranian dynasty, rule in Khurasan, Rayy, Kirman and Transoxania, with a capital at Bukhara. Samarkand is also an important cultural centre of a Persian literary renaissance. In the 990s the Samanids begin to lose power east of the oxus to the Kharakhanid Turks, and in the west to the Ghaznavids.

878

Mehdi (Mahdi), the 12th Imam of Shi'ites, goes into hiding until final days. Shiites anticipate this Mehdi to return to restore justice and righteousness.

885

Dawud ibn Khalaf, founder of the Zahiri School of Law, dies.

890

The rise of the populist revolutionary sect, the Qarmatians, an offshoot of the Isma'ilis or Seveners, but without Imams. Their leader, Hamdan Qarmat, establishes his center, which he calls the "Abode of Exile" (Dar al-Hijrah) in southern Iraq.

892

Samarra is abandoned and Baghdad again becomes the capital.

Muhammad at-Tirmidhi, the historian, dies.

892-902

Caliphate of al-Mutadid.

898

A Zaydi Shi'ite state is established in Yemen by the Imam al-Hadi Yahya ibn al-Husayn ar-Rassi.

The death of Hakim at-Tirmidhi, biographer of Sufis.

902-908

Caliphate of al-Muqtadir.

909-1171

The Fatimid Dynasty in Egypt.

(through Ismail)

910

The Shi'ite Fatimids seize power in North Africa, in Ifriqiyyag, **Tunisia**, and reign as caliphs.

912

Islam is well-established among the Bulgars on the Volga.

912-961

The Spanish kingdom of al-Andalus

Rule of Caliph Abd al-Rahman III, an absolute ruler.

922

The execution for blasphemy of the 'drunken Sufi' Husain al-Mansur, known as al-Hallaj, the Wool-Carder.

923

Death in Baghdad of the historian Abu Jafar al-Tabari.

925

Death of Abu Bakr Muhammad ar-Razi, the greatest Muslim physician and alchemist.

929

'Abd ar-Rahman III, the Umayyad ruler of Spain, takes the title of Caliph. The Emirate of Cordoba becomes a third Caliphate.

929-1003

The Hamdanids

Arab tribesmen, rule Aleppo and Mosul. Court patronage of scholars, historians, poets and Faylasufs.

930

The Qarmatians raid **Mecca** and take back the Black Stone from the Ka'bah to al-Hasa or to Bahrayn.

c.930-1030

The Buyids

Twelver Shiis and mountain dwellers from Daylan im Iran, begin to seize power in western **Iran** during the 930s.

932

The Buyid Mu'iz ad-Dawlah assumes control as "Prince of Princes" and makes the 'Abbasid Caliph into figurehead.

932-934

Caliphate of al-Qahir.

934

The 'Occultation' of the Hidden Imam in a transcendent realm is announced.

934-940

Caliphate of al-Radi.

935

Death of the philosopher Hasan al-Ashari.

From this point on, the caliphs no longer wield temporal power but merely a symbolic authority. Real power now resides with local rulers, who establish dynasties in various parts of the empire. Most of them acknowledge the suzerainty of the Abbasid caliphs. Many of these local rulers of the tenth century have Shi'i leanings.

935-969

The Ikhshids

Founded by the Turk Muhammad ibn Tugh, rule Egypt, Syria and the Hijaz.

936

The royal city of Medinat az-Zahrah is founded at Cordova.

940

The Fourth "representative" (wakil) of the "Hidden Imam" refuses to name a successor as he dies, saying: "the matter now rests with God." The Greater Occultation" begins.

944-967

Saif al-Dawla, ruler of the Shi'ite Hamdanid dynasty in Aleppo launched yearly jihad campaigns against the **Byzantines**.

945

The Persian Buyids seize power in **Baghdad, South Irak, and Oman** and control the empire. Baghdad begins to lose its porominence to Shiraz, which becomes a centre of learning. They were conquered by Saladin in 1171.

950

Death of Abu Nasr al-Farabi, Faylasuf and court musician at Aleppo.

951

In Iraq the mysterious Brotherhood of Purity (*Ikhwan as-Safa*) compile an encyclopedia of universal knowledge.

Qamatians return the Black Stone to Mecca.

956

The death of al-Mas'udi, the historian.

960-970

General Nicephorus Phocas (a future Byzantine emperor) carried out a series of successful campaigns against the Muslims, recapturing **Crete, Cilicia, Cyprus**, and even parts of Syria including the ancient Christian city of **Antioch**.

969

The Fatimid general Jawhar conquers **Egypt** and Cairo is built as their capital.

969-1027

Cordova a centre of learning.

969-1171

The Shii Fatimids

(Originally established in Tunisia in 909) rule North Africa, Egypt, and parts of Syria, establishing a rival caliphate.

970

The Seljuk Turks become Muslims and occupy most of **Persia**.

972

The Fatimids move their capital to Cairo, which becomes a centre of Shii learning, and build the *madrasah* of Al-Azhar there. This school is used as a training center for Isma'ilis propagandists. (Later it will become one of the most renowned Muslim universities.)

976

The Spanish Umayyad Sultan al-Hakam II dies, and is succeeded by Hisham II, but the real power behing the throne is the chamberlin al-Mansur bi-Llah.

976-1036

Avicenna, brought advances in medicine.

976-1118

404

The Ghaznavids

985

Al-Mansur conducts campaigns in **Spain** and captures Coimbra in **Portugal**.

996-1021

al-Hakim 6th Caliph under Fatimid dynasty persecuted Christians & destroyed Roman Catholic holy sites.

999-1030

Mahmud of Ghaznah establishes a permanent Muslim power in **North India**, and seizes power from the Samanids in **Iran**. A brilliant court.

969

Al Ahzar University founded in Cairo, world's oldest university.

974

Faced with a string of losses to the Byzantines, the Abbasid (Sunni) caliph in **Baghdad** declared jihad.

983

Buyid unity begins to disintegrate. They eventually succumb to Mahmud of Ghaznah in **Rayy** (1030) and the Ghaznavids in the plateau areas of western **Iran**.

990-1118

The Seljuk Empire

990s

The Seljuk Turkish family from Central Asia convert to Islam. In the early eleventh century they enter Transoxania and Khwarazam with their cavalry of nomadic troops.

998

Mahmud of Ghazna annexes parts of **Persia** and **Northern India**.

1000

Mahmud of Ghazna invades the **Punjab** (northwest India): A Muslim governor is set up in **Lahore**.

1004

The 6th Fatimid Caliph, Abu 'Ali al-Mansur al-Hakim turned violently against the faith of his Christian mother and uncles (two of who were patriarchs), ordering the destruction of churches. Over 30,000 churches were destroyed in the next ten years and untold numbers of Christians converted to Islam to save their lives.

1009

The Church of the Holy Sepulcher in **Jerusalem** was destroyed by Fatimid ruler al-Hakim, but it was rebuilt in 1027.

1010

The ruler of Gao, on the Middle Niger, converts to Islam. In Spain central power weakens and petty emirates establish local rule.

1030

The Umayyad caliphate of Spain breaks up into small kingdoms. The Spanish Caliphate comes to an end.

The death of Mahmud of Ghazna in Afghanistan.

405

1030s

The Selcuks in Khurasan.

1033

More than 6,000 Jews killed in Fez, **Morocco**.

1037

Death in Hamadan of the great Faylasuf Ibn Sina (Avicenna in the West), famous Iranian scientist, philosopher and physician.

1040

The Seljuk Turks take **western Iran**.

1048

Al-Biruni, scientist, philosopher, scholar, translator of works into and out of Sanskrit, dies.

1055

The Selcuk Turks under Saljuq Toghrul-Beg invade **Baghdad** and take it from the Ghaznavids, and enter **Azerbaijan**. They briefly revived a disintegrating Abbasid empire. They retain the Abbasids as rulers. Toghrul-Beg rules the Selcuk Empire from Baghdad as the lieutenant of the Abbasid caliphs. He takes the title of Sultan.

1056

The Muslims expelled 300 Christians from **Jerusalem** and forbade European Christians from entering the Church of the Holy Sepulcher.

1060

Beginning of campaigns to drive the Moors out of **Spain**.

1062

The Almoravids under Yusuf ibn Tashfin conquer **Morocco**.

1063

Marrakesh is founded by the Almoravids.

1063-1073

The rule of Sultan Arp Arslan in the Selcuk Empire.

1064

Death of Ibn Hazm, poet, philosopher, vizier and theologian.

1064-1065

Seven thousand Christians were ambushed by Arabs on the way to worship in **Jerusalem**.

1065

The Vizier Nizam al-Mulk founds the Nizamiyyah madrasah build in Baghdad.

1071

Seljuk troops under Alp Arslan defeat the Byzantines at the Battle of **Manzikert** on August 26th; Seljuks take most of Asia Minor establishing themselves in Anatolia, reaching to the Aegean Sea (1080). Seljuks war with the Fatimids and local rulers in **Syria**.

1073-1092

Malikshah rules the Selcuk empire, with Nizalmulmulk as vizier. The Turkish troops enter **Syria** and **Anatolia**.

1085

406

The Christian armies of the Reconquista under Alfonso VI take **Toledo** and begin reconquest of **Spain**.

1086

Yusuf ibn Tashfin comes to the help of Muslim princes in **Spain** and defeats the Christians at the Battle of az-Zallaqah.

1087

Muslims build Timbuktu as a center of commerce and learning.

1088-1099

Pope Urban II encouraged the Crusades.

1090s

The Ismailis begin their revolt against Seljuk and Sunni hegemony. Local Turkish dynasties start to arise in various parts of the empire.

1090

Hasan as-Sabbah seizes the Alamut fortress in Northern **Persia**; the beginning of the Nizari branch of the Isma'ilis (who will be called the "Assassin" sect by the Crusaders). The third Almoravid landing in **Spain**; the king of **Granada** is deposed by Yusuf ibn Tahfin.

1090-1153

Bernard of Clairvaux a Western Christian mystic who advocated a warrior-priest theology.

1091

Recovery of **Sicily** and **Malta** from Islam by Christian forces.

1092

Nizam al-Mulk is murdered by Nizari "Assassins".

1094

Valencia is captured by al-Cid. Byzantine emperor Alexius Comnenus I asks Western Christendom for help against the Seljuk infiltration of his territory.

1095

Pope Urban II calls for the First Crusade.

1096

Christian pilgrims heading towards Jerusalem were massacred by the Turks in Asia Minor. Crusaders reach **Constantinople** and advance southward.

1096-1291

The Crusades.

1098-1099

The First Crusade:

came about as a result of the Byzantine Emperor Alexius I Comnenus appealing to Pope Urban II for help against Muslim aggression. This was the most successful recapturing Jerusalem from the Muslims.

1098

The Crusaders capture **Antioch**.

1099

Crusaders re-capture **Jerusalem** from the Muslims on July 15th after a 5 week siege slaughtering most of the Muslims and also many of the

Jews. The Crusaders establish Crusader states in **Palestine**, **Anatolia**, and **Syria**.

1100

Baldwin becomes king of the Latin kingdom of Jerusalem.

1106

Yusuf ibn Tashfin, Almoravid ruler, dies.

1111

Death in Baghdad of the theologian, jurist and mystic Abu Hamid Al Ghazali, the greatest Sufi scholar and Philosopher. He is known as the "Renewer" (*Mujaddid*) of the age. Amoravids capture **Santarem**, **Badajoz**, **Porto Evora** and **Lisbon**.

1118

Seljuk domains break up into independent principalities.

1118-1258

Small dynasties now function independently, acknowledging the suzerainty of the Abbasid caliphate, but in practice bowing only to the superior power of a neighbouring dynasty.

1121

The beginning of the Almohad movement in Morocco.

1124

Hassan as-Sabbah, the chief of the Assassins, dies. The birth of Ibn Rushd (Averroes).

1127-1173

The Zanghid Dynasty

founded by a Seljuk commander, begins to unite **Syria** in a riposte against the Crusaders.

1130

The death of Ibn Tumart, the founder of the Almohad movement.

1130-1269

The Almohads Dynasty

A Sunni dynasty, attempt to reform North Africa and Spain according to the principles of Al-Ghazzali.

1135

The birth of Maimonides in Cordova.

1145

The end of Almohads rule in **Spain**.

1146

The Almohads capture **Fez**.

1146-1148

The Second Crusade:

an attempt to recapture Edessa, was a disaster where most of the army was crushed in **Asia Minor** in Dec. of 1147 before reaching the Holy Land. The 2nd Crusade was led by Conrad II and Louis VII.

1148

Muslim commander Nur ed-Din killed all of the Christians of **Aleppo** when he took the city.

1150-1220

The Khwarazmshahs Dynasty

From north-west Transoxania, they defeat the remaining small Seljuk dynasties in **Iran**.

1157

The Almohads capture **Granada** and **Almeria**.

1162-1227

Genghis Kahn Mongolian emperor.

1164

Hasan, the Assassin chief in Alamut, assumes the function of Isma'ili Imam and declares the *Qiyamah* ("the Resurrection"), dropping the cover of the Islamic law (*shai'ah*).

1166

Death of 'Abd al-Qadir al-Jilani, a celebrated Sufi.

1171

Salah ad-Din (Saladin) takes control of **Egypt**; the beginning of the Ayyubid dynasty and the end of the Fatimids.

1171-1250

The Ayyubid Dynasty

Founded by the Kurdish general Saladin, continues the Zanghid campaign against the Crusaders, defeats the Fatimid caliphate in **Egypt**, and converts it to Sunni Islam.

Saladin (1171-1193)

al-Adil (1193-1218)

al-Kamil (1218-1238) (-1249)

1180-1225

Al-Nasir, Abbasid calip in Baghdad, attempts to use the Islamic **futuwwah** guilds as a basis for more effective rule.

1187

Richard the Lionheart slaughtered 2,700 Muslims outside of the city wall of **Jerusalem**. On July 4th at **Hattin**, Muslim General Saladin defeats Christians at the Battle of the Horn of Hattin and recaptures **Palestine** and **Jerusalem** for Islam.

According to Saladin's secretary Imad ed-Din, Saladin "ordered the mass execution of his Christian opponents."

1188-1192

The Third Crusade:

was called by Pope Gregory VIII in the wake of Saladin's capture of Jerusalem and destruction of the Crusader forces at Hattin in 1187. It did not retake Jerusalem but strengthened the Crusader state along the **Levant**. The 3rd crusade was led by Frederick Barbarossa and Richard the Lion Heart.

1191

The Sufi mystic and philosopher Yahya Suhrawardi dies, possibly executed by the Ayyubids for heresy, in Aleppo.

1193

The death of Salah ad-Din (Saladin) and the division of the Ayyubid Empire.

The Iranian Ghurid dynasty takes **Delhi** and establishes rule in India.
1195

The Almohad al-Mansur defeats the Castilians at the Battle of **Alarcos**.

1198

Death in Cordova of the Faylasuf Ibn Rushd (known in the west as Averroes).

1199-1220

Ala al-Din Mahmoud, Kahwarazmshah, determines to create a great Iranian monarchy.

1200

The beginning of the Islamization of archipelagic South East Asia.

1201-1204

The Fourth Crusade:

In 1204 The Doge Dandolo of Venice leads the Crusaders to sack **Constantinople**. With the Crusaders taking the city of Constantinople and establishing a Latin kingdom there, this weakened an already fragile Byzantine Empire.

1204

Maimonieds dies.

1205-1287

A Turkish slave dynasty defeats the Ghurids in **India** and establishes the Sultanate of Delhi, ruling the whole of the Ganges Valley. But soon these smaller dynasties have to face the Mongol threat.

1206

Invasion of Muslim Turks in northern **India**.
 Sultanate of Dehli set up. Temujin, having taken the name Jenghiz Khan ("universal ruler"), becomes the leader of the united Mongol tribes at an assembly in Qaraqorum.

1210

Jalal ad-Din, Master of Alamut and Chief of the Assassins, closes the curtain opened by Hasan in 1164, resumes observances of the Islamic religious law, and professes to be a Sunni Muslim. The end of the "Resurrection" (*al-Qiyamah*) and the resumption of the "Veiling" (*as-Satr*).

1211

The Turk Iletmish establishes the Delhi sultanate.

1212

The Almohads are defeated in **Spain** at the Battle of Las Navas de Tolosa.

1218-1221

The Fifth Crusade:

focused on Egypt. They besieged **Damietta**, a city on the Nile Delta that was the gateway to Egypt's great cities; **Cairo** and **Alexandria**. They took Damietta, and later left it and did not get to take Jerusalem.

1218

410

At the **Otrar** river, a Khwarazmian governor massacres one hundred Mongol emissaries as spies. Mongol attacks against Muslim countries begin.

1219

Ghengis Khan crossed into Muslim lands in **Central Asia**.

1220

The **Khwarizm-Shahis** are defeated by Mongols under Jenghiz Khan.

1221-1249

On orders of Ghengiz Kahn, the Mongols ravage **Persia**, with immense destruction of cities.

1223

The death of the historian Ibn al-Athir.

1224-1391

The Golden Horde Mongols rule the lands north of the Caspian and Black Seas and convert to Islam.

1225

The Almohads abandon Spain, where Muslim power is eventually reduced to the small kingdom of Grenada.

1227

Death of the Mongol leader Genghis Khan.

1227-1358

The Chaghaytay Mongol Khans rule Transoxania and convert to Islam.

1228-1551

The Hafsid Dynasty

They replace the Almohads in Tunisia.

1228-1229:

The Sixth Crusade:

was essentially a continuation of the Fifth run by Fredrick II who in negotiations with al-Kamil regained **Jerusalem**, **Bethlehem** and **Nazareth** but left Jerusalem defenseless and allowed Muslims to retake the city in 1244, killing many Christians and they burned the many churches including the Church of the Holy Sepulcher.

1240

The death of the Sufi Ibn 'Arabi in Damascus.

1249-1254:

The Seventh Crusade:

was the best equipped and best-organized of all the Crusades. It was lead by the pious French King Louis IX, who when attempting to take **Cairo**, the Crusaders were defeated at **al-Mansurah** and Louis himself was captured.

1240

Death of Sufi philosopher Muid ad-Din Ibn al-Arabi.

1250

The Mamluks, a slave corps, overthrow the Ayyubids and establish a ruling dynasty in **Egypt** and **Syria**.

1258

411

The Muslim capitol of **Baghdad** conquered by Genghis Kahn's Mongols under Hulagu, Gengiz Khan's grandson. Destruction of **Baghdad** and the caliphate by Mongols thus ending Abbasid rule.

1256

Hulagu Khan conquers the Assassin fortress of **Alamut**, and the last Grand Master Rukn ad-Din is put to death. The beginning of the Mongol dynasty in Persia, the Il-Khanids.

1256-1335

The Mongol Il-Khans rule Iraq and convert to Islam.

1258

Hulagu Khan sacks **Baghdad**; the end of the 'Abbasids in Baghdad, but figurehead 'Abbasids continue in Cairo under the Mamluks.

1258-1798

Medieval Muslim empires division and expansion last for 540 years.
The names of some of these empires were:

the Ottoman Turkish Empire;
the Khiljis Empire;
the Churgill Empire;
the Samudra Pasai Empire;
the Sabadarar Empire;
the Maranids Empire;
the Tughluqs Empire;
the Muzaffarids Empire;
the Golden Horde Empire;
the Bahmanids Empire;
the Black Sheep Empire;
the White Sheep Empire;
the Amir Temurs Empire;
the Jalayar Empire;
the Burji Empire; and
the Timuids Empire

to mention a few of the larger ones.

1258-1517

Mamluk Sultanate in Egypt. Fragmentation of Islamic lands.

1260

On Sept. 3rd the Mamluk sultans led by Qutuz and his lieutenant Baybars halt the Il-Khan Mongols at Goliath's Well at the Battle of **Ayn Jalut**. They go on to destroy many of the remaining strongholds on the Syrian coast. Baybars murders Qutuz and becomes sultan. The Mamluk sultanate controls **Egypt** and **Syria**.

1261

Another Caliph ruled in Cairo.

1264

Kubilai founds Khanbaliq (Peking) as his capital.

1265

The death of Hulagu Khan.

1271

412

Marco Polo begins his journey to China.

1273

Death of Sufi Jalal al-Din ar-Rumi in Anatolia, founder of the Whirling Dervishes.

1287-1291

The Buddhist Mongol King Arghun offered several times to help fight with the Crusaders against the Muslims but because of internal disunity in Europe his offers were not taken seriously.

1288

Uthman, a *ghazi*, on the Byzantine frontier, founds the Ottoman Dynasty in Anatolia.

1291

Fall of **Acre** to the Muslims. The last Crusader stronghold falls to the Mamluks.

The death of the Persian poet Sa'di.

1295

Ghazan Khan, Mongol ruler of **Persia**, is converted to Islam and ordered the destruction of all churches.

c. 1297

The first establishment of small Islamic states in the north of Sumatra.

1298-1515

Front Lines move East.

1302

Pope Boniface VIII claims that the pope has supremacy over every other human being, in his bull (sealed declaration) *Unam Sanctam* (Latin for "the One Holy," that is the Church).

1315

Martyrdom of Raymond Lull, Christian missionary to Islam in Tunis.

1317

The execution of the historian and Vizier Rashid ad-Din at-Tabib.

1326

The Ottoman Turks capture **Bursa**.

1326-1359

Orkhan, Uthman's son, establishes an independent Ottoman state, with its capital at Bursa, and dominates the declining Byzantine Empire.

1328

Death of the reformer Ahmad ibn Taymiyyah in Damascus, a traditionalist and theologian.

1334-1353

Yusuf, king of Granada, builds the Alhambra, which is completed by his son.

1334-1404

Timurlane, "Timur the Lame" a Mongol Muslim, a descendent of Ghenghis Khan, began attacking Muslim lands in the **Middle East**, **Anatolia**, and sacks **Delhi** thus diverting the Muslim forces in

413

Eroupe. In 1369 the church was completely swept aside in **Iran** by Tamerlane. But his empire disintegrates after his death.

1345

Ibn Battuta discloses Islam's progress in **Malaya**.

1349

The *Madrasah* founded at Granada.

1361

The Ottomans capture **Adrianople** (Edirne).

1369

Timur the Lame (Timurlane) conquers **Khorasan** and **Transoxiana**, and revives Chaghaytay Mongol power in Samarkand.

1379

Timur the Lame (Timurlane) invades **Persia** from the North.

1385

Ottoman conquests in the **Balkans** (Rumelia).

1389

The Ottomans subdue the Balkans by crushing the Serbs at **Kosovo Polje**. They go on to extend their power in **Anatolia**, but are overthrown by Timurlane in 1402.

The death of the Persian poet Hafiz.

1390

The Mamluke Dynasty in Egypt

Cairo becomes the center of the Muslim world.

1391

Varma is conquered by the Muslims.

The first Ottoman seige of **Constantinople**.

1392

Tamerlane conquers **Baghdad**.

1395

A large Crusader force was defeated in **Nicopolis**, a town on the Danube leaving all of Europe open to the Turks.

1396

The Turks enter **Eastern Europe**. Failed crusade of **Nicopolis**.

1399

Timur (Tamerlane) sacks **Delhi**.

1400

Damascus falls to the Mongol Tamerlane thus diverting the Mamluk and Ottoman Turkish forces from Europe.

1402

Tamerlane captures Ottoman Sultan Bayezid and crushes the Ottomans in **Ankara** and turns towards China, leaving Muslims in the West too weak to continue jihad against Europe. A Muslim had, in effect, saved Christendom in Europe.

1403-1421

After the death of Timur in 1405, Mehmet I revives the Ottoman state.

1405

414

Death of Timur (Tamerlane).

1406

Death of faylasuf and historian Ibn Khaldun in Cairo.

1410

Teutonic Order defeated at **Tannenberg**.

1420

Crusades against the Hussites.

1421-1451

Murad I asserts Ottoman power against **Hungary** and the West.

1422

The Ottoman Sultan Murad II lays seige to **Constantinople** which finally falls in 1453.

1426

Cyprus falls to the Egyptian Mamluks.

1430

Ottoman, Murad II, takes **Thessalonica** and thus blockaded Constantinople.

1444

Murad II soundly defeated a Polish and Hungarian Crusader army of 30,000 under King Ladislas at **Varna**, Hungary in Nov.

1446

The first documented Al Sa'ud, ancestor of Sultana, leaves the nomadic desert and settles in Dair'iyah (old Riyadh).

1450

The beginning of the Renaissance: The popes of the Renaissance (1447-1521) are notable more for their intrigues and quest for power than for their pastoral care or desire for reform.

1453

April 6 -- May 29th: Ottoman Turks under Mehmet II 'The Conqueror' conquer the Byzantine Empire in **Constantinople** (Heracle) later known as Istanbul and makes it the capitol of the Ottoman Empire. On May 29th, the Muslim soldiers "slew everyone that they met in the streets, men, women, and children without discrimination."

(Historian Steven Runciman) The seige began in 717 and marks the end of the Byzantine empire.

1456

The Turks beseiged **Belgrade** and tried to take **Rome** but were turned back.

1478

The Spanish Inquisition persecutes Jews, Muslims and heretics.

Cyprus ceded to Venice.

1492

Grenada and its dependencies fall to the Christians and the Moors are expelled from **Spain**. Roman Catholic Christianity was enforced once more in Spain by Ferdinand Aragon & Isabella of Castille. They burned Muslim libraries and expelled Muslims and Jews. Columbus sails for the New World and lands in America.

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1497

Babur, founder of the Moghul Empire, captures **Samarkand**.

1498

Vasco de Gama sails to India via the Cape of Good Hope.

1501

Isma'il I establishes the Safavid dynasty in Persia, and Twelver-Shi'ism becomes the state religion.

1502

Papal bull orders the burning of any books questioning the Church's authority. Isma'il the Safavid creates a **Persian** empire, takes the title of Shah and imposes Shi'ism as the state religion.

1503-1722

Safavid Empire in Persia.

Ismail, head of the Safavid Sufi Order, conquers **Iran**, where he establishes the Savavid Empire. Twelver Shiism is now the official religion of Iran and Ismail's brutal attempts to suppress Sunni Islam in his domains inspire a persecution of Shiis in the Ottoman Empire.

1507

The Portuguese under d'Albuquerque establish strongholds in the **Persian Gulf**.

1510

Ismail pushes the Sunni Uzbeks out of **Khurasan** and establishes Shi'i rule there.

1511

D'Albuquerque conquers **Malacca** from the Muslims.

1512

Selim the Grim captures the Safavid capital of **Tabriz**.

1514

Sultan Selim I defeats Shah Ismail's Savavid army at the Battle of **Chaldiran**, halting the Savavid westward advance into Ottoman territory.

1516-1563

The Reformation Period.

Islam Restored to Splendor.

1516

Selim destroys the Mamluk army in **Aleppo** Syria.

1517

Martin Luther posts his 95 theses on the door of the church in Wittenberg, Germany; the Protestant Reformation begins. The Ottoman Sultan Selim Yavuz ("he Grim") defeats the Mamluks and conquers Egypt conquer **Egypt** and **Syria**.

1517-1924

The Great Ottoman Empire

Ottoman Empire established with conquest of **Egypt** in Cairo and are headquartered in Constantinople. Ottomans consolidate control of **Syria, Palestine** and **Egypt**. Ends in 1924 when Mustafa Kemal Ataturk

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dismantles Islam in **Turkey** and is called the Father of Modernization.

1520

Suleyman the Magnificent begins his 46-year reign.

1522

Ottomans expel Hospitallers from **Rhodes**.

1520-1566

Suleyman the Magnificent (Ottoman Empire) advanced to **Vienna** and expands the Ottoman Empire and develops its distinctive institutions.

1524-1576

Tahmasp I, the second Savavid shar of Iran, strengthens Shi'i dominance there. His court becomes a centre of art, especially known for its painting.

1526

Louis of Hungary dies at the Battle of Mohacs.

At the Battle of **Panipat** in India, Babur conquers the Dehli sultanate and founds the Moghul Empire in India. He makes his capital at Delhi and Agra.

1528

The Ottomans take **Buda** in Hungary.

1529

The Ottoman Muslims were turned away from **Malta** and failed in their first seige of **Vienna**.

1526-1858

Moghul Emperors in India

1530

Hospitallers resettle on **Malta**.

1535

Special trading rights are granted to France by Suleyman.

1536

Alliance between France and Ottoman Empire establishing French influence in the region.

1542

The Portuguese establish the first European commercial empire.

1543

The Ottomans subjugate **Hungary**.

1550

The architect Sinan builds the Suleymaniye mosque in Istanbul. The rise of the Muslim kingdom of Atjeh in Sumatra. Islam spreads to Java, the Moluccas, and Borneo.

1552-1556

The Russians conquer the old Mongol khanates of **Kazan** and **Astrakhan** on the River Volga.

1556

Akbar becomes emperor and expands the Mughal empire. Death of Sulayman the Magnificent.

1560-1605

Akbar is the emperor of Moghul India, which reaches the zenith of its power. Akbar fosters Hindu-Muslim cooperation, and conquers territory in **South India**. He presides over a cultural renaissance. The Ottomans and Portuguese conduct naval war in the **Indian Ocean**.

1565

Turkish attack on **Malta** repulsed.

1571

In August the Ottomans recapture **Cyprus** from Venice. In September Don John of Austria defeats the Ottoman fleet at **Lepanto** and their dominance in the Mediterranean is brought to a close.

1578

The Battle of the Three Kings at Qasr al-Kabir in **Morocco**. King Sebastian of Portugal is killed.

Death of Ottoman court architect Sinan Pasha.

1580s

Portuguese weakened in India.

1583

Expansion of Islam to the **Philippines, Celebes** and **New Guinea**.

1587-1629

Shah Abbas I of Persia

Shah Abbas I rules the Safavid Empire in Iran, building a magnificent court in Isfahan. Drives the Ottomans out of **Azerbaijan** and **Iraq**.

1590s

The Dutch begin to trade in India.

1591

Musta'ili Isma'ilis split into Sulaymanis and Daudis.

1601

The Dutch begin to seize Portuguese holdings.

1602

Shah 'Abbas captures **Bahrain** from the Portuguese.

1605

The Moghul Emperor Akbar dies.

1609

The expulsion of the Moriscos from **Spain**.

1627-1658

Shah Jihan rules the Moghul Empire, which reaches the height of its refinement. Builds the Taj Mahal.

1640

Death of Mulla Sadra, Persian theologian and philosopher. The great age of Sufism in Atjeh in Sumatra; Ibn 'Arabi, 'Abd al-Karim al-Jili and Ibn 'Ata Allah are studied.

1656

Ottoman viziers halt the decline of the Ottoman Empire.

1658-1707

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Aurengzebe, the last of the major Moghul emperors, tries to Islamize all **India**, but inspires lasting Hindu and Sikh hostility.

1669

Ottomans take **Crete** from Venice.

1672

The Muslims defeated the **Poles** and seized large portions of the **Ukraine**, but lost it 10 years later.

1677

The first **Russo-Ottoman** war.

1681

Ottomans cede **Kiev** to Russia.

1683

The Ottoman Selcuk Turks suffer a major setback at the seige of **Vienna** as they are repulsed by Poland's King Jan Sobieski III with 30,000 hussars. But they recover **Iraq** from the Safavids.

1686

The Ottomans were driven out of **Buda** in Hungary by the Austrians.

1687

The Turks are defeated at **Mohacs**.

1688

The Austrians take **Belgrade** from the Turks.

1690

The Turks retake **Belgrade**.

1696

Peter the Great of Russia captures the Turkish fortress of **Azov**.

1699

Ottoman expansion westward stopped and beginning of decline at the Treaty of Carlowitz when the Ottoman Sultan was forced for the first time to relinquish to various European powers territorial holdings in **Hungary, Poland, Croatia, Slavonia, Dalmatia and the Greek Peloponnesus**. This was the first major Ottoman reversal.

1703

Birth of Muhammad ibn Wahhab in the Arabian Peninsula. Wahhab taught strict adherence to Islamic teachings and has served as inspiration to ultraconservative movements in Islamic world including the Muslim Brotherhood, Islamic Jihad, & Hamas.

1707

The death of 'Alamgir (Awrangzeb), "last of the Great Moghuls".

1707-1712

The Moghul Empire loses its southern and eastern provinces in the **Russo-Ottoman** war.

1715

Rise of the Austrian and Prussian kingdoms.

1718-1730

Sultan Ahmad III attempts the first Westernizing reform in the Ottoman Empire, but the reforms end with the revolt of the Janissaries.

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1722

Afgan rebels attack **Isfahan** and massacre the nobility.

1726

Nadir Shah temporarily restores the military power of the Iranian Shi'i Empire.

1730

Nadir Shah of Persia drives out the **Afghans**.

1739

Nadir Shah sacks **Delhi** and puts an end to effective Moghul rule in India. The Hindus, Sikhs and Afghans compete for power. Nadir Shah tries to return to Sunni Islam. As a result, the leading Iranian *mujahids* leave Iran and take refuge in Ottoman Iraq, where they establish a power base independent of the shahs.

1744

Mohammad ibn al-Sa'ud establishes a partnership with Mohammad Abd Al-Wahhab in Dir'iyyah, a teacher who believes in the strictest interpretation of the Kor'an. Combined forces of a warrior and a teacher unleash a rigid system of punishment upon the people.

1757

Initiation of British rule in India when Robert Clive defeated the Nawab of **Bengal**.

The Wahhabis take **al-Hasa**.

1763

The British expand their control over the dismembered Indian states.

1768-1774

The **Russo-Ottoman** war, and the Peace of Kuchuk Kaynarja.

1774

Ottomans totally defeated by the Russians. They lose the **Crimea** and the tsar becomes the 'protector' of Orthodox Christians in Ottoman lands.

1779

Aqa Muhammad Khan begins to found the Qajar dynasty in Iran, which by the end of the century is able to restore strong government.

1783

Russia conquers the **Crimea**.

1785

Muslims rebel against the **Chinese** Emperor.

1787-1792

The **Russo-Ottoman** War continued.

1789-1807

Selim III lays the groundwork for new Westernizing reforms in the Ottoman Empire, and establishes the first formal Ottoman embassies in European capitals.

1790

The Jews of Tetuan, **Morocco** were killed.

1792

William Carey begins his work in India.

Death of the militant Arabian reformer Muhammad ibn Abad al-Wahhab.

Death of Vahid Bihbahani, a Mulla who forced the Akbari school of Shi'ism out of **Persia** by declaring them unbelievers, thus definitively establishing the ascendancy of the Usul' school and opening the way for a spectacular growth in the power of the religious authorities in Persia.

1793

Sultan Selim III initiates a policy of wholesale modernization and reform called the New Order. The first Protestant missionaries arrive in India.

1797-1801

Fath Ali Shah rules Iran. Rise of British and Russian influence there.

1798

Napoleon occupies Egypt in the Battle of the Pyramids in **Cairo** and expells the Hospitallers from **Malta** and brings a scientific expedition there.

Nelson destroys the French fleet at **Aboukir**.

1798-1950

European colonial rule over most of the Muslim world. After 1,100 years of growth and supremacy, Islamic nations were ruled by Christians which lasts for 152 years.

1800-1812

Henry Martyn's work in India and Persia.

1801

Wahhabis raid **Kerbala**.

1802-1806

Sons of Mohammad Al Saud and Muhammad Al Wahhab inspired by the teachings of the Kor'an, occupy the Arabian Hizaz, wresting it from Ottoman control. They attack and capture **Mekka** and **Medina**. They were ruthless, massacring the entire male population of **Taif**, a settlement above Mekka. With this victory, most of Arabia united under one authority.

1805

Muhammad Ali becomes the undisputed viceroy and ruler of Egypt and attempts to modernize it.

1806-1812

The **Russo-Ottoman** war continued.

1808-1839

Sultan Mahmud II introduces the modernizing 'Tanzimat' reforms in the Ottoman Empire.

1809

The founding of the Sokoto Caliphate in Nigeria by Usumanu dan Fodio.

1811

The massacre of the **Mamluks** by Muhammad 'Ali.

1813-1873

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David Livingstone goes to Africa in 1840 as a missionary. He served for 33 years in Africa.

1818

Muhammad "Ali's son Ibrahim Pasha campaigns against the Wahhabis; **Dir'iyyah** is destroyed.

1821

The Muslim revolt in **Sinkiang**, China.

1821-1830

The **Greek** War of Independence from the Ottomans.

1826

Mahmud massacres the **Janissaries** and begins reforms.

1827

The Triple Alliance against Turkey, and the naval battle of **Navarino**.

1828

The Jews of **Baghdad** were killed.

1828-1829

The **Russo-Ottoman** war continued.

1830

The French occupy **Algeria**.

1831

Muhammad Ali and Ibrahim Pasha occupy Ottoman **Syria** and penetrates deeply into **Anatolia**, creating within the Ottoman Empire a virtually independent imperium in imperio. The European powers intervene to save the Ottoman Empire and force Muhammad Ali to withdraw from **Syria** (1841).

1835

'Abd al-Qadir defeats the French at **Macta**.

1837

The Sanuso Order is founded.

1839

The British occupy **Aden**.

1838-1842

The **Anglo-Afghan** war, in which the Afghans are victorious.

1839-1861

Sultan Abdulhamid inaugurates more modernizing reforms to halt the decline of the Ottoman Empire. The beginning of *Tanzimat* proclamations in Turkey: *Hatt-i-Gülhane*.

1840-1860

Khilafah Massacres

The constant incidence of genocide that obliged Western intervention in Ottoman affairs, leading to the eventual collapse of the State. In 1842, Muslims engaged in the following massacre: Badr Khan Bey, a Hakkari Kurdish Amir, combined with other Kurdish forces led by Nurallah, attacked the **Assyrians**, intending to burn, kill, destroy, and, if possible, exterminate the Assyrians race from the mountains. The fierce Kurds destroyed and burned whatever came within their reach. An indiscriminate massacre took place. The women were brought

before the Amir and murdered in cold blood. Similar events occurred in 1846. In neither case did the Ottoman Government or its security forces intervene to prevent the massacres or punish the wrong-doers, indicating that they were happy with the outcome, and thus making the Khilafah accomplices to the massacres. In 1847, Muslim forces massacred 30,000 members of the Assyrian Christian community. A good example of State complicity by the Khilafah in massacres of Christians begun by individual Muslims occurred in **Lebanon** and **Syria** in 1860, and which were only finally ended by the intervention of French forces.

1843

The British occupy the **Indus Basin**.

1844

The Babi sect establishes itself in Persia.

1850

Babis

Ali Muhammad Shirazi, started Babism. The execution of the Bab in **Persia** and the massacre of his followers; Mirza Husayn Ali Nuri (c.1863), started the beginning of the Baha'i movement. The reform movement of Khayr ad-Din Pasha in Tunisia. Western lines in Turkey, and secular Nizamiyyah courts are anaugurated.

1853

The Spread of the Tijani Tariqah in West Africa.

1854-1856

The Crimean War, which arises from Eurpoean rivalry over the protection of Christian minorities in the Ottoman Empire. Said Pasha, governor of Egypt, grants the Suez Canal concession to the French. Egypt contracts its first foreign loans.

1855

The Muslim revolt in **Yunan**, China.

1856

Modernizing *Tanzimat* reforms in Turkey, Hatt-i Hümayun.

1857

The **Indian Mutiny** against British rule. War of Independence. The British formally depose the last Moghul emperor. Sir Sayyid Ahmad Kahn argues for the reform of Islam on Western lines and the adoption of British culture.

1858

The end of the Moghul dynasty.

1859

Imam Shamil is captured by Russian troops, marking the end of the Muslim resistance in the Caucasus which began in 1834.

1860-1861

After a massacre of Christians by Druze rebels in **Lebanon**, the French demand that it become an autonomous province with a French governor.

1861-1876

Sultan Abdulaziz continues the reform of the Ottoman Empire, but contracts huge foreign loans which result in the bankruptcy of the empire and the control of Ottoman finances by European governments.

1863-1879

Ismail Pasha, governor of Egypt, undertakes extensive modernization, but contracts foreign loans, which result in bankruptcy, the sale of the Suez Canal to the British (1875), and the establishment of European control of Egyptian finances.

1869

The Suez canal is opened.

1871

The Ottomans take control of the province of **Hassa**.

1871-1879

Al-Afghani, the Iranian reformer, resides in Egypt and founds a circle of Egyptian reformers, including Muhammad Abdu. Their aim is to halt the cultural hegemony of Europe by a revitalization and modernization of Islam.

1872

Intensification of British-Russian rivalry in **Iran**.

1873

The Dutch attack the Muslim kingdom of Atjeh in **Sumatra** and capture the Sultan.

1874

The Aligarh school (later to become a university) is founded by Sir Sayyid Ahmed Khan.

1875

The introduction of mixed civil and shari'ah legal systems in Egypt.

1876

The Majalla, a uniform compilation of the laws of obligation based upon the Hanifi school of Law, begun in 1869, is completed.

1878-1879

The **Second Anglo-Afghan** war.

1879

Ismail Pasha is deposed.

1880

Isma'il Pasha of Egypt assumes the title of Khedive.

1881

The British occupy **Egypt**, the French occupy **Tunisia**.

The Ottomans despoiled the Jews in **Yemen**.

The emergence of the Mahdi in the Sudan.

1881-1882

A mutiny of native Egyptian officers join forces with Constitutionalists and reformers, who manage to impose their government on Khedive Tewfig. But a popular uprising leads to the British military occupation of **Egypt** with Lord Cromer as governor (1882-1907).

1883

Rise of the Ahmadiah sect in India.

1885

Khartum is seized by the Mahdi's forces, and General Gordon is killed (and the Mahdi dies shortly thereafter).

1888

Ghulam Mirza Ahmad starts the Ahmadiyyah movement.

1889

Britain occupies the **Sudan**.

1892

The Tobacco Crisis in Iran. A *Fatwah* by a leading *mujtahid* forces the shah to rescind the tobacco concession he had given to the British.

1894

Between 10,000 and 20,000 **Armenian** revolutionaries against Ottoman rule are brutally massacred.

1896

Nasiruddin shah of Iran assassinated by one of al-Afghani's disciples.

Kitchener defeats the Mahdists at **Omdurman**.

1897

The first Zionist conference is held in Basel. Its ultimate aim is to create a Jewish state in the Ottoman province of Palestine.

Death of Al-Afghani.

1898

Death of Sir Sayyid Ahmad Khan, modernist scholar of Indian Islam.

The Massacres of the 1890s

On the other hand, the Ottomans continued to massacre whole Christian communities, the most notable event being the massacres of 1894–96 when thousands of Armenian and Assyrian Christians – over 300,000 – were brutally murdered at the instigation of the Red Sultan Abdul Hamid II. The German alliance had given him confidence against any European reaction, and he was proved correct. 6,000 Armenian Christians were butchered in **Constantinople** alone.

1901

Oil is discovered in Iran and the concession given to the British. 'Abd al-'Aziz (Ibn Sa'ud) takes **Riyad**. The French invade **Morocco**.

1902

Qyasim Amin of **Egypt** fights for the emancipation of Muslim women. Abdul Aziz and his men capture **Riyadh**. The new Al'Saud dynasty begins.

1903-1911

Fears that the British intend to divide Hindus and Muslims in India, following the British partition of Bengal, leads to the Muslim League (1906).

1904

The Conference of Algerians prepares the way for a French protectorate in Morocco.

The Persian constitution is promulgated.

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1905

The beginning of the Salafiyyah movement.

1906

Revolution in **Persia** leads to a constitutional monarchy. Constitutional Revolution in Iran forces the shah to proclaim a constitution and establishes a *Majlis*, but Anglo-Russian agreement (1907) and a Russian-supported counter-coup by the shah revokes the constitution.

1907

The beginning of the Young Turks movement in Turkey.

1908

Young Turks revolt and force the sultan to create parliamentary rule and restore the constitution.

1910

Beginning of oil prospecting in Iran. Edinburgh Missionary Conference.

1912

The Ikhwan (Brotherhood) is founded based on Wahhabism; it grows quickly and provided key support for Abdul Aziz ibn Sa'ud.

The Muhammadiyyah reform movement emerges in Indonesia.

1913

Hasa is taken from the Ottomans by Abdul Aziz.

1914

Secret Arab nationalists societies are organized in Ottoman possessions.

Outbreak of World War I.

1914-1918

The First World War

Ottoman rulers make a fatal miscalculation in joining the Empire's fortunes with those of Kaiser Wilhelm of **Germany**. **Egypt** is declared a protectorate by Britain; **Iran** is occupied by British and Russian troops.

1915

The Armenian Massacres

In **Turkey** on April 24, 1915 on this one day alone, as many as 600,000 Armenians were killed. The only means of escape offered was conversion to Islam. In April 24 1915 the Ottoman authorities ordered the deportation

1915

(continued)

of practically the entire Armenian and Assyrian Christian populations of eastern Asia Minor to Syria and Iraq, then part of the Ottoman Empire, and to massacre many of them. The genocide continued throughout the year. By the end of 1915, 1,500,000 Armenians and 250,000 Assyrians had been murdered. Many women were raped and children were kidnapped and enslaved to be brought up as Muslims. Many Christians - especially women - were crucified (the photographs are still extant). About 200,000 Armenians avoided

ethnic cleansing/massacre by converting to Islam. Entire villages converted to Islam to avoid massacre.

1916-1921

The **Arab revolt** against the Ottoman Empire Turks in alliance with the British. Lawrence leads attacks on the **Hejaz Railway**.

1917

Allenby enters **Jerusalem**. Defeat of the Ottoman Turks and end of the Ottoman Empire. The Balfour Declaration formally gives the British support to the creation of a Jewish homeland in Palestine.

1918

Damascus is taken, and an armistice with the Ottomans is signed on October 30th.

World War I ends on November 11th. The Balfour Declaration gave British support to the creation of a Jewish homeland in Palestine. The British and French divided up the Ottoman Empire. Zaghlul and the Wafd movement in Egypt.

1919-1921

The **Turkish War of Independence**. Mustafa Kemal Atatürk is able to keep the European powers at bay and set up an independent Turkish state. He adopts a radical secularizing and modernizing policies (1924-1928). Reform programs lead to the creation of the Republic of Turkey in 1924.

1920

The publication of the Sykes-Picot agreement: in the wake of the Ottoman defeat in the first World War, its provinces are divided between the British and the French, who establish mandates and protectorates, even though the Arabs had been promised independence after the war.

1920-1922

Gandhi mobilizes the Indian masses in two civil disobedience campaigns against British rule.

1921

Ahmadyya movement founded. Reza Khan leads a successful coup d'état in **Iran** and founds the Pahlavi dynasty. He introduces a brutal modernizing and secularizing policy in Iran. The sons of Husayn, the Sharif of Mecca, 'Abd Allah and Faysal, are made Kings of Transjordan and Iraq respectively.

1921-1926

"Abd al-Karim leads a revolt against colonial rule in Morocco **Rif**, and declares the "Republic of Rif".

1922

Egypt is granted formal independence, but Britain retains control of defence, foreign policy and the Sudan. Between 1923 and 1930, the popular Wafd Party win three large electoral victories, but each time it is forced to resign by either the British or the king.

1923

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The Lausanne Treaty established modern Turkey as the first secular Muslim state, disbanding the caliphate and drew the modern borders of Turkey.

1924

Ataturk's secular state in Turkey ends the Ottoman Empire. Ataturk abolished the Turkish Caliphate on March 3rd.

King 'Abd al-'Aziz conquers **Mecca** and **Medina**; the kingdom of the Najd is unified with the Hejaz.

1926

Abdul Aziz is proclaimed King of the Hijaz in the Grand Mosque of Mekka.

1927

Death of the Egyptian nationalist leader Zaghlul.

1928

Turkey is declared a secular state.

Founding of Islamic Brotherhood in Egypt by Hasan Al-Banna.

1932

The Kingdom of Saudi Arabia was founded.

1934

War between Saudi Arabia under King 'Abd al-'Aziz and **Yemen** under Imam Yahya; peace is established one month later. In May revenge for the Yemen war, King Abdul Aziz is attacked at a holy mosque in **Makkah** by three knife-wielding Yemenis. His eldest son, Sa'ud flings himself in front of his father and is wounded himself.

1935

Death of the Muslim reformer and journalist Rasid Rida, founder of the salafiyyah movement in Egypt.

Iran becomes the official name of Persia.

1938

Death of Muhammad Iqbal, famous Urdu poet and philosopher of India.

1938-1949

The Killing of Jews

More than one thousand Jews were killed in anti-Jewish rioting from 1938-1949 in **Baghdad** (1941/46/48), **Tripoli** (1945/48), **Aden** (1947), **Aleppo** (1945/47/48), **Damascus** (1938/45/49) **Oudaja** and **Djerade** (Morocco), **Cairo** 1948 and so on.

1939-1945

The Second World War

The British depose Reza Shah, who is succeeded by his son, Muhammad Reza (1944).

1940s

The Muslim Brotherhood become the most powerful political force in Egypt.

1941

Establishment of Jamaat - İslami in India by Mawlana Abul Ala Mawdudi.

Reza Shah is forced to abdicate in favor of his son, Mohammad Reza Shah in Iran.

1945

Independence for Syria and Lebanon. Turkey joins the United Nations and becomes a multiparty state (1947). Formation of the Arab League.

1946

Communal rioting in **India**, following the Muslim League's campaign for a separate state.

1947

Independence and partition of **India** leads to massacres and killings of both Muslims and Hindus. The creation of Pakistan from areas with a large Muslim majority. Disenfranchising of Palestinians.

1948

The end of the British Mandate in Palestine and the creation of the Jewish state of Israel, as a result of a United Nations declaration. Israel forces submit a devastating defeat on the five Arab armies who invade the new Jewish state. Some 750,000 Palestinians leave the country during the hostilities and are not permitted to return to their homes afterwards. In May the state of Israel is established and the first **Arab-Israeli war** begins.

1949

Hasan al-Banna, leader of the Muslim Brotherhood, is assassinated.

1951-1953

Muhammad Musaddiq and the National Front party nationalize Iranian oil. After anti-royalist demonstrations, the Shah of Iran flees but is returned to power in a coup organized by the CIA and British intelligence and new agreements are made with European oil companies.

1951

Libya becomes independent.

1952

In **Egypt**, the revolution of the Free Officers led by Jamal Abd al-Nasser deposes King Faruk. Al-Nasser suppresses the Muslim Brotherhood and imprisons thousands of Brothers in concentration camps. King Faruq of Egypt forced to abdicate.

1953

The death of King 'Abd al-'Aziz (Ibn Sa'ud) of Saudi Arabia.

1954

The secularist National Liberation Front lead a revolution against French colonial rule in **Algeria**.

1956

The end of the French Protectorate in Morocco.
The first constitution of Pakistan is ratified.

1957

Shah Muhammad Reza Pahlavi of Iran founds the secret police force SAVAK with the help of the American CIA and the Israeli MOSSAD. The Bey of Tunisia is deposed, and Bourguiba becomes president.

1958-1969

The secularist government of General Muhammad Ayub Khan in Pakistan.
1962

Algeria becomes independent.

1963

The National Liberation Front establish a socialist government in Algeria. Ayatollah Ruhullah Khomeini attacks the Pahlavi regime, inspires street demonstrations throughout **Iran**, is imprisoned and eventually exiled to Iraq.

1965

Malcolm X assassinated in America.

1966

Al-Nasser orders the execution of the leading Egyptian fundamentalists ideologue Sayyid Qutb.

1967

Israeli war with Arabs over **Palestine**. In June The Six-Day War begins between **Israel** and its Arab neighbors. Saudi Arabia sends forces. The Israeli victory and the humiliating Arab defeat lead to a religious revival throughout the Middle East, since the old secularist policies seem discredited.

1968

The enlargement of the Grand Mosque of Mecca, begun in 1957, is completed; the *sa'y* and *tawaf* can now be performed on two levels. (124,000 can pray at one time under normal conditions and, under the conditions of the greater pilgrimage, 275,000 have been accommodated at one time with another 100,000 outside around the mosque.)

1969

King Idris of **Libya** is ousted by a coup led by Colonel Qadhafi.

1970

Death of Al-Nasser; he is succeeded by Anwar al-Sadat, who courts the Egyptian Islamists to gain their support.

1971

Sheikh Ahmad Yasin founds Mujamah (Congress) a welfare organization, and campaigns against the secular nationalism of the PLO, seeking an Islamic identity for Palestine; Mujamah is supported by Israel.

1971-1977

Prime Minister Ali Bhutto of Pakistan leads a leftist and secularist government, which makes concessions to the Islamists, but these measures are not sufficient.

1973

Israeli war with Arabs over **Palestine**. On October 6 War begins between **Israel** and its Arab neighbors, Saudi Arabia sends troops. Egypt and Syria attack Israel on Yom Kippur, and make such an impressive showing on the battlefield that Al-Sadat is in a position

to make a daring peace initiative with Israel, signing the Camp David Accords in 1978. Furious at America's military assistance to Israel, King Faisal announces a holy war and an oil embargo against America.

King Zahir Shah of Afghanistan is overthrown.

1977-1988

The devout Muslim Zia al-Haqq leads a successful coup in **Pakistan**, and creates a more overtly Islamic government, which still, however, separates religion from *realpolitik*.

1978

Imam Musa Sadr, religious leader of the Lebanese Twelver-Imam Shi'ites, after promoting the resurgence of the Shi'ites in Lebanon and the foundation of *Amal*, disappears on a trip to Libya, apparently assassinated.

1979

Islamic revolution in **Iran** against western secularism and immorality. Ayatollah Khomeini returns from exile to establish Islamic Republic of Iran after the Shah leaves the country. Saudi Arabia severs diplomatic relations with Egypt after it makes peace with Israel. Ayatollah Khomeini becomes the Supreme Faqih of the Islamic Republic (1979-1989). Death of the Pakistani fundamentalist ideologue Abu Ala Mawdudi.

1979-1981

American hostages are held prisoner in the United States embassy in Tehran.

1980

Iran-Iraq war begins.

1981

Anwar Sadat, President of Egypt was assassinated by Muslim extremists, who condemn his unjust and coercive treatment of the Egyptian people and his peace treaty with Israel.

1989

Palestinian Intafada (resistance) began against Israeli government in protest against the Israeli occupation of the West Bank and the Gaza Strip. HAMAS, an offshoot of Mujamah, now enters the fray against Israel as well as the PLO.

The Soviet Union collapsed. In February 1989, the Ayatollah Khomeini delivered his infamous fatwa on Salman Rushdie for his allegedly blasphemous portrayal of the Prophet Muhammad in his novel, *The Satanic Verses*. Mob riots show that ordinary Muslims very easily take offense at what they perceive to be insults to their holy book, their prophet, and their religion. Most ordinary Muslims supported Khomeini's fatwa against Rushdie. Iran's revolutionary leader, Ayatollah Khomeini, on Febrary 14, 1989 issued an edict (*fatwah*) calling on "all zealous Muslims quickly to execute" not just Rushdie but also "all those involved in its publication who were aware of its content." At the death of Ayatollah Khomeini, Ayatollah Khameini

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becomes the Supreme Faqih of Iran and the pragmatic Hojjat ol-Islam Rafsanjani becomes president.

1990

Ba'athist leader Saddam Hussein of Iraq, invades **Kuwait**; in response the United States and its Western and Middle Eastern allies launch Operation Desert Storm against **Iraq** (1991). Saudi Arabia condemns the Iraqi invasion of Kuwait.

1991

UN war with Iraq over **Kuwait**. A coalition of nations freed Kuwait from Sadam Hussein. Saudi Arabia is involved in the war against Iraq.

1992

The military stage a coup to prevent the FIS from coming to power in **Algeria**. As a result, the more radical members launch a horrific terror campaign.

1992-1999

Serbian and Croatian nationalists systematically kill and force the Muslim inhabitants of **Bosnia** and **Kosovo** to leave their homes. Throughout the 1990's Islamists in **Sudan**, **Indonesia**, and **the Philippines** attacked Christian minorities in attempts to control those countries.

1993

PLO leader Yasir Arafat and Israeli Prime Minister Rabin shake hands on plan for peace and sign the Oslo Accords. In February 1993 **World Trade Center bombing** by Sheikh Omar Abdel Rahman and his henchmen from many countries, including Sudan and the United States. In January 1993, Iranian-sponsored assassins killed Uğur Mumcu. A month later, Iran's supreme leader, 'Ali Hoseyni Khamene'i warned a Turkish writer and publisher not to translate The Satanic Verses: if they did, he warned, "the sons of Islam in Turkey will know what their duty is." Not long after, Islamists burned down a hotel in **Sivas** where leftists intellectuals were staying, killing 37.

1994

Following the assassination of twenty-nine Muslims in the **Hebron** mosque by a Jewish extremist, HAMAS suicide bombers attack Jewish civilians in **Israel**. President Yitzak Rabin is assassinated by a Jewish extremist for signing the Oslo Accords. Taliban fundamentalists came to power in **Afghanistan**.

1996

A bomb explodes at the US military complex near **Dhahran** killing 19 and wounding over 300.

2001

On September 11, nineteen Islamic extremists, many believed to be Wahhabis (15 of them from Saudi Arabia), hijacked four airplanes, used two to destroy the **World Trade Center towers**, one to damage the Pentagon, massacring approximately three thousand people in the process, and were prevented from a fourth attack by passengers.

2004-2015

The establishment of **Al-Qaeda** and **ISIS in Iraq** and Syria occurred in four stages:

Stage One (2004-2006) – The establishment of the branch of Al-Qaeda in **Iraq** led by Abu Musab al-Zarqawi and called “Al-Qaeda in Mesopotamia:” It waged a terrorist-guerilla war against the American and coalition forces and against the Shi’ite population. The first stage ended when Abu Musab al-Zarqawi was killed in an American targeted attack in June 2006.

Stage Two (2006-2011) – Establishment of the Islamic State in Iraq (ISI): ISI served as an umbrella network for several jihadi organizations that continued waging a terrorist-guerilla campaign against the United States, its coalition allies and the Shi’ite population. ISI was weakened towards the end of the American presence in Iraq following successful American military moves and a wise foreign policy that supported the Sunni population and knew how to win their hearts and minds.

Stage Three (2012-June 2014) – The strengthening of ISI and the founding of ISIS: After the American army withdrew from Iraq ISI became stronger. Following the outbreak of the Syrian civil war ISI established a branch in **Syria** called the Al-Nusra Front (“support front”). Dissension broke out between ISI and its Syrian branch, leading to a rift between ISI and Al-Qaeda and the establishment of the Islamic State in Iraq and Greater Syria (ISIS).

Stage Four (as of June 2014) – Dramatic ISIS military achievements: The most prominent was the takeover of **Mosul**, the second largest city in Iraq. At the same time ISIS established its control in eastern Syria where it set up a governmental center (its “capital city”) in **Al-Raqqah**. In the wake of its success, ISIS declared the establishment of an “Islamic State” (IS) (or “Islamic Caliphate”) headed by an ISIS leader named Abu Bakr al-Baghdadi. In September 2014 the United States declared a comprehensive campaign against ISIS, which is currently waging a fierce struggle against its many enemies both at home and abroad.

 Karen Armstrong, Islam A Short History, pp. xiii--xxxiii.

Cyril Glasse, The Concise Encyclopedia of Islam, pp.

Islamic History (Chronology),

www.barkati.net/english/chronology.htm

The Muslim Professor who was the Department Head of Islamic Theology at Ankara University under whom I did doctoral studies, in a moment of truth in class one day said:

**“Wherever you find Islam
you will find a trail of blood and tears.”**

23.2

Chronology of Key Events in Saudi Arabia

- 1446: The first documented Al Sa'ud, ancestor of Sultana, leaves the nomadic desert and settles in Dair'iyyah (old Riyadh).
- 1744: Mohammad al Sa'ud establishes a partnership with Mohammad Al Wahhab, a teacher who believes in the strictest interpretation of the Kor'an. Combined forces of a warrior and a teacher unleash a rigid system of punishment upon the people.
- 1802-1806: Sons of Mohammad Al Saud and Muhammad Al Wahhab inspired by the teachings of the Kor'an, attack and capture Mekka and Medina. They were ruthless, massacring the entire male population of Taif, a settlement above Mekka. With this victory, most of Arabia united under one authority.
- 1843-1865: The Al Sa'uds extend authority southward to Oman.
- 1871: The Ottomans take control of the province of Hasa.
- 1876: Sultana's grandfather, Abdul Aziz ibn Sa'ud, founder of the kingdom is born.
- 1887: The city of Riyadh is captured by the Rasheeds.
- 1891: The Al Sa'ud clan flees Riyadh into the Empty Quarter.
- 1893-1894: The L Sa'ud clan marches across the desert to Kuwait.
- Sept 1901: Abdul Aziz, now 25 along with his warriors departs Kuwait for Riyadh.
- Jan 1902: Abdul Aziz and his men capture Riyadh. The new Al'Saud dynasty begins.
- 1912: The Ikhwan (Brotherhood) is founded based on Wahhabism; it grows quickly and provided key support for Abdul Aziz ibn Sa'ud.
- 1913: Hasa is taken from the Ottomans by Abdul Aziz.
- 1915: Abdul Aziz Al Sa'ud enters into an agreement with the British government to receive five thousand pounds per month to fight the Turks.
- 1926: Abdul Aziz is proclaimed King of the Hijaz in the Grand Mosque of Mekka.
- 1932: Unification of the dual kingdoms of Hijaz and Najd. Named the Kingdom of Saudi Arabia, it becomes the twelfth largest country in the world.
- 1933: King Abdul Aziz's eldest son, Sa'ud, is named Crown Prince.
- May 1933: America wins concession (over the British) to search for oil in Saudi Arabia.
- 1934: Saudi Arabia goes to war against Yemen; peace is established one month later.
- May 1934: In revenge for the Yemen war, King Abdul Aziz is attacked at a holy mosque in Makkah by three knife-

- wielding Yemenis. His eldest son, Sa'ud flings himself in front of his father and is wounded himself.
- Mar 1938: Oil is discovered in Dammam, Saudi Arabia.
- 1939: War in Europe halts oil production.
- 1944: Oil production in the kingdom rises to eight million barrels a year.
- Feb 1945: President Roosevelt meets with King Abdul Aziz aboard the USS Quincy.
- Feb 1945: Winston Churchill, the prime minister of Great Britain, meets with King Abdul Aziz aboard the USS Quincy.
- 1946: Oil production soars to sixty million barrels a year.
- May 1948: The state of Israel is established and the first Arab-Israeli war begins.
- 1948: Raido Mekka, the first radio station in the kingdom, is opened despite fierce opposition from the Ulema (religious men).
- 1952: King Abdul Aziz bans alcohol imports for nonbelievers.
- Nov 1953: King Abdul Aziz, Sultana's grandfather, dies at age seventy-seven.
- Nov 1953: The late king's eldest son, fifty-one year old Sa'ud, becomes king. His half-brother Faisal becomes crown prince.
- 1960: Saudi Arabia is founding member of the Organization of Petroleum Exporting Countries, known as OPEC.
- Mar 1958: With the kingdom in financial turmoil, Crown Prince Faisal takes administrative control of the government.
- Dec 1960: King Sa'ud dismisses his brother from administrative duties and assumes control of the government.
- 1962: Slavery is abolished in the Kingdom of Saudi Arabia. Most slaves continue to live with the families that owned them.
- 1963: The first girl's school opens; religious factions riot.
- Nov 1964: King Sa'ud abdicates and departs the kingdom for Beirut. Faisal is declared king, and his half-brother Khalid, crown prince.
- 1965: Despite protests, the first television station is opened in Riyadh.
- Sep 1965: Prince Khalid ibn Musaid, nephew of King Faisal, is killed as he leads an armed protest against the opening of the television station.
- Jun 1967: The Six-Day War begins between Israel and its Arab neighbors. Saudi Arabia sends forces.
- Feb 1969: Deposed ex-king Sa'ud ibn Abdul Aziz dies in Athens, Greece, after spending more than fifteen million dollars each year of his exile.
- Oct 1973: The October 6, 1973 War begins between Israel and its Arab neighbors, Saudi Arabia sends troops.

- Oct 1973: Furious at America's military assistance to Israel, King Faisal announces a holy war and an oil embargo against America.
- Mar 1975: King Faisal is assassinated by his nephew Prince Faisal ibn Musasid, brother of the prince who was shot and killed during a riot in 1965.
- Mar 1975: Crown Prince Khalid is declared king. His half-brother Fahd is named new crown prince.
- 1977: King Khalid issues a government decree that forbids women to travel outside their homes unless accompanied by a male family member. A second order follows that forbids women to travel abroad to study. Both decrees resulted from the international incident of Princess Misha'il, who was publicly executed after meeting and falling in love with another Saudi student at the American University in Lebanon. Her lover was beheaded.
- 1979: Saudi Arabia severs diplomatic relations with Egypt after it makes peace with Israel.
- Nov 1979: The Grand Mosque of Mecca is attacked. Protesters complain of women working outside the home in the kingdom. In the months to follow, freedoms for women are curtailed, in response to government fear of increased fundamentalist unrest.
- 1980: Saudi Arabia takes full control of ARAMCO from the United States.
- Jun 1982: King Khalid dies of a heart attack. Fahd, his half-brother is declared king; his half-brother Abdullah is named new crown prince.
- 1987: Saudi Arabia resumes diplomatic relations with Egypt (severed since 1979). August 5, 1990 Kuwait is invaded by Iraq.
- 1990: Saudi Arabia condemns the Iraqi invasion of Kuwait. The Saudi government asks the United States to intervene. Although the Saudi government allows foreign troops and Kuwaiti citizens to remain in the country, they expel citizens of Yemen and Jordan due to their governments' support of Iraq.
- 1991: Mutawas react with fear and hostility to the presence of foreign female soldiers. Pressure increases to force the Saudi government to tighten restrictions on the female population of all nationalities as religious factions return to strict interpretation of the Kor'an.
- 1991: Saudi Arabia is involved in the war against Iraq.
- 1994: Islamic dissident Usamah Bin-Ladin is stripped of his Saudi nationality.
- 1995: King Fahd suffers a stroke. The day-to-day running of the country is entrusted to Crown Prince Abdullah bin

- Aziz of al Sa'ud.
- 1996: A bomb explodes at the US military complex near Dhahran killing 19 and wounding over 300.
- 1999: Twenty Saudi women attend the session of the Consultative Council for the first time in Saudi history.
- 2000: The London-based human rights group Amnesty International describes Saudi Arabia's treatment of women as "untenable" by any legal or moral standard.

Jean Sasson, Princess Sultana's Daughters, pp. 217-219.

23.3

Important Dates of Islam in American History

- 1717: Slaves arrive who speak Arabic, eat no pork, and believe in Allah and Muhammad.
- 1790: Moors live in South Carolina in the 1790's.
- 1850: Muslims introduce camels in the Southwest in 1850's. Hajji Ali remains and becomes a prospector in California.
- 1875: Muslim immigrants from Syria and Lebanon.
- 1887: Muhammad Alexander Russel Webb becomes first known American convert to Islam. Encounters Islam in the Philippines where he is counsel.
- 1919: Muslims immigrate to Michigan seeking work in automobile industry. Dearborn develops into "a Muslim town."
- 1921: Ahmadiyya movement founded.
- 1925: Moorish Science Temple of America begun with Noble Drew Ali (Timothy Drew).
- 1933: W.D. Fard's Temple of Islam in Detroit.
- 1935: Nation of Islam established with Elijah Muhammad headquartered in Chicago.
- 1958: Khalifa Hamas Abdul breaks with Nation of Islam and establishes Hanafi Center.
- 1963: The Muslim Student Association begins.
- 1964: Clarence 13 X expelled from Nation of Islam and forms 5% Nation of Islam. Malcolm X and Wallace D. Muhammad expelled from Nation of Islam. Louis Farrakhan replaces Malcolm X as national spokesman. Malcolm X establishes Muslim Mosque, Inc.
- 1965: Malcolm X assassinated.
- 1969: Wallace D. Muhammad reinstated in Nation of Islam.
- 1970: Ansaru Allah is founded by Isa Muhammad. Nubian Islamic Hebrews established by Muhammad Ahmed

- Abdullah.
- 1972: The Islamic Party of North America organized.
- 1974: The Muslim World League granted nongovernmental status at United Nations.
- 1975: Elijah Muhammad dies. Wallace D. Muhammad assumes leadership of Nation of Islam upon father's death. Wallace changes his name to Warith (Inheritor). Bilalian Community replaces name of Nation of Islam under Warith Muhammad.
- 1976: Silas Muhammad breaks with Warith D. Muhammad and begins the Lost - Found Nation of Islam.
- 1977: World Community of Islam in the West replaces name of Bilalian Community under Warith Muhammad. Louis Farrakhan breaks with Warith D. Muhammad. Farrakhan re-establishes the Original Nation of Islam founded by Elijah Muhammad.
- 1978: John Muhammad breaks with Warith D. Muhammad. Forms Nation of Islam under John Muhammad. Caliph Emanuel Muhammad breaks with Warith D. Muhammad. Forms Nation of Islam under his name.
- 1979: Rashad Khalifa becomes the leader of United Submitters International.
- 1980: American Muslim Mission replaces name of World Community of Islam. Warith D. Muhammad leads it in direction of orthodox Islam.
- 1982: Islamic Society of Noth America forms.
- 1983: Islamic College founded in Chicago.
- 1985: American Muslim Mission folds. Wallace moves to California. States his followers to be integrated into orthodox Islam and to be known only as Muslims.
- 1990: American Muslim Council founded. Warith D. Muhammad recognized by leading Muslim nations as titular head of Muslims in America and becomes trustee of funding.
- 1992: Warith D. Muhammad invited to give invocation of floor of United States Senate.

Dr. George Braswell, What You Need to Know About Islam & Muslims, pp. 175-176.

Dr. George Braswell, Islam and America, pp. 91-94.

24.*

Important People*

(**dictionary***, **names***, **person***,
important*, **persons***, **places***, **things***)

24.1

A List of important people in Islam

'Abduh, Muhammad,: (1845-1905) an Egyptian theologian who taught at Al-Azhar University in Cairo, and was critical of the rigidity and conservatism of many orthodox theologians whose minds seemed closed to everything in the modern world. He stood for a liberal and open kind of Islam, arguing that faith and reason were compatible, and that there need be no contradiction between faith and modern knowledge.

Abdu'l-lah: Muhammad's father, literal meaning = "servant of Allah" who died on a trading trip just prior to Muhammad's birth.

Abdullah bin Jahsh: the Muslim warrior who carried out the first Muslim raid (at Nakhla) on Muhammad's orders.

Abdu'l-Muttalib: Muhammad's grandfather and a leading citizen of Mecca. He named Muhammad. He was the custodian of the Kaba.

Abdullah bin Salam: a Jewish rabbi who became an early convert to Islam.

Abdullah bin Ubayy: a leader of the "Hypocrites," insincere Muslims who opposed Muhammad.

Abu 'Afak: A poet who mocked Muhammad in his verses and was assassinated on Muhammad's orders.

Abu Bakr: (As Siddiq) A wealthy and respected merchant of Mecca who was Muhammad's close friend and the first man to accept Islam outside of the prophet's family. According to Sunni Muslims he was the first Muslim caliph. He gave his daughter Ayisha in marriage to Muhammad after Khadija's death and he was in charge of Muhammad's books. He was known for his piety and is believed to have compiled the first Qur'an by collecting all the verses and placing them in one book.

Abu Hanifa: (d. 767) The founder of the Hanafi School of jurisprudence that developed in Iraq and went on to become the largest of the schools of law in the Muslim world. It was accepted

as the official school of the Ottoman empire and still remains the dominant school in the Indian subcontinent.

Abu Ishaq: (11th Cent.) an Arab jurist and poet who said concerning the Jews: "Put them back where they belong and reduce them to the lowest of the low... Turn your eyes to other (Muslim) countries and you will find the Jews are outcast dogs... Do not consider it a breach of faith to kill them... They have violated our covenant with them so how can you be held guilty against the viloatoers?" Joseph Ibn Nagrella and an estimated 5,000 Jews of Grenada, Spain were subsequently slaughtered on December 30th, 1066.

Abu Jahl: A leader of the pagan Quraysh who opposed Muhammad.

Abu Lahab: Muhammad's uncle, who opposed him and was cursed in the Qur'an (111:1-5).

Abulcasis: a Spanish born physician of the 10th Cent. who developed surgical procedures.

Abu Sufyan: The Quraish leader of Mecca and bitter enemy of Muhammad, but who realized the futility of opposing his army of 10,000 men, and went out to meet Muhammad in order to become a Muslim. His action signified the surrender of the entire Quraish tribe and ultimately, the submission of Mecca in 630.

Abu Talib: Muhammad's uncle who looked after Muhammad as an orphan. He recommended that Muhammad work for Khadijah.

Adam: The father of the human race and the first prophet of Allah. Islam has no concept of original sin and the Fall as in mainstream Christianity. Although Adam and Eve made a mistake and disobey God they are both later reconciled after begging for forgiveness. The moment of reconciliation is believed to have taken place on a hill near Makkah and Muslims re-enact the reconciliation of Adam and Eve ritually in the annual pilgrimage to Makkah known as the Hajj.

al-Adawiya, Rabi'a: (d. 801) A famous female mystic born in Basra. She was sold into slavery but released after demonstrating her piety and asceticism. She did not marry and stories abound of her one-pointed love for Allah. It is said that even in spring she did not open her shutters so that she would not be distracted from her contemplation. Rabi'a has come to epitomize loving devotion in the Sufi tradition.

Afghani, Jamal al-Din al: (1839-1897) An influential 19th Cent. reformer who cautioned Muslims to unite against the dominance of

Western power and culture, he also argued that there was nothing in Islam that was opposed to the discoveries of science and technology. He urged Muslims to leave their mediaeval mindset and begin to meet the demands of modern society. He was concerned with the social and political issues facing Muslims and he became the leader of the Pan-Islam movement which called for the creation of an Islamic world state.

Aga Khan: Present day leader of the Seveners, a subgroup of Shi'ites.

Ahmad Deedat: (1918 - ?) a South African Muslim apologist engaged for over 30 years with Christians. His approach has much in common with that of Ibn Hazm. His style tends to be aggressive and polemical, and he gives the impression of wanting to discredit the Christian faith and make Christian belief appear ridiculous.

Ahmed ibn Hanbal (780-855) the great Islamic jurist from Baghdad and founder of the Hanbali school of thought.

Aisha: (Ayisha) Muhammad's youngest and favorite wife; he married her when she was six and consummated the marriage when she was nine. (Bukahri 7.62.64) She was the daughter of Muhammad's trusted companion Abu Bakr. After Muhammad's death she became known as the 'mother of the believers' and played a prominent role in the early years of the Muslim community and many Hadith are attributed to her. After Ali was appointed as Caliph, she led an army against him, as she did not support his claim to the Caliphate. However, she was defeated and captured. Ali treated her with great honour but confined her to Al-Madinah. Her dislike of Ali may have arisen from her feeling of being insulted by him when the Prophet was still alive. She had been left behind without a companion when traveling in a caravan. Ali had suggested that her virtue could no longer be trusted.

Al- 'Aqaba: A city where the early Muslims pledged loyalty to Muhammad.

Ali ibn Talib: (Ali ibn Aby Talib) Muhammad's cousin, adopted son, and eventual son-in-law of Muhammad was the 2nd convert to Islam whom Shi'ite Muslims regard as his rightful successor; he reigned briefly as the 4th caliph (656), after Abu Bakr, Umar, and Uthman. He is counted as the first imam of the Shia tradition. He was the son of Muhammad's uncle, Abu Talib, who had raised the Prophet. He married Muhammad's daughter Fatima (604-632), who bore him two sons. He was one of the first to accept Islam and was the father of the Prophet's grandchildren: Hasan, Husain and Zainab.

His Caliphate was marred by dissent that led to several civil wars in the new community. Aisah, the youngest wife of the Prophet, sided against him and supported his rivals to the leadership. Although she was defeated and exiled in Al-Madinah, other forces opposed him, notably the Kharijites and the Umayyad leader, Mu'awiya. A Kharijite assassinated Ali in 661. Shi'a Muslims believe he is the rightful successor of the Prophet and the first Imam, endowed with sinlessness and infallibility. All Sufi orders (Tariqas) except the Naqshbandis believe that they originate from him.

Ali Dashti: Dashti died in 1984 after spending three years in Khomeini's prisons, where he was tortured despite his age of eighty-three. He told a friend before he died: "Had the Shah allowed books like this to be published and read by the people, we would never have had an Islamic revolution."

Ibn Warraq, Why I Am Not A Muslim, p. 5.

Amina: The mother of Muhammad.

Arabi, Muhiy'ud-Din ibn: (1165-1240) Considered to be one of the greatest Muslim mystics. Born in Spain, he was a prolific writer, visionary, mystic and philosopher. His influence on the development of Sufism, the Muslim mystical tradition, is immense. He is attributed with the authorship of over six hundred books but the most widely known is the Seals of Wisdom. He made no secret of his contempt for the lack of spiritual understanding and general ignorance of orthodox religious scholars.

al-Ashari, Abu'l Hasan: (d 935) The founder of the Asharite viewpoint that was to become victorious over other theological positions and claim the position of Muslim orthodoxy. He formed a system of dogma that finally won over all resistance and became the mainstream thought for most schools of Sunni Islam. He had originally been educated at the Mutazilite college of Basra but experienced a change of heart and adopted the anti-rationalist position of Ibn Hanbal. Al-Ashari opposed the entry of Greek thought into Islam.

Asma bint Marwan: A poetess who mocked Muhammad in her verses and was assassinated on Muhammad's orders.

Ayatollah Khomeini: (1900-1989) Ayatollah Ruhollah Khomeini, was a classical educated scholar who was an Iranian cleric and ruler, the spiritual and political inspiration for the radical Islamic movement throughout the Arab world. He promoted jihad against putatively Muslim rulers who failed to live up to or apply the laws of Islam.

He was exiled from Iran between 1964-1979 and received a rapturous welcome when he returned to Tehran in 1979. He issued a fatwa against Salman Rushdie in 1988 calling for his death for having written The Satanic Verses.

al-Banna, Hasan: (1906-1949) of Egypt was a graduate of Al-Azhar University in Cairo and established the Jamaat al-Ikhwan al-Muslimin (The Muslim Brotherhood) which calls for the restoration of shari'a law, sometimes by peaceful means and sometimes through revolution and violence. He believed that he needed to create a society of like-minded, highly committed Muslims who would transform society on Islamic principles and eventually establish an Islamic state based upon full implementation of Islamic law.

Badr: An Arabian town about 80 miles from Medina where the Muslims won their first great military victory, against the Quraysh in 624.

Bahira: (Buhaira) a Syrian Christian monk who, according to Islamic tradition, recognized the boy Muhammad as a prophet when he looked at his back and saw the seal of prophethood between his shoulders. He warned Muhammad's uncle to "guard him (Muhammad) carefully against the Jews, for by Allah! if they see him, and know about him, they will do him evil."

al-Baidhawi: (d. 1268) a well known commentator on the Qur'an.

Basri, Hasan al-: (d.728) Regarded as the epitome of Medinan piety and asceticism in the early years of the Umayyad empire. He opposed the doctrine of predestination and argued that human beings are responsible for their own actions. Many Sufi orders (Tariqa) include him as an early member of their chains of masters that go back to the Prophet. He is regarded as one of the great forerunners of the mystical tradition.

Bilal: (d. 641) A black Ethiopian companion of Muhammad who tradition asserts was the first Mu'adhin appointed by the Prophet. Bilal had adopted Islam very early in the career of Muhammad, whilst still a slave. He had been tortured by his owner because of his allegiance to the new faith and was purchased from slavery by Abu Bakr. In popular tradition he has become the symbol of black people who have embraced Islam and is regarded as the exemplar of Islam's creed to know no differences or races.

Bistami, Abu Yazid: (d. 874) A well known Sufi mystic who is attributed with being the first to express the idea of Fana or annihilation of the lower self and absorption into the Divine Attributes. Bistami is accredited with uttering various statements

when estatic which seem to indicate complete uity between himself and Allah. These were explained as divine intoxication and the person was not held responsible as not considered to be in a normal state of consciousness.

Bukhari, Muhammad ibn Ismail al-: (810-870 known as Sahih Bukhari, was the imam who compiled the most respected and authoritative collection of the hadith. He collected over 300,000 ahadith, but only chose to publish about 7,300 hadith as authentic. Repetitions bring the number of ahadith in his collection to about 2,000. During the 9th Cent. various scholars took on the massive task of travelling the Muslim world to collect together the sayings and deeds of the Prophet. By this time there were many spurious ones that needed to be sifted out. Al-Bukhari was particularly strict and reduced hundreds of thousands to only a few thousand.

Buraq: The winged horse with a human head that is supposed to have carried Muhammad from Mecca to Jerusalem and thence to Paradise on his Night Journey.

Cassius Clay: (Muhammad Ali) the world champion heavyweight boxer converted to a form of Islam called "Nation of Islam" in 1960 and adopted a set of intensly anti-American attitudes. He refused to be drafted by the U.S. military, which led to the forfeiture of his heavyweight title.

Chishti, Mu'inuddin: (1142-1236) The historical founder of the Chishti Tariqa that is very popular in the Indian subcontinent.

Chosroes: The Persian emperor in Muhammad's day, whom Muhammad called to Islam.

Darazi: (996-1021) Darazi and Hamza ibn Ali ibn Ahmad was the leader of the mystical Druze sect of Islam.

Dawud: The Muslim name for David believed to be the Prophet of Allah to whom the Book of Psalms (Zabur) was revealed.

Dhu'l-nun: (796-861) Born in Upper Egypt and an extensive traveller in Syria and Arabia, Dhu'l-nun was an influential Sufi mystic who was one of the first to talk about a mystical union based on the relationship of lover and Beloved. Before conversion to Islam he was an alchemist and there is some speculation that he was influenced by Egyptian Hermeticism.

Edward Said: a prominent Arab-American, and professor of English Literature at Columbia University, has been one of the most articulate spokespeople for the Palestinians.

Elijah Muhammad: (1897-1975) or Elijah Pool also known as Elijah Karriem, was the founding leader of the Nation of Islam (NoI) in the USA in 1934. He was succeeded by his son Wallace Fard (Wali Farad Muhammad) in 1975. "You are not American citizens." he told his NoI followers and he disallowed NoI members from taking Social Security numbers. He went to jail rather than enlist to fight in WW II. His first known illegitimate child was born in Jan. 1960, the first of 13 unrecognized children whom he fathered in a 7 year period, 1960-67, by seven different mistresses, including four children by one woman. The FBI found that he had up to five affairs going on at a single time and that he threatened violence against women who told of his paternity. To his wife's special shame, one of his relationships was not only incestuous but he took the girl's virginity. Newly affluent, Muhammad also lavished luxuries on himself and the "royal family", as it came to be known. He traveled in a Lockheed Jet Star Executive jet, wore a jewel-studded fez said to be worth \$150,000, and let his family take hold of the NoI reigns of power and bled the organization for all it was worth. He claimed that he was the "Messenger of Truth".

Erbakan: (Necmettin) Right wing leader of Turkey who was an engineering Professor.

Farag Foda: an Egyptian Muslim intellectual who defended the Copts and strongly criticized some Muslim religious authorities. He was assassinated in June 1992 after a fatwa was declared on him. In giving testimony in an Egyptian court of law, the late Sheikh Muhammad el-Ghazali implicitly justified his assassination on the grounds of apostasy; he stated that anyone opposing the Sharia was an apostate and thus deserved death.

Fat'hi ash-Shiqaqi: a well educated Palestinian Islamist living in Damascus who headed Islamic Jihad, a terrorist organization that has murdered dozens of Israelis. He was assassinated in Malta in 1995. According to his brother, "He loved everything American from cowboy movies to hamburgers." and said "I want to live in America forever."

Fatima (al-Zahra): Known as al-Zahrah (the luminous). Muhammad's daughter and only surviving child through his first wife, Khadija. She was married to Ali and was the mother of Hassan and Zainab, the grandchildren of the Prophet. She is highly respected in Shi'a as the mother of the Prophet's bloodline.

Gabriel: The angel who is supposed to have delivered Allah's revelations to Muhammad.

George Sale: produced the first accurate translation of the Qur'an in English in 1734.

Ghatafan: The pagan Arabian tribe that, along with the Quraysh, laid siege to Medina in the Battle of the Trench.

Ghazali, Ahmad al-: (d. 1111) One of the greatest Muslim philosophers who said: "It is inconceivable that Allah should love mankind, because where there is love there must be a lover, a sense of incompleteness, a realization that the beloved is needed for complete realization of self... This is impossible with Allah, since Allah is perfectly complete." He is one of the most widely accepted authorities about Islam, who wrote about the true Muslim as being one who "imitates the Messenger of Allah in his goings out and his comings in, his movement and his times of rest, the manner of his eating, his deportment, his sleep and his speech." He is said to be the best Muslim after the Prophet. As a theologian and a Mystic, al-Ghazali succeeded in refuting the ideas of Muslim philosophers who had borrowed heavily from Greek thought, but he also resolved the tensions between orthodoxy and Sufism by bringing the two closer together.

Gilani, Abdul Qadir: (b. 1077- ?) The founder of the Qadiriya Sufi Order (Tariqa) but considered to be the archetypal Sufi and the al-Qutb al Azam - the summit of sainthood and the spiritual ruler of the world, the perfect man who inherits the spiritual perfection of Muhammad. As such he is acknowledged by all the Sufi orders and many of them maintain Thursday night as a time of worship in his honor.

Goldziher, Ignaz: (1850-1921) an expert on the Hadith.

Hafsa: One of Muhammad's wives.

Hajar: The wife of the Prophet Ibrahim (Abraham) and mother of the Prophet Ishmael.

Hallaj, Mansur al-: (858-922) A famous mystic from Persia who was murdered by the orthodox for uttering 'ana'l Haqq' (I am the Truth). Al-Hallaj had been a follower of several prominent Sufis and his own poetry resounds with esctatic and intoxicated divine love. Amongst contemporary Sufis, his reputation is untarnished and he is considered one of the greatest among the lovers of God. However, it

is acknowledged that he may have gone too far in his expression of his intoxication.

Harith: A well-known Arab chieftain who went to Constanti, nople for an audience with the Emperor to request a Monophysite bishop for his people.

Henry Martyn: (1781-1812) educated at Cambridge, at 24 he went to India as a chaplain for the East India Company. He translated the N.T. into Urdu, and worked on the Arabic N.T. The only convert was Sheikh Salih (later known as Abudl Masih, "Servant of Christ"). He died in Turkey.

Heraclius: The Byzantine emperor in Muhammad's day, whom Muhammad called to Islam.

Hunayn ibn Ishaq: a physician who translated Galen's works from Greek into Arabic. He devloped the earliest known textbook on ophthamology.

Iblis: the name for Satan in the Qur'an.

Ibn Abbas: a cousin of Muhammad who was the first great exegete of the Qur'an who said, "The Apes are Jews, the people of the Sabbath, while the swine are the Christians, the infidels of the communion of Jesus." Nonie Darwish, Now They Call Me Infidel, p. 204.

Hanbal, Ahmad Ibn-: (780-855) The founder of the Hanbali school of jurisprudence. Ibn Hanbal was a traditionalist who supported the use of Hadith to create Islamic law. He had opposed the rationalist views of the Mu'taz'lites and passed a period in prison for refusing to acknowledge that the Qur'an was not eternal. His teachings were organized by his followers after his death into one of four schools of law. It is the dominant school in Northern and Central Asia but its teachings were revivied by the 18th Cent. Wahabi movement in Arabia.

Ibn Hazm: (994-1064) He represents probably the most violent and systematic attempt to discredit Christianity in the whole history of Christian-Muslim confrontation. He has been recognized as the undisputed Master in the field of anti-Christian polemics.

Ibn Hisham: (d. 840) a biographer of Muhammad who wrote three volumes called Life of the Prophet (sixty-seven years after the death of Ibn Ishaq).

ibn Ishaq, (707-773) Muhammad ibn Ishaq ibn Yasar, Muhammad's first biographer who wrote Life of the Apostle of God (*Sirat Rasul Allah*) in 755, a reverentail biography of Muhammad in Arabic. A principal authority on the Seerah (Poetic biography) and Maghazi (battles) literature.

ibn Khaldun: was the first Muslim historian and scholar to examine society scientifically. His book "Muqaddima" gives a comprehensive history of the Arabs.

ibn Maymun: (Maimonides) a Spanish born physician who was a Jew who served as the court physician to Saladin, the Sultan of Egypt and Syrica in the 12th Cent. He wrote on medicine, theology, philosophy and astronomy. He wrote "Guide for the Perplexed" which harmonized religious thought with Aristotles scientific teachings.

ibn Nucair Namin Abdi: founder of the Alevi's (Alawites).

ibn Rushd: (Averroes) a physician-philosopher who wrote on medicine, philosophy, law and astronomy.

ibn Sa'd: (d. 845) An early compiler of biographical traditions about Muhammmad.

ibn Sina: (980-1037) Known as Avicenna, he was called the "Prince of Philosophers." He wrote 170 books on philosophy, medicine, mathematics and astronomy as well as poetry and religous works. He had memorized the entire Qur'an at 10 and at 18 was the personal physician to the Sultan of Bukhara, in Turkestan.

ibn Taymiya: (1268-1328) held that born Muslims who fail to live up to the requirements of their faith are themsleves to be considered unbelievers, and so legitimate targets of jihad.

Isma'il Al-Faruqi: a Palestinian immigrant who taught for many years at Temple University and founded the International Institute of Islamic thought. He was the first theorist of a United States made Muslim. He stated: "Nothing could be greater, than this youthful, vigorous, and rich continent (of North America) turning away from its past evil and marching forward under the banner of Allahu Akbar (God is Great)."

Jamil Al-Amin: (H. Rap Brown) a radical American Muslim who declared: "When we begin to look critically at the Constitution of the United States... we see that in its main essence it is diametrically opposed to what Allah has commanded." He was the

founder of the Student Non-Violent Coordinating Committee (SNCC) in 1963 and became chairman in 1967.

John of Damascus: (675-753) born 43 years after the death of Muhammad he knew Arabic and Greek and was one of the first serious originators of Muslim-Christian dialogue.

Ka'b bin Al-Ashraf: A Jewish poet who mocked Muhammad in his verses and was assassinated on Muhammad's orders.

Ka'bah: (Ka'ba) A shrine and place of pilgrimage in Mecca that Muhammad emptied of its idols and transformed into a site for Islamic pilgrimage.

Karl Gottlieb Pfander: (1803-1865) went to Persia as a missionary at 22. After 12 years moved to India. At 55 he moved to Constantinople. He wrote Balance of Truth in German and Armenian in 1829 when he was 26. It was translated into Urdu, Turkish, Arabic & English and has been used widely as a basic textbook of Christian apologetics with Muslims.

Kereem Abdul-Jabbar: the well-known basketball player is a moderate Muslim who has a positive view of the United States and a constructive attitude toward its problems.

Khadijah: Khadijah bint Khuwaylid, Muhammad's first wife and first convert. A merchant woman of dignity and wealth. She was 40 and Muhammad 25 when they married. She had two children by her first husband Abu Halah, Hind and Harith, who died after a few years of marriage. She remarried a second time to a man named Atique and had another child, also named Hind. She was left with a business and her servant Maisarah. Khadijah and Muhammad were the parents of four young girls named Zainab, Ruqaya, Umm Kulthum and Fatima (c. 604-632). Fatimah was the sole survivor of Muhammad. Khadijah died at 65 after being married to Muhammad for 25 years.

Khalid bin al-Walid: A renown Muslim warrior.

Khaybar: An Oasis near Medina which Muhammad attacked, exiling the Jews who inhabited it.

Khwarizimi: Islam's most outstanding mathematician of the 9th Cent. He developed algebra from "al-jabr" meaning "the bringing together of separate parts."

Kinana ibn Rabi: A Jewish leader at Khaybar who was tortured and killed on Muhammad's orders for refusing to disclose the location of treasure.

al-Kindi: (c. 820) an unknown author wrote letters of correspondence between al-Hasimi (the Muslim) and al-Kindi (the Christian) and is described as "one of the most important writings in the history of Muslim-Christian dialogue.

Kuba: the chief god of the Ka'bah, along with three sister goddesses Al-Lat, Al-Manat, and al-Uzza.

Al-Lat: One of the goddesses worshipped by the pagan Quraysh along with Kuba, al-Manat, and al-Uzza.

Louis Farrakhan: A leader of The Nation of Islam in the 1980's who threatened to "lead an army of black men and women to Washington D.C., and we will sit down with the President, whoever he may be, and will negotiate for a separate state or territory of our own." His weekly newspaper, Final Call, characterizes life in the United States as living in "the Belly of the Beast." In Feb of 1996 he said, "God will destroy America the hands of Muslims." He called Judaism a "gutter religion" and said Adolf Hitler was a "very great man."

al-Mahdi: (775-786) The Abbasid caliph who destroyed churches and gave 5,000 Christians in Syria the choice of death or convert to Islam.

Malcolm X: (1925-1965) (Malcolm Little: El-Hajj Malik el-Shabazz) was a loyal lieutenant to Elijah Muhammad until he recognized the impurities which Elijah taught of Islam and Elijah's own lifestyle. He set out from his own form of an Islamic community and was murdered in 1965 by followers of the Nation of Islam. He said "The American passport signifies the exact opposite of what Islam stands for." His career lasted not much over 15 years.

Malik ibn Anas: (715-801) a compiler of hadith who called ibn Ishaq "an antichrist" because he had reported traditions upon the authority of the Jews.

al-Manat: One of the goddesses worshipped by the pagan Quraysh along with Kuba, al-Lat, and al-Uzza.

Ma'mun: A caliph who ruled from 813 - 833 in the city of Baghdad. He had an observatory built in 830 in Baghdad in association with the House of Wisdom.

Mansur: a Caliph who founded Baghdad.

Marsaya: a slave boy given to Muhammad by Khadija who saw two angels shielding Muhammad.

Mary the Copt: Muhammad's concubine and mother of his son Ibrahim, who died in infancy.

Maslama: Muhammad bin Maslama was an early Muslim who carried out several assassinations on Muhammad's orders.

Mawdudi: (1903-1979) (Mawlana Abul A'la Mawdudi) a prominent Pakistani Muslim scholar who laid the foundation for the political, economic, social, and religious system of all Islamic countries that impose Islamic law. Concerning non-Muslims he states that, "the acceptance of the "jizya" establishes the sanctity of their lives and property, and thereafter neither the Islamic state nor the Muslim public has any right to violate their property, honor, or liberty. He was a journalist and self-taught Islamic scholar who founded the organization Jama'at-i-Islami (Community of Islam) in 1941. His main aim became "the thorough Islamization of the government of Pakistan and its purging from all Western moral, spiritual and political values and practices.

Mike Tyson: for all his troubles with the law (raping a woman, biting a rival boxer's ear), has found in Islam a soothing and civilizing influence. "Islam", he says, is "going to make me a better person."

Mu'awiya: (d. 680) Became the 5th Caliph in 661 until his last descendant in Damascus was overthrown in 750, the 14 caliphs in his line were succeeded in office by their sons or some other member of the Umayyad clan. Mu'awiya was the first of the Umayyad caliphs.

Muhammad: (570-632 AD) Muhammad ibn Abdallah ibn Abd al-Muttalib. The (supposed) Prophet of Islam who received the revelations from Allah contained in the Qur'an (sometimes spelled Muhammad, Mohammed). Nicknamed al-Amin = "The Trustworthy". His name means "Highly Praised" or "the Praised One".

Muhammad Iqbal: (1873-1938) was for many years the leader of the Muslim League, a movement founded in 1906 to focus the political aspirations of Muslims in India. From 1930 he began to argue for a separate Muslim state in India, and because of his widespread influence he is generally regarded as "the spiritual founder of the state of Pakistan."

Muhammad Omar: a Mullah who was the former head of the Taliban regime who exhorted Muslim youth: "Head for jihad and have your guns ready."

Nadir: A Jewish tribe of Medina; Muhammad besieged and exiled them.

Nakhla: An Arabian town where Muslims carried out their first military raid against the Quraysh.

Omar Abdel Rahman: a terrorist who was put on trial for (and found guilty of) conspiracy to blow up New York bridges and buildings.

Osama bin Laden: sees the United States as an "enemy of Islam" that must be destroyed by violence.

Qaynuqa: A Jewish tribe of Medina; Muhammad besieged and exiled them.

Quraysh: The pagan Arabas of Mecca; Muhammad belonged to this tribe, but they rejected his prophetic message.

Qurayzah: A Jewish tribe of Medina; Muhammad supervised their massacre after they betrayed an alliance with the Muslims.

Ramzi Yusuf: the convicted mastermind of the 1993 World Trade Center bombing, was a electronics engineer and explosives expert with an advanced degree from the Swansea Institutue in South Wales. The remarkable thing about Ramzi Yusuf was his apparent pleasure in learning about new languages, cultures and peoples, then proceeding to blow them up.

Razi: (865-925) One of the most celebrated physicians of the East. Known as Rhazes in Latin. He compiled a monumental medical encyclopedia, compiled from Greek, Syrian, Persin, Hindu and Arabic sources. He also wrote on alchemy and chemistry.

Raymond Lull: (1234-1315) from Majorca was a Franciscan missionary who worked with Muslims in Tunis, Sicily, Cyprus and Algeria where he was stoned by a crowd, who were angry at his criticisms of Muhammad.

Sa'd bin Mu'adh: The Muslim warrior who pronounced sentence, with Muhammad's permission, against the Qurayzah tribe.

Safiyya bint Huyayy: Wife of Kinana ibn Rabi; Muhammad took her as his own wife after killing Kinana.

al-Shafi: (d. 820) Muhammad ibn Idris al-Shafi organized the laws of shari'a into the "Usul al-fiqha". He lived in Baghdad and Egypt and his position represented a compromise between the Maliki and Hanafi Schools, rejecting the role or private judgement.

Sayyid Ahmad Khan: (1817-1898) of Delli was more positive than many other Muslims toward modern scientific knowledge and he argued that it was fully compatible with Islam. He also tried to convince fellow Muslims that Islam and Christianity have much in common.

Sayyid Qutb: (1906-1966) an Egyptian Muslim thinker who advocated offensive aggressive jihad to restore Islam as the only dominant world religion. He helped found the Muslim Brotherhood (Al-Ikhwan Al-Muslimun) together with Al-Banna which tried to install Islamic rule by various means including violent jihad. He was imprisoned in Egypt for 10 years and then executed. Although educated in America he despised what he called "American decadence".

Shah Wali Allah: (1702-1762) of Dehli worked for the renewal of Islam in India more than anyone else by trying to get rid of Hindu elements that had crept into Islam, and encouraging a Sufi world-view. More than anyone else he is responsible for the religious regeneration of Indian Islam.

Shajarat ad-Durr: (d. 1250) was the Turkish slave girl of the Egyptian Ayyubid ruler Malik as-Salih, but she became his wife after bearing him a son. After his death Shajarat ad Durr assumed the title of sultana on May 2, 1250, and retained rule until July 30th of that year. She was soon thereafter killed in a revolt.

Sheikh Rahman: a radical Muslim cleric who was cast out of Egypt by the government, came to New Jersey to become the leader of a mosque, and inspired and encouraged those Muslims who bombed the World Trade Center in 1993.

Siraj Wahhaj: a black convert to Islam, the recipient of some of the Muslim community's highest honors, and called, "one of the most respected Muslim leaders in America." In June 1991, he enjoyed the honor of being the first Muslim to deliver the daily prayer invocation for the U.S. House of Representatives, at which time he recited from the Qur'an and appealed to the Almighty to guide American leaders "and grant them righteousness and wisdom." Wahhaj openly calls for replacing the U.S. government with a caliphate. (Dr. Daniel Pipes, Militant Islam Reaches America, p. 96). He served as a character witness for Omar Abdel Rahman when the later

was on trial for (and found guilty of) conspiracy to blow up New York bridges and buildings.

al-Tabari: ??? (839-923) Muhammad ibn Jair al-Tabari was a well-educated Nestorian Christian physician from Baghdad who converted to Islam at the age of 70. In the introduction of his book Refutation of Christianity, he stated openly that his aim was to destroy the faith of Christians.

Tabuk: A northwest Arabian city to which Muhammad led an expedition against the Byzantines.

Ta'if: A city south of Mecca that initially rejected Muhammad and was later conquered by the Muslims.

Theodore Herzl: (1860-1904) A Hungarian Jew born in Budapest, he was the founder of the modern Zionist movement who said, "Only anti-Semitism has made Jews out of us."

Tamerlane: (Timur the Lame of Timerlane) A bloodthirsty Muslim Mongol descendent of Ghengis Khan who ruled an Asian empire from his fabled capitol of Samarkand. In 1379 his group of Mongols came from central Asia into the Middle East and attacked other Muslims. He also conducted furious jihad against Nestorian and Assyrian Christians destroying their cities and churches.

Umar ibn al-Khattab: (Omar) One of Muhammad's earliest companions and the successor of Abu Bakr as leader of the Muslims (the 2nd caliph).

Uthman: The 3rd Caliph, who followed Umar (Omar), who ruled for 12 years, and who standardized the Qur'an by burning all the other variant copies. A fastidious aristocrat of the Umayyad clan who in his youth was known for his love of elegant clothing. He was murdered by fellow muslims who opposed his habit of appointing his own relatives and friends to positions of power.

al-Uzza: One of the goddesses worshipped by the pagan Quraysh along with Kuba, al-lat and al-Manat.

al-Wahhab: (1703-1792) Muhammad ibn Abd al-Wahhab was sheikh and a reformer of Islam from Saudi Arabia who at the age of 40 declared jihad on all other forms of Islam. Predicated his teachings on the Sunni teachings of Ibn Hanbel (780-855). He taught that all additions to Islam after the third century of the Muslim era (after about 950) were unauthentic and must be erased. The challenge of the Wahhabi movement to moral corruption within Islam has had a lasting

effect in that this became an almost universal feature of subsequent reform movements, both in Arabia and elsewhere in the Muslim world.

Wallace D. Fard: (Wali Fard Muhammad) originally David Ford was the son of Elijah Muhammad. He began the Allah Temple of Islam (ATI) later changing its name to Nation of Islam (NoI). He proclaimed himself as "Allah's incarnation" or God in the flesh. He was succeeded by Robert Poole, later known as Elijah Muhammad, Minister of Islam.

Waraqah: Waraqah bin Naufal bin Asad bin 'Abdul-Uzza bin Qusai, Khadija's uncle and a Christian priest who was a convert from Judaism. He is supposed to have confirmed Muhammad's prophetic status. He was of the opinion that Muhammad had been visited by the *Namus al Akbar* that is the messenger and message who was thought to have visited both Moses and Jesus.

Zaid bin Haritha: Initially was one of Khadijah's slaves who became Muhammad's adopted son and the first husband of Zaynab bint Jahsh. Muhammad compelled Zaid to divorce his wife so that he could take her for himself.

Zaid Shakir: formerly the Muslim chaplin at Yale University, has said that Muslims cannot accept the legitimacy of the secular system in the United States, for it "is against the orders and ordainments of Allah... the orientation of the Qur'an pushes us in the exact opposite direction as the forces that are at work in the American political spectrum." (Dr. Daniel Pipes, Militant Islam Reaches America, p. 113)

al-Zamakhshari: (d. 1143) a well-known commentator on the Qur'an.

25.*

Important Terms*

(Terminology*, Islamic Terminology, Important*,
Words*, Dictionary*, Glossary*)

25.1

A List of Important Terms in Islam

- Abd** = Slave, used in common names,
eg. abdullah = slave of God.
- Abbasid Dynasty**= Replaced the Umayyid Dynasty in 740 A.D. and
ruled from Baghdad for the next five centuries.
- Abaaya** = A black full-length outer garment worn by Saudi
women.
- Abu** = Father of, used in common names,
eg. Abu Hamid.
- Abu Talib** = The 5th caliph who followed Ali. He was elected
as caliph in A.D. 656 but the governor of
Syria, Muawiya refused to recognize his
authority. A five year civil war ended with the
assassination of Ali and Muawiya succeed him.
- Adhan** = The call to prayer. The five daily Islamic calls
to prayer spoken over the loudspeakers.
- Ahadith** = The plural form of hadith
- Ahmad** = Another name for Muhammad
- Ahmadiis** = A group which considers themselves to be
Muslims but who are regarded by orthodox
Muslims as heretical because they call the
founder of their group al-Masih (the Messiah).
They are banned in Saudi Arabia.
- Akl** = Reason or intelligence.
- A.H.** = After Hijrah (Anno Hegirae) Hijra is the
migration of the Prophet Muhammad from Mecca to
Medina (Yathrib) on June 20, 622 AD which marks
the beginning of the Muslim calendar. Medina is
450 kilometers (280 miles) north of Mecca
(Makkah). It is the reference used in the Islamic
calendar, instead of A.D. which is used in the
Christian calendar, or C.E. for the Christian Era
in the Jewish Calendar.
- Alaykum Salaam** = The greeting response "Peace be unto you"
- Alhamduallah** = Praise God! Used frequently by Muslims.
- Alim** = A scholar of Islamic Theology.
- Allah** = The Arabic name for God, the Supreme Being used
by all Muslims and by Arabic speaking
Christians. Literally means "the god" a

- generic name used for the one true God and for other gods in Arabia before Muhammad's time, most typically used of the "Moon God".
- Allahu akbar** = God is greater, or God is the Greatest. This statement is made by Muslims during prayer, when they agree with a statement, and also when they slaughter an animal.
- Alawites** = (Alevi) A Shiite subsect, found in Syria and Turkey. They are the closest Islamic sect to Christianity.
- Amir** = (Emir) a ruler, a commander, a chief or a nobleman. A prince or leader of some Islamic state.
- Ansar** = Assistant, helper. A term first used for the earliest converts in Medina.
- Anti-Zionism** = the strategy aimed at the elimination of the State of Israel. This strategy uses various techniques: military warfare, local and international terrorism, delegitimization through a defamatory campaign with strong media support, and usurpation of Israel's history.
- Akil** = (aqel) reason, rationality, the ability to use our heads in order to keep our passions from getting a hold of us and controlling us.
- Aqeedah** = Deeply held Islamic beliefs.
- Arabization** = means a return to the dhimmi condition, a condition of alienation, of subjugation or of exile - not for Israel alone but also for the Maronite Christians and for any other movement of national independence within dar-al-Islam.
- Arabiyun mubinun=** The Qur'an was written in clear Arabic: 2:159, 2:218, 3:7*, 10:15, 24 & 61, 14:4, 18:1-2*, 27:1-2, 43:2, 54:17
- Arafat, plain of=** A plain north of Mecca. It is on this plain that humanity will be judged of the Day of Judgement. During the Hajj, on the ninth day of the month of Zhu'l-Hijjah, Muslim pilgrims gather on this plain for one day.
- Asabiyya** = Clan spirit
- Ashab an-nazool** = Circumstances of revelation.
- 'Awrah** = A thing to be ashamed of (used of being a woman). Bukhari reported: "The Prophet said... 'If you do not feel ashamed, then do what you like.' (4:690) An Arab proverb says: "Nothing cleanses the shame except blood." Cf. Prov. 13:18; Num 12:14; 2 Sam 13:1-32 & Heb 12:1-3.
- Assalamu Alaikum=** A greeting to other Muslims. "Peace be upon you."

Ayet	= (ayat) a sign or verse.
Ayatollah	= Means "sign of God", a Shi'ite leader recognized as a teacher, judge, and administrator. The title is the highest rank among Shi'ite Muslims and is bestowed by informal acclamation.
Bedouin	= A nomadic desert people, the original Arabs.
Bida	= An innovation in Muslim belief or practice; the converse of Sunna, the alleged practice of Muhammad.
Bi-la kayf	= Al-A' shari says that the Qur'an should be accepted 'without asking questions.'
Bin	= (or Ibn) Following a man's given name and preceding a man's father's or grandfather's name. Means "son of".
Bismillah	= (basmallah) In the name of God, the Merciful, the Compassionate
CAIR	= Council on American-Islamic Relations, a Washington-based institution founded in 1994.
Caliph	= A deputy of the prophet who serves as a guardian of Muhammad's message. Literally the "successor" in Arabic, but it came to refer to the role of the religious and political leader who would govern the Muslim community.
Chadır	= (chador) women's covering
Dejjal	= (Dajjal) The person Muslims identify as the anti-Christ. The Deceiver, a mythological character who changes depending upon who is telling the story and which part of the "hadith" is being consulted. In Islamic Eschatology he is the Antichrist or anti-Messiah. He will come forth before the end of time and, after a reign of 40 days, or 40 years (again depending on the Islamic source) he will be destroyed by issa, Jesus, or by the mahdi, or both, and the whole world will submit to Allah.
Dar al-Islam	= The house of Islam, peace & justice; a Muslim country. The world of faith in Allah.
Dar al-harb	= The house or territory of war. A country predominantly of non-Muslims ie. infidels, not yet subdued by Islam. The land of the unbelievers and heretics who are destined to be absorbed or conquered by the dar al Islam.
Dar al-kufr	= A non-Muslim country, the abode of apostasy.
Dawa	= (daw'ah) Islamic Mission: is meant to deal with the sphere of disobedience, ignorance, and war and bring the peoples of this sphere into Islam through conversion, capitulation, or coercion

and either be a part of Dar al-Islam or to live under it with restrictions. Jihad is the way to accomplish this mission either peacefully or sometimes violently. Literally it means "call" or "invitation". The proliferation of Islamic teachings through word and deed.

- Dhikr** = Outer conformity through meditation or rememberance
- Dhimma** = Originally a protection pact or treaty granted by the Prophet Muhammad to Jewish and Christian populations whom he had subjected.
- Dihimmis** = (Zimmis) Monotheists who are non-Muslims living in Islamic countries against whom is levied an annual capitation tax which in return is meant to afford a degree of protection for their person and property. A 2nd class citizen.
- Dispensationalism** = history has to be divided into a number of different periods of time or 'dispensations' in order to be rightly understood. In each of these periods 'God reveals a particular purpose to be accomplished in that period, to which men respond in faith or unbelief.
Dispensationalists are generally supportive of the return of Israel to the Land of Palestine.
- Dhimmitude** = Subordination or the institutionalized oppression of non-Muslims
- Din** = Required practices or duties of the religion of Islam. Right religion. Obedience to the revelation of Allah's Qur'an. It involves total submission.
- Druze** = A Shiite sub-sect which originated in Syria and Lebanon in 1021, deriving their name from Darazi, an Iranian mystic.
- Dua** = (doa) the suppliciaton of spontaneous prayer. Non-ritual prayer in distinction from "salat", which is formal prayer in Arabic.
- Eid-al-Adha** = The feast of sacrifice commemorating Abraham's sacrifice of his son, Ishmail. It lasts for four days between the tenth and the thirteenth of Zul-Hijjah, the twelfth month of the lunar calendar and is performed during the Hajj.
- Eid-al-Fitr** = The feast ending the month of fasting (Ramadan). This takes place on the first day of Shawwal, the tenth month of the Islamic calendar.
- Fakir** = A disciple
- Faqih** = A doctor of the sharia; a cannon lawyer of Islam.

al-fath	= The victory.
Fatwa	= A legal ruling of Islamic Law, an opinion or a declared jihad, a religious or judicial sentence pronounced by an appropriate religious authority, a "mufti" or a "faqih". Legal rulings with religious authority based on the Qur'an and the Sunnah which are the recorded sayings and deeds of Muhammed.
Five Pillars	= the 5 principal religious duties of Islam: 1. the recitation of the creed (shahada) 2. prayers (salat) 3. fasting (sawm) 4. almsgiving (zakat) and 5. the pilgrimage to Mecca (hajj).
Fiqh	= Four main schools of Islamic jurisprudence: Hanifites, Malikites, Hanbilites, Shafities.
Fitne	= anarchy, trouble
Furqan	= Separation, distinction, proof, (between good and evil) revelation, salvation. Also a term applied to the Qur'an.
Futuhat al Islamiya	= This name has been used for all Islamic invasions and conquests, starting in 625 AD and continuing right up to the 21 st Century.
Ghusl	= A complete washing of the entire body after legal or religious impurity.
Gnostics	= Tended to think that matter was evil and that salvation depended on an experience of mystical enlightenment. They denied the incarnation, and some believed that Jesus was not crucified.
Hadith	= The oral traditions, that is sayings, actions or words attributed to the Prophet Muhammad which help to formulate Islamic law. (cf. Rom. 3:4)
Hadith Qudsi	= The "Hadith Qudsi" are hadiths in which the Prophet says what Allah said. The meaning of these hadiths was revealed to the Prophet but he put them in his own words, unlike the Quran which is the actual words of Allah.
Hafiz	= Memorizer, protector; One who has committed to memory the verses of the Qur'an and thus protects it from being changed. A professional reciter.
Hajar	= The Black Stone set into the corner of the Ka'aba in Mecca. Tradition states that it fell from heaven.
Hajj	= The annual pilgrimage to Mecca and its environs; always in the last month of the Muslim calendar; if possible, required for

- every Muslim once in a lifetime. One of the five pillars of Islam.
- Hajji** = A Pilgrim who makes the pilgrimage to Mekka (a title that denotes honor).
 - Hamas** = The leading Islamic fundamentalist group among Palestinians in Gaza and the West Bank. Palestinians feel like Hamas is the only group defending their families and land from the Israeli occupation.
 - Hanbilites** = The strictest sect of four main Islamic schools of thought.
 - Hanifs** = Those inclined toward seeking truth.
 - Hanifites** = The followers of Abu Hanifa in Iraq (d. 767) Their main emphasis is on the Qur'an, and the sunna is regarded as secondary.
 - Haram** = That which is unlawful or prohibited.
 - Harram** = A sanctuary copied from the Biblical cities of sanctuary. According to Islam Mecca has been considered a "Harram" since the time of Abraham even though there is no record of such a place in his time. Medina was also declared a "Harram" by the Prophet.
 - Hawijah** = The sixth level of hell which is the place for Christians.
 - Hazrat** = An honorific title meaning "respected."
 - Hejira** = (Hijrah) Islamic calendar that started on the date that the Prophet Muhammad fled Mecca and escaped to Medina in 622 AD. The "Hijrah" is the emigration or exodus of the Prophet and his followers from Mecca to Medina on July 16, 622 AD, which marks the beginning of the Muslim calendar. (AH = after the Hijra) Medina (Yathrib) is 200 miles north of Mecca (Makkah). It denotes moving from a land where a Muslim cannot practice his faith to a land where he can.
 - Halal** = (Halal) That which is lawful or permitted. Food that has been prepared according to Islamic law. For example "Halal" meats are those permitted and slaughtered according to Muslim law.
 - Hezbollah** = The leading fundamentalist group in Lebanon comprised of Shi'ite Muslims. Established in 1982 through Iran's Revolutionary Guards to aid Lebanon during the civil war. It continues to be sponsored mainly by Syrian and Iran.
 - Hijab** = Muslim women's dress, veil or covering.
 - Hijaz** = barrier or that which separates.
 - Hudaybiya** = A town about nine miles from Mecca where

Muhammad concluded a treaty with the Quraysh. The Treaty of Hudaybiya held that the two sides "agreed to remove war from the people for ten years. During this time the people are to be security and no one is to lay hands on another... Between us evil is to be abstained from, and there is to be no raiding or spoilation." In Dec. of 629, some of the Bani Bakr, possibly with Quraysh help, took vengeance on a party of the Bani Khuza'a, killing several of them. Upon hearing this news, Muhamamad instantly opted for the most drastic response: to attack Mecca. So impressive was his army that the Meccans made no effort to resist it. Instead they surrendered their city without a fight in Jan. of 630.

- Hunayn:** = A dry riverbed near Mecca where Muhammad defeated the last large-scale resistance to him in Arabia.
- Hudna** = Truce.
- Huris** = The perpetual virgin, beautiful maidens who welcome righteous men into Paradise and entertain them.
- İbadat** = Worship.
- İblis** = Satan.
- Iftar** = (Ifter) The meal taken at sunset during the month of Ramazan to break the fast.
- Ihram** = An all consuming intention of the heart to fulfill all the rites of pilgrimage. A special time during the Haj that all Muslims refrain from normal life and dwell on nothing but religious matters.
- İjma** = The consensus of the community. The word means "convergence" as in "convergence of opinion" and the principle is based on a saying of Muhammad, "My community will never agree on an error." (Dawud, Book 35, No. 4240)
- İjtihad** = Independent decision making, a consensus upon a matter by scholarly Muslim leadership, is another source for settling matters with affect Muslims. The first two or three centuries of the Hejira, was called the period of original thinking (ijihad).
- İman** = Doctrine of faith; required beliefs in Islam such as God, angles, prophets, holy scriptures, and the Day of Judgement. Distinguished from this are Muslim practices (din).

İmam	= (Hojah, Sheikh) Leader of worship or religious leader of a mosque. The person who leads communal prayers and/or delivers the sermon on Fridays. Shia Muslims use this term to refer to one who is considered to be a descendant of Ali. This is because the hosue of Ali is revered by them as the sacred line designated by Allah to assume leadership.
Injil	= The Gospel, or book given to Jesus, used by Muslims for the New Testament. According to Islam the original book has been lost and only the corrupted Christian version remains. Denotes the inspired sayings of Jesus, or the message of Jesus.
İnshallah	= (En sh'Allah) God willing
İntifada	= Palestinian uprising against the Jews. Means "shaking off" or "an abrupt and sudden waking up from sleep." The first intifada started in 1987 and lasted nearly six years and 80 Israelis and 1,070 Palestinians were killed. In just the first year of the 2nd intifada (Dec 2000 > Dec 2001 232 Israelis and 904 Palestinians were killed.
İrtidad	= Apostasy punishable by death for males. Females may be kept in confinement until they repent.
İsa	= The Arabic name for Jesus.
İsha	= Prayers said well after midnight.
İsnad	= A discernable chain of transmission for the hadith. Whenever a Hadith is quoted the supporting chain of people (isnad) who passed on the information is often quoted with the text.
İslam	= A religion founded by the prophet Muhammad. It literally means "submission" or "surrender" (to the will of Allah); used in reference to the nation of believers and their faith.
Jammat	= The Arabic word for assembly, usually used to mean "group" or "denomination"
Jannah	= (Jennet) The heavenly garden, Paradise. The place of the faithful in the afterlife.
Jahiliyah	= The age or time of ignorance, a time of barbarism in pre-Islamic Arabia.
Janissaries	= In 1339 Sultan Murad I founded the janissary corps, a crack force of young men who were seized from their Christian families as boys, enslaved, and forcibly converted to Islam to fight for the Ottoman Empire against

- Christianity.
- Jerusalem** = The city from which Muhammad is supposed to have ascended to Paradise on his Night Journey.
- Jibril** = (Gabriel). The angelic being who is supposed to have been the medium of revelation of the Quran to Muhammad.
- Jihad** = The word means to strive; a Holy war or struggle; a term sometimes used generally, but also specifically, to designate either a war waged in accordance with the Sharia (law) in defense of the faith or the personal struggle to overcome one's imperfections and baser impulses in order to become a better Muslim. A continuous holy war waged against all non-Muslims to advance Islam.
- Jinn** = Spirit creatures similar to angels and demons. Some are good and some are bad. They are a supernatural, invisible race of beings, below angles. They were made from fire and are capable of looking like humans or animals. Some may dwell in rocks, trees, etc, and may possess black dogs, and black cats. There are good and bad Jinn and all will be judged on the Judgement Day.
- Jizya** = An extra poll-tax levied on all those living wherever Islam rules but who have not (yet) submitted to that which Islam enforces. This levy is meant to afford a degree of protection, has to be paid individually at a humiliating public ceremony to remind non-muslim minorities that they are inferior to the believers, the Muslims. It literally means "tribute" or "penalty". (Cf. 9.29)
- Jumma** = Friday, usually refers to the Friday prayers at the mosque. The Muslim sabbath.
- Ka'aba** = (Ka'ba or Ka'bah) The cube like structure in the Central courtyard of the Grand Mosque in Mecca which encases the black stone (thought to be a meteorite) 30ft. wide, 40 ft. long & 50 ft. high. The point toward which Muslims pray and the focal point of the hajj. It contained 360 idols, one for approximately each day of the year. It was in fact a shrine to the idols of several hundred gods in the time of Muhamamd, and he simply took it over and incorporated it into his own religion.
- Kafir** = Infidel, an unbeliever according to Muhammad and the message of the Qur'an. A Non-Muslim.

Kafir harbi	= An Arabic term for non-Muslims who can be legally killed.
Kafya	= The headdress worn by Arab males.
Kahin	= Soothsayer.
Kalima	= The Word.
Kalimat Shahada	= "La ilaha il Allah" the Muslim confessional creed that Allah is the One God.
Kelamullah	= (Kalamu'llah) The Word of Allah. A title given to the Quran and also used of Jesus.
Kalimatuhu	= The fiat (command, decree) of God.
Katil	= (Qatl) Murder.
Khaliqa	= (Caliph) God's stewards. The position of supreme leader over Muslims; usually the title is used to refer to one of Muhammad's four successors.
Khaliqah	= (Caliphate) The concept of a centralized world-wide Muslim government which administers totally through Islamic law.
Kharaj	= A kind of land tax levied against non-Muslims.
Khutbah	= Sermon preached in the mosque at Friday noon prayer.
Kismet	= Fate, fatalism
al-Kitab	= The Book. A term used to refer to the Qur'an and the Scriptures of Jews and Christians.
Kifiyah	= Headdress.
Kor'an	= alternate spelling for the Qur'an.
Kufr	= (Kufur) Disbelief
Lailat ul-Qadr	= (Laylat al Qadr) Night of Power or Destiny, when revelation was sent on the 27th night of the month of Ramazan. During the visitation Muhammad was ordered to read (or recite or cry out).
al-Lat	= An idol goddess associated with the moon and the sun, worshipped by ancient Arabians.
Madjinun	= (Majdun) One possessed by a jinn. A poet possessed (37:35-36, 68:2, 52:28, 81:22)
Madrasa	= A building that houses an institution of higher learning.
Mahabbah	= Love of Allah.
Mahound	= <i>Oxford English Dictionary</i> = 1. the false prophet Muhammad, 2. any false god, 3. a monster, or the devil. <i>Websters New Universal Unabridged Dictionary</i> = 1. Mohammed (Archaic) 2. Satan: from a confused association of Mahomet as a false prophet. (Scottish)
Mahr	= A sum of money which the bridegroom pays to the

- Mahram** = bride in classical Islam.
- Maksiat** = Males to whom a woman cannot be married. A woman's *mahram* is any relative to whom she cannot be married, such as her father, brother, uncle, nephew, stepfather, father-in-law, or son-in-law. The Prophet said: "She who believes in Allah and the Last Day must not travel any distance that is normally covered by one day's and one night's traveling unless accompanied by a *mahram*." She is allowed to travel with her husband as a matter of course.
- Malikites** = **Sinful act**
- M'amat** = (Melkites) Greek Catholics
- M'amat** = Ethics
- al-Manat** = A goddess of fate or death worshipped by ancient Arabians.
- Mansukh** = The Abrogated: A term used for a verse or sentence of the Quran which has been abrogated by a later revelation.
- Mashallah** = A statement with the concept of public good and general welfare said after a compliment or mentioning a blessing in order to keep away the jinn or evil eye.
- Mashur** = someone acting or speaking as a medium of evil spirits. (44:13, 25:8, 17:47, 81:22)
- al-Masih** = The Messiah
- Masjid** = (Mesjid) Mosque; any place where worship is performed in groups. In general usage a "Masjid" can be a formal and freestanding mosque or a room in a house or apartment building used for Muslim prayers.
- Mawlid al-Nabi** = Muhammad's birthday. Born on the 12th of Rabi I, in the year of the Elephant estimated to be August 29, 570 AD.
- Mecca** = (Makka) Muhammad's birthplace; a principal city for trade and pilgrimage in pre-Islamic Arabia. The holiest city in Islam and must be visited for pilgrimage by all Muslims who are physically and financially able.
- Medina** = (formerly Yathrib) An Arabian city north of Mecca, in which Muhammad first became a political and military leader after his flight there (Hijra). The 2nd most holy city in Islam and the burial place of Muhammad. Muhammad fled to Medina after announcing Islam.
- Merhaba** = (marhaba) Hello.
- Mehdi** = (Mahdi) A long awaited divinely guided Islamic

	ruler who is to appear on earth. The Islamic "Messiah" who will appear at the end of time to combat the "Dajjal", or antichrist, who will eventually be destroyed by "Issa", the Muslim Jesus. Then the Mehdi will bring the universal worship of Allah in the form of global Islam.
Mejlis	= (Majlis) Parliament of Council of Elders.
Mekruh	= That which is forbidden, abominable, disgusting.
Mihrab	= The niche in the end wall in a mosque indicating the direction of Mecca.
Mina, plain of	= A large plain within the bounds of the haram (sanctuary) of Mecca, five kilometers from the city. During the Hajj pilgrims spend the night between the eighth and ninth day and continue to Arafat on the ninth day.
Minaret	= A tower attached to mosques from where the summons to prayer is called by a "muezzin".
Minbar	= The pulpit in a mosque from which the khutbah (sermon) is spoken.
Mi'raj	= The night journey of Muhammad in which he dreamed he was taken from the Ka'ba in Mecca to Jerusalem's holy temple from which he went for a brief visit with Allah in heaven.
Monophysites	= A heretical Christian sect who held that Jesus's human nature had been absorbed into his divine nature, and who were bitter rivals of the Nestorians. They emphasized the divinity of Jesus and gave the impression that Jesus was not fully human. They practiced hospitality, almsgiving, fasting and obliged their women to be veiled when out of doors.
Mortad	= The law of apostasy.
Mosque	= A place of worship where Muslims gather for prayers and other congregational meetings. Islamic law states that all Muslim men must attend prayers and a sermon at a Mosque at noon every Friday. Other worship (prayer five times a day) may be accomplished anywhere but should be conducted on a prayer rug.
Mount Hira	= A mountain near Mecca where it is believed that Muhammad received his revelations from the angel Gabriel in a cave called Gharat.
Mu' addib	= A person who helps the families of the dead in their mourning by reciting the Qur'an over the graves of the dead relatives.
Mubeen	= Clear (book, mentioned of the Qur'an)
Muezzin	= The one who gives the call to prayer from the

- "minaret" of a mosque five times a day to summon the faithful.
- Mufti** = A Muslim scholar or judge who expounds the law. He assists the Qadi (qazi) or judge and supplies him with fatwas, or decisions. He must be learned in the Koran and Hadith, and in the Muslim works of law.
 - Muhajir** = Immigrant, one who leaves his home town to join a Muslim community.
 - Mullah** = Teacher or religious scholar or cleric who is trained in the Islamic laws. He acts as the head of a Mosque.
 - Murid** = A follower of a Sufi sect.
 - Mushrik** = A polytheist.
 - Muslim** = A person who submits to the will of God; an adherent of Islam (sometimes Moslem).
 - Mustahabb** = A follower of Islam and Muhammad.
 - Musta'min** = Recommendations (concerning the sunna). For example: Female circumcision [female genital mutilation] is commendable (*mustahabb*).
 - Mut'ah** = a protected one. A person who comes to an Islamic country as a messenger, merchant, visitor, or student wanting to learn about Islam. Muslims are forbidden to hurt him in any way.
 - Mutawwa** = Temporary marriage allowed to those of the Islamic faith.
 - al-muwahhidun** = The "morals" or "religious police" are members of the "Committee for Enforcing the Right and Forbidding the Wrong" in Saudi Arabia. Men who seek out, arrest, and punish those who do not abide by Saudi religious law.
 - Nabi** = Unitatians of the Wahhabi movement who oppose anything that diminishes the glorification of one God, Allah. Supports radical Islam and over the last 250 years involves many conflicts between Muslims. They advocate the establishment of a Muslim state based on a literal understanding of the Quran and Hadith based on Islamic Law.
 - Najd** = (Nabbi) Prophet (seer).
 - Najis:** = The traditional name for central Arabia. The inhabitants of this area are known for their conservative behavior. The ruling family of Saudi Arabia are Najdis.
 - Najis:** = Unclean.

- Nas** = The multitude of people who are not dedicated to Allah and sway to and fro to various teachings.
- Nasara** = A word used in the Qur'an to designate those who are Christians.
- Nasikh** = The Abrogator: When speaking with people of Christianized/Western societies, Muslim activists deliberately hide a major Islamic doctrine called "al-Nasikh wal-Mansoukh" (the Abrogator and the Abrogated). This simply means that in situations wherein verses contradict one another, the early verses are overridden by the latter verses.
- Nefs** = Passion, corresponds somewhat to "id" in Western psychology.
- Nestorians** = A sect of Christians in Arabia at the time of Muhammad who were anathematized at the 3rd ecumenical council in Ephesus in 431 for refusing to confess the unity of Jesus's Divine Personhood. They accepted the two natures of Jesus (divine and human) but thought that they were separate. Their clergy prostrated themselves on the ground facing eastward whenever they prayed.
- Paradise** = Another word for heaven. A garden (79:41) of bliss and fruit (69:21-24), has rivers (3:198), with maidens pure and holy (4:57), and carpets and cushions (88:8-16). It is the hope of all Muslims.
- PBUH** = Peace Be Upon Him. Muslims show their respect for all "the prophets" by using this expression whenever they mention their names in speech or in writing. It is generally used after the word "Muhammad" is used.
- Pir** = A leader of a Sufi sect
- PLO** = Palestine Liberation Organization: Founded in 1964 as a Palestinian nationalist organization dedicated to the establishment of an independent Palestinian state. In 1974 the PLO was recognized at the Summit Conference of the Arab League at Rabat Morocco as 'the sole legitimate representative' of the Palestinian people. Yasser Arafat, as Chairman of the PLO he said, "I have come bearing an olive branch and a freedom fighters gun. Do not let the olive branch fall from my hand."
- Purdah** = Veiling or the practice of confining women to their homes. This total seclusion of females can occur in some Muslim countries.
- Qadar** = (Kader) Preordainment is the teaching that all

	things, good and bad, are preordained to occur. Similar to extreme Calvinism.
Qibla	= (Kibla) The direction which Muslims turn for daily prayers, towards Mecca.
Qiyas	= Analogy or analytical reasoning by Muslim scholars, employed as a means for ascertaining answers for Muslim thought and practice.
Qadi	= A judge empowered to arbitrate domestic disputes.
Quraish	= (Quryash) the prominent Arab tribe that controlled the Ka'ba during Muhammad's time and from which Muhammad traced his lineage.
Qur'an	= (Kor'an) Literally means "recitation" or "the recital"; the book of recitations of the word of Allah as dictated to Muhammad by the angel Gabriel (Jabra'il) over a period of 23 years. It is the final revelation of Allah given to the prophet Muhammad. It has 114 surahs, or chapters.
Rak'ah	= (Rakaat) A regimented obligatory prayer of Muslims One complete cycle of sacred words and gestures during the ritual prayer.
Ramadan	= (Ramazan) The month of fasting, celebrated during the 9th month of the lunar year, which is why the dates change every year. Muslims believe that it was during this month that Allah revealed the Qur'an to the Prophet Muhammad. During this month Muslims fast from sunrise to sunset as one of the Five Pillars of Islam.
Rasul	= Allah's messenger or apostle who brings a revelation from Allah to be written down as Scripture.
Rasullah	= (Risalah) prophethood and messengership.
Ruh	= The soul that comes from God and returns to God.
Ruhul-hayah	= The spirit that rises from the body during death.
Ruhul-tamayiz	= The spirit that rises from the body during sleep and causes dreams.
Sadqa	= A voluntary offering, often to prevent misfortune.
Sahih	= Reliable, used concerning the hadith.
Sahih Sittah	= The six books of hadith that Sunni Muslims consider most authentic.
Salaam	= Arabic word for peace. "assSalaam alaykum" means "Peace be unto you" a common Muslim greeting.
Salaat	= Prayers
Satanic verses	= Najm 53:19-23; Hajj 22:51-53

At one point Muhammad identifies three pagan idols as being valid, thereby temporarily making Islam a polytheistic religion (and appeasing his Quraysh critics), but later changes his mind saying that Satan had corrupted his thinking.

- Sawm** = The fast or fasting during the month of Ramadan.
- Sects of Islam** = Sunni: Hanafi, Maliki, Shafi, Hanbeli
Shiite: Twelvers, Seveners, Druze, Zaydis, Alawites (Alevis)
- Sehri** = The meal Muslims eat before fasting.
- Seveners** = Ismailis are the largest sect of the Seveners, headed by Aga Khan. They differ with the Twelvers on the issue of succession. A shiite sub-sect.
- Shafities** = Followers of Al-Shafi'i (d.820) who lived in Baghdad and Egypt. His position represented a compromise between the Maliki and Hanafi Schools, and rejected the role of private judgement.
- Shahada (h)** = The fundamental creed of Islam, or confession of belief in Islam. To bear witness to the creed of Islam that: "There is only one God, Allah, and Muhammad is his Prophet." "La ilaha illa Allah, Muhammad rasul Allah".
- Shahid** = A martyr who makes the ultimate sacrifice in death to bering about the world of Islam.
- Shalom** = Peace.
- Shari'a** = Islamic law and its interpretaton; the whole body of rules governing both the individual Muslim as well as the Muslim community.
Literally means "the way to the watering hole." Muslims who practice Sharia law define it as a strict interpretation of the Qur'an. However, many Muslims and Muslim nations choose not to adopt Sharia law because of disagreement over how the Qur'an is interpreted. Sharia law is controversial because it often defies many human rights issues, resulting in murder, beheading, removal of hands or feet, and so on when a Muslim or non-Muslim disobeys the laws of the Qur'an.
- Sheik** = (Shaikh, Sheikh) A recognized Muslim leader or master of a tribe or community.
- Shi'ite:** = (Shi'a or Twelvers) Partisans of Ali. A major branch of Islam whose adherents hold that Ali was Muhammad's legitimate successor because he

- was his son-in-law. About 15% of Muslims are Shi'ites. One of two major sects, ie. Sunni.
- Shirk** = Polytheism, idolatry, blasphemy or ascribing partners to Allah. The association of anything or anyone with Allah is an unpardonable sin.
- Shukran** = Thanks.
- Sirah** = (Sira) Accounts of the life of Muhammad, or a biography of Muhammad after his death. These are writings of the companions of the Prophet about him, his personality, his life story and his way of handling things. The famous collections of the "Sirah" are At-Taberi, ibn Ishaq and Ibn Hisham. The Sirah is a source of reference that Muslims rely on in their daily life situations and problems.
- Sufi** = A Muslim mystic; Sufism is Islamic mysticism; It seeks direct experience with Allah; it has leaders called sheikhs and communities called brotherhoods. It is a movement emphasizing inner meditation and personal asceticism while rejecting material wealth with the hope of attaining union with God.
- Suhoor** = The early morning meal taken during Ramazan.
- Sunna** = (Sunnah) The custom or model of the Prophet Muhammad. The life, practices, and sayings of Muhammad recorded as examples of perfect conduct in society, religion, action etc. They contain the Hadith.
- Sunni** = (Sometimes Sunnite or Sunnis) A follower of the Sunna; a traditional, orthodox Muslims as opposed to the Shia idea that the Muslim leader after Muhammad should be in line with his family succession. Historically Sunnis held that Muhammad's successor should be elected. The four caliphs chosen after Muhammad were Abu Bakr, Omar, Uthman and Ali. Sunnis comprise about 85% of all Muslims. The word means "traditionalists" and is one of the major sects of Islam.
- Surah** = (Surat) A chapter or division of the Qur'an; there are 114 Surahs.
- Ta abbudi** = The Islamic concept that the Qur'an must be accepted without criticism, without questions. 5:101
- Tafsir** = The interpretation of the Qur'an.
- Taghut** = Everything that is worshipped or followed other than Allah.
- Tahlil** = There is no other divinity but God.

Tahrif	= Corruption.
Tahrif al-lafzi=	Corruption of words.
Tahrif al-manawi=	Corruption of meaning.
Taiyib	= Pure, clean, wholesome.
Takffir	= Once an Imam declares anyone "takffir" it is for the faithful ones to ensure that that person is eliminated.
Taliban	= (Students of Islamic Knowledge Movement) Ruled Afghanistan from 1996 until Dec. of 2001. They came to power during Afghanistan's long civil war. Although they managed to hold 90% of the country's territory, their policies - including their treatment of women and support of terrorists - ostracized them from the world community.
Takbir	= God is greater.
Takkiya	= (Taqiyya, Takiyye, Tauriya, Taqiyya) <i>Takiyya</i> , or 'legitimate deception' - which states that when Islam is in danger, it is acceptable and even prescribed to engage in 'necessary deceit'. This is a formal doctrine in Islam called <i>Takiyya</i> (legitimate deception). It is religious dissimulation (lying), deceit, denying, or outwitting to avoid persecution or to further aid the cause of Islam. It is most often practiced by Shi'ite Muslims.
Tanzil	= Divine Revelation
Taraweeh	= Voluntary prayers offered at night during Ramadan.
Tariqa	= The inner way of meditation, a distinctive path
Tevrat	= (Tawrat) The Torah, or book given to Moses
Tawhid	= (Tauhid) Unity (Allah as absolutely one). The oneness of Allah. Monotheism in Islam is the teaching that there is only one God who alone is worthy of worship.
Tawwaf	= Circumambulation, one of the rites on the pilgrimage to Mecca, where people walk around the Kaaba (the Black Stone) seven times keeping it on their left while they recite: 'God is most Great. O God, grant us good in this work and good in the hereafter, and protect us from the torment of the fires in hell.'
Thobe	= A long shirt-like dress that is worn by Saudi men. It is usually made of white cotton, but can be made of heavier darker colored fabric for the winter months.
Twelvers	= Largest Shiite group, found mostly in Iran and Iraq. Believe that the twelfth imam of Ali's

- lineage will return as al-Mahdi or the chosen one.
- Uhud:** = A mountain near Mecca where the Quraysh defeated the Muslims after the Battle of Badr.
 - Ulema** = (ulama) The members of Islam's elite scholars and jurists who interpreted the Koran and formed the backbone of Islam. Singular = Alim.
 - Ummah** = (Umma) A Muslim politico-religious community, the community of Islam; the solidarity of faith, prayer, and belief; the political incorporation of the Islamic religion; Dar al-Islam = the house of Islam.
 - Umm al Kitab** = "Mother of the Book"
 - Umm al Qurrah** = "Mother of Cities" or "The Blessed City" that is Mecca.
 - Umrah** = A short pilgrimage (to Mecca) undertaken by those of the Muslim faith that can be made anytime of the year. A minor form of pilgrimage to Mecca.
 - Vahiy** = (Wahy) divine inspiration or revelation
 - Waajib** = Obligatory (concerning the sunna).
 - Wa Alaikum Assalam** = The Arabic way of saying "peace be upon him."
 - Wahhabism** = Wahhabism: (Wahabism) Founded by **Muhammad ibn Abd al-Wahhab** (1703-1792) a reformer of Islam who declared jihad on all other forms of Islam. They are unitarians of the Wahhabi movement who oppose anything that diminishes the glorification of one God, Allah. Forerunner of the modern day terrorist Muslims. A strong, militant puritanical group. They survive mainly in Saudi Arabia and Nigeria, and are an extreme fundamentalist wing of the Sunnis.
 - Al Wala** = (Al Wala Wa al Baraa') The Doctrine of Allegiance and Rejection. Al Wala simply means allegiance, loyalty, closeness, affinity, unity and affiliation with Muslims overtly and covertly (49:10 & 8:72). Baraa' is both to renounce and to denounce, that is to reject, abhor, censure, deplore, criticize and condemn all non-Islamic customs, teachings, practices, traditions and festivals; to treat all non-Muslim heritage and lifestyle as sinful and abhorrent. It is to hate and hold enmity towards all non-Muslims generally, but particularly towards Jews and Christians. This is mandatory on every Muslim.

Wudu	= The ablution or personal cleansing in preparation for prayer.
Yathrib	= Later renamed Medina, the 2nd holiest city in Islam.
Yesua al Fadi	= Jesus the Savior.
Yesua al Mesia	= Jesus the Messiah.
Zaydis	= The most conservative of the Shiite sub-sects, mainly found in Yemen, the nearest to the Sunnis in their theology.
Zekat	= (Zakat) Obligatory almsgiving; A required annual tax for the poor. One of the required pillars of Islam. The third pillar of Islam. Alms giving, charity that is given to the poor.
Zebiba	= (Zabibah) The prayer bump or mark of constant prostration that Allah will look for to deliver a Muslim from Hell fire. Bukhari Vol. 1, Book 12, No. 770.
Zebur	= (Zaboor) The Psalms, or book given to David.
Zinah	= Fornication and adultery
Zindiq	= a freethinker who conceals his unbelief and pretends to follow Islam, but actually rejects it.
Zionists	= (Zionism) Those who are seeking to segregate the Jewish people and give them a national home, either in Palestine or another country. Christian Zionists view their role as apologists and advocates for the Jewish people, particularly the State of Israel. It is Christian support for Zionism that is based on theological reasons.
Zoroastrians	= A monotheistic religion found in Arabia which Muhammad spared from the sword if they would pay the Jiztya Tax as a protected minority.

STOP A-5-7 Important Terms

Stuart Robinson, Mosques & Miracles, pp. 337-344.

Ibn Warraq, Why I'm Not a Muslim, p. 361.

Jean Sasson, Princes Sultana's Daughters, pp. 213-216.

26.*

Important Verses*

(Memorize*, Key*, Mark*)

26.1

A List of Important Verses to Mark in the Qur'an

Bakara 2:2*....This is the Book in which there is no doubt, in it is guidance for those who fear God...

Bakara 2:4*....believe in... that which was sent down before you (the Books and the Prophets).

Bakara 2:20.....Allah has power over all things.

Bakara 2:23.....And if you are in doubt concerning that which We reveal unto Our slave (Muhammad) ...

Bakara 2:25*....There will be pure spouses for them, and they will abide there forever...

Bakara 2:26.....Allah leads astray many.

Bakara 2:30.....I am setting a man (Adam) on the earth as vicegerent...

Bakara 2:34*....And when we said to the angels: "Prostrate yourselves before Adam!" they all prostrated themselves, except Satan, who in his pride refused and turned his face away, and became a disbeliever.

Bakara 2:36.....But Satan caused them to swerve from it (the garden), and expelled them from their former state. "Go down" We said, "your offspring enemies to each other."

Bakara 2:48*....And guard yourselves against a day when no soul shall aid another, and no intercession or ransom, or any compensation shall be accepted from it.

Bakara 2:53.....And we gave Moses the Scripture and the criterion (between right and wrong).

Bakara 2:61..... they incurred the wrath of Allah, because they disbelieved his signs...

Bakara 2:62.....Those who believe (in the Qur'an and the Prophets sent before you), Jews, Christians, and Sabaeans; whoever believes in Allah and the Last Day and does what is right; shall be rewarded by their Lord; no fear shall come upon them, neither shall they regret.

Bakara 2:75.....Now (O company of believers), do you then hope that they will believe in you, when some of them have already heard the word of Allah and knowingly perverted it, after they had understood its meaning?

Bakara 2:85.....Do you believe in one part of the Scripture and disbelieve in another? Those of you that act thus shall only be rewarded with disgrace in this world, and with the most grevious punishment on the Day of Resurrection. Allah is not unaware of what you do.

Bakara 2:87*.....We gave Jesus son of Mary the clear miracles to serve as proofs of Allah's sovereignty and strengthened him with the Holy Spirit.

Bakara 2:98*.....Who is an enemy to Allah, and His Angels and His Messengers, and to Gabriel and Michael?

Bakara 2:102.....Yet Solomon did not disbelieve, but the devils disbelieved, teaching people magic, and that which was sent down to Hârût and Mârût, the two angels at Babylon.

Bakara 2:106*....If we abrogate any verse or cause it to be forgotten, We replace it by a better or a similar one. Do you not know that Allah has power over all things?

Bakara 2:120.....Neither the Christians nor the Jews will be pleased with you until you follow their faith...

Bakara 2:121.....Those to whom we gave the Scripture, and who read it the way it should be read, truly believe in it. And those who deny it are the true losers.

Bakara 2:136*.....Say (O Muslims): We believe in Allah and that which is revealed to us, and that which is revealed to Abraham, Ishmael, Isaac, Jacob, and the tribes; to Moses and Jesus and the (other) prophets by their Lord. We make no distinction between any of them, and to Allah we have surrendered ourselves.

Bakara 2:145..... But even if you gave those who have received the Scriptures every sign, they would not follow your Qibla, nor would you follow theirs.

Bakara 2:154.....do not say that those who were slain in the cause of Allah are dead...

Bakara 2:159-160*....Those that hide the clear proofs and guidance We have revealed, after We have proclaimed them in the Scriptures, shall be cursed by Allah, and by those who have the power to curse.

Bakara 2:163*....Your God is One God; there is no god but him.

Bakara 2:178.....O you who believe! The Law of retribution is prescribed for you in the matter of the murdered; the freeman for the freeman, the slave for the slave, and the female for the female. For him who is forgiven somewhat by his (injured) brother, prosecution shall be according to useage, and payment to him in kindness. This is an alleviation and a mercy from your Lord. He who transgresses after this shall have a painful doom.

Bakara 2:179*....In this law of retribution there is life for you, O people of understanding, that perhaps you shall be Godfearing.

Bakara 2:183.....O you who believe! Fasting is prescribed for you, as it was prescribed for those who came before you...

Bakara 2:184.... (Fast) a certain number of days, but if any one of you is ill or on a journey, let him (break his fast, and) fast the same number days later on...

Bakara 2:185*....The month of Ramadan in which the Qur'an was revealed, a guidance for mankind, (a book of) clear proofs of guidance and the criterion (distinguishing right from wrong). Therefore whoever of you is present in that month let him fast; but he who is ill or on a journey shall fast (a same) number of days later on. Allah desires for you ease; He desires not hardship for you; and (He desires) that you should complete the period...

Bakara 2:190*.....Fight for the sake of Allah those who fight against you, but do not attack them first. Allah loves not the aggressors.

Bakara 2:191.....Kill them wherever you find them; drive them out of the places from which they drove, for tumult and persecution are worse than killing.

Bakara 2:193..... If they attack you (there) then kill them... And fight them until tumult and persecution are no more, and religion is for Allah. But if they desist, then let there be no hostility except against evil-doers.

Bakara 2:194.....A sacred month for a sacred month, and sacred things (too are subject to) reciprocity. If anyone attacks you, attack him with the like of that with which he attacked you. And fear Allah, and know that Allah is with the Godfearing.

Bakara 2:195*....And know that Allah loves the doers of good.

Bakara 2:196.....Whoever is ill or has an ailment of the head must pay a ransom, either by fasting or by almsgiving, or by offering a sacrifice.

Bakara 2:216.....Fighting is obligatory for you, though it be disliked by you; but it may be that you hate a thing although it is good for you, and love a thing although it is bad for you. Allah knows, but you do not.

Bakara 2:217.....Say: To fight (in a sacred month) is a grave matter; but barring people from the path of Allah, denying people

form the Inviolable Sanctuary is far graver in His sight. Tumult and persecution are worse than killing.

Bakara 2:218.....Assuredly, those who believe and emigrate (to escape persecution because of their religion) and fight in the way of Allah, may hope for Allah's mercy. Allah is Forgiving, Merciful.

Bakara 2:228*....And women have rights similar to those of men... and men are a degree above them.

Bakara 2:229*....Divorce may be pronounced twice, and then a woman must be retained in honour or allowed to go...

Bakara 2:231.....Do not make the revelations of Allah a mockery. Remember the favors He has bestowed on you and the Book and the wisdom which he has revealed, wherewith He does exhort you. Fear Allah, and know that He has knowledge of all things.

Bakara 2:232.....When you divorce women and they reach the end of their waiting-periods, do not prevent them from remarrying their husbands if it is agreed between them in kindness.

Bakara 2:244.....Fight for the cause of Allah, and know that Allah is Hearer, Knower.

Bakara 2:252.....Such are the signs of Allah. We recite them to you (O Muhammad) with Truth, for you are one of the messengers.

Bakara 2:253.....Of those messengers We have exalted some above others (in degree). To some Allah spoke directly; others He raised to a lofty status: We gave Jesus Son of Mary clear signs and strengthened him with the Holy Spirit.

Bakara 2:255.....Allah! there is no god but Him, the Living, the Eternal. Neither slumber nor sleep overtakes Him. His is what is in the heavens and what is in the earth. Who can intercede with Him except by His permission? He knows what is before them and what lies behind them, and they can grasp only that part of His knowledge which He will. His Throne embraces the Heavens and the earth, and it tires Him not to uphold them both.

Bakara 2:256*....There is no compulsion in religion.

Bakara 2:259*....See how We will raise them and clothe them with flesh.

Bakara 2:276*....He does not love the impious and guilty.

Bakara 2:282.....If two men are not at hand, then one man and two women of such... so that if either of the women commit an error, the other will remind her.

Bakara 2:285*....The Messenger believes in what has been revealed to him by his Lord, and so do the believers. They all believe in Allah and His angels, His Scriptures and His

messengers: "We make no distinction between any of His messengers" - and they say: "We hear and obey".

Al-i Imran 3:3*.....He has revealed to you (Muhammad) the Scripture with truth, confirming that which was revealed before it, even as He revealed the Torah and the Gospel.

Al-i Imran 3:4*.....Previously, for a guidance to mankind, and had revealed the Criterion. Those who deny the signs of Allah shall receive a heavy penalty; and Allah is Mighty, Able to Requite.

Al-i Imran 3:7.....It is He Who has revealed to you the Qur'an...

Al-i Imran 3:8.....Our Lord, do not cause our hearts to go astray after you have guided us, and bestow upon us mercy from your Presence. Assuredly, you are the Bestower...

Al-i Imran 3:9.....Allah does not fail the promise.

Al-i Imran 3:15.....For those who are Godfearing shall be gardens with... pure wives, and the good-pleasure of Allah.

Al-i Imran 3:19*....The true religion in the sight of Allah is Islam. Those who formerly received the Scripture disagreed among themselves through jealousy only after knowledge came to them.

Al-i Imran 3:20*....If they become Muslims they shall be rightly guided; if they turn away, then your duty is only to inform them.

Al-i Imran 3:26.....You exalt who you will and abase whom you will...

Al-i Imran 3:45-48*....Jesus... one of those who shall be brought near to God... And he will teach him the Scripture and wisdom, and the Torah and the Gospel.

Al-i Imran 3:45*....Allah gives glad tidings of a word from Him, whose name is the Messiah, Jesus... one of those who shall be brought near to God.

Al-i Imran 3:49.....From clay I will make for you the likeness of a bird; I shall breathe into it and, by Allah's leave, it shall become a living bird...

Al-i Imran 3:54.....And they (the disbelievers) schemed, and Allah schemed (against them); and Allah is the best of schemers.

Al-i Imran 3:55.....Allah said: "O Jesus! I am gathering you and causing you to ascend to Me, and am cleansing you of those who disbelieve, and am setting those who follow you above those who disbelieve until the Day of Resurrection.

Al-i Imran 3:59*....The likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said to him: Be! And he was.

Al-i Imran 3:57.....Allah loves not the wrongdoers.

Al-i Imran 3:45....."O Mary! Allah gives glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in this world and the Hereafter, and one of those who shall be brought near to God."

Al-i Imran 3:46.....He will speak to mankind in his cradle and in his manhood, and he is of the righteous.

Al-i Imran 3:49*....And will make him a Messenger to the Israelites. He will say: "I bring you a sign from your Lord. From clay I will make for you the likeness of a bird; I shall breathe into it and, by Allah's leave, it shall become a living bird. By Allah's leave I shall give sight to the blind, heal the leper, and raise the dead to life. Surely that will be a sign for you, if you are believers.

Al-i Imran 3:50*....I bring a sign to you from your Lord. So fear Him, and obey me.

Al-i Imran 3:55.....Allah said: "O Jesus! I am gathering you and causing you to ascend to Me, and am cleansing you of those who disbelieve, and am setting those who follow you above those who disbelieve until the day of Resurrection. Then to Me you will all return, and I shall judge between you as to that in which you used to differ.

Al-i Imran 3:56.....As for those who disbelieve, I shall punish them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.

Al-i Imran 3:59*....The likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said to him: Be! And he was.

Al-i Imran 3:61*....And those who dispute with you concerning him (Jesus), after the knowledge which has come to you, say (to them): "Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly and invoke the curse of Allah upon those who lie."

Al-i Imran 3:64.....Say: "O people of the Scripture! Come to an agreement between us and you, that we shall worship none but Allah, that we assign no partner to Him, and that none of us shall take others for lords beside Allah.

Al-i Imran 3:78*....And there is a party of them who distort the Scriptures with their tongues, that you may think that what they say is from the Scripture, when it is not from the Scripture. And they say: "It is from Allah," when it is not from Allah, and they speak a lie concerning Allah knowingly.

Al-i Imran 3:79.....Would he command you that you should take the angels and the prophets for Lords? He would rather say: "Be worshippers of Allah by virtue of your constant study and teaching of the Scripture."

Al-i Imran 3:84..... Say (O Muhammed) "We believe in... that which was revealed to... Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them..."

Al-i Imran 3:85*....He who seeks a religion other than Islam, it will not be accepted from him, and he will be a loser in the Hereafter.

Al-i Imran 3:94..... You never break the promise!

Al-i Imran 3:113.....(Yet) they are not all alike. Among the People of the Scripture there is a upright community who during the night recite the revelations of Allah and fall prostrate before Him.

Al-i Imran 3:114.....They believe in Allah and the Last Day, and enjoin what is right and forbid what is evil, and vie with one another in good works. They are of the righteous.

Al-i Imran 3:115*....And whatever good they do, its reward will not be denied them. Allah is aware of those who are righteous.

Al-i Imran 3:119*....you believe in all the scripture.

Al-i Imran 3:121.....And remember when you set forth at an early hour from your housefolk to assign to the believers their battle positions; Allah is Hearer, Knower.

Al-i Imran 3:122.....When two parties of you became fainthearted, but Allah was their Protecting Friend. In Allah let the believers put their trust!

Al-i Imran 3:123.....Allah had already given you the victory at Badr when you were a despised (small force). So have fear of Allah, in order that you may be thankful.

Al-i Imran 3:124.....And when you said to believers: "Is it not sufficient for you that your Lord should support you with three thousand angels sent down?"

Al-i Imran 3:125.....Yes: if you have patience, and guard yourselves against evil, Allah will send to your aid five thousand angels making a terrific onslaught, if they suddenly attack you.

Al-i Imran 3:129.....Allah forgives whom He will and punishes whom He will. Allah is Forgiving, Merciful.

Al-i Imran 3:135*....Who can forgive sins except Allah only?

Nisa 4:136.....O you who believe! Believe in Allah and His messenger and the Scripture which he has revealed to His messenger and the Scripture which He revealed before you.

Al-i Imran 3:140.....If you have suffered a wound, so did the (disbelieving) people (at Badr). We alternate these vicissitudes among mankind so that Allah may know those that believe, and choose witnesses (or: martyrs) from among you. And Allah does not love the wrongdoers.

Al-i Imran 3:150.....But Allah is your Protector, and He is the best of helpers.

Al-i Imran 3:155.....Those of you who turned back on the day the two hosts met, it was Satan alone who caused them to backslide, because of some of that which they have earned. But now Allah has forgiven them. Assuredly, Allah is Forgiving, Clement.

Al-i Imran 3:157.....If you should die or be slain in the cause of Allah, His forgiveness and His mercy would surely be better than all that they amass.

Al-i Imran 3:158.....If you should die or be slain, before Him you shall all be gathered...

Al-i Imran 3:159.....Allah loves those that trust in Him.

Al-i Imran 3:165.....When a disaster befell you after you had yourselves inflicted (losses) twice as heavy, you exclaimed: "Whose fault was that?" Say (to them, O Muhammad): "It is from yourselves. Allah is able to do all things."

Al-i Imran 3:166.....That which befell you on the day when the two armies met was by permission of Allah; that He might know the true believers.

Al-i Imran 3:167.....And that He might know the hypocrites, to whom it was said: "Come, fight for the cause of Allah, or defend yourselves." They answered: "If only we could fight we would follow you." On that day they were nearer to disbelief than faith. They were saying a thing with their mouths which was not in their hearts. And Allah is best aware of what they hide.

Al-i Imran 3:169.....Think not of those who are slain in the cause of Allah as dead. They are alive; with their Lord they have provision.

Al-i Imran 3:173.....Those whom men said: "The enemy have gathered against you, therefore fear them," but this increased their faith, and they cried: "Allah is sufficient for us! He is the best Protector."

Al-i Imran 3:183.....Say (to them O Muhammad): "Messengers came to you before me with miracles..."

Al-i Imran 3:184.....other messengers were rejected before you, who came with miracles, and with the Psalms, and with the Scripture giving light.

Al-i Imran 3:195.....And their Lord accepted (their prayers): "Never will I suffer to be lost the work of any of you, whether male or female; you are (the offspring) of one another. So those who emigrated, and were expelled from their homes, and suffered harm in My cause, and fought and were slain, assuredly, I will

remit from them their sins, and admit them into gardens beneath which rivers flow; a reward from Allah, and with Allah is the best of rewards.

Al-Imran 3:199.....And there are certainly among the People of the Scripture some who believe in Allah and that which is revealed to you and that which was revealed to them, humbling themselves before Allah. They will not sell the revelations (signs) of Allah for a miserable gain! Verily their reward is in the presence of their Lord.

Nisa 4:3*....And if you feel that you will not deal fairly with the orphans, marry women of your choice, two or three or four.

Nisa 4:11.....Allah thus commands you concerning the division for your children: to the male, a portion equal to that of two females.

Nisa 4:24*....And all married women are forbidden to you except those your right hand possess...

Nisa 4:31.....If you avoid the great sins which you are forbidden, we will remit from you your evil deeds, and make you enter a Gate of Honour.

Nisa 4:34*....Men are the protectors of women, because Allah has given the one more than the other (strength), and because they spend of their property (to maintain them). So righteous women are the devoutly obedient, guarding in secret that which Allah had guarded. As for those from whom you fear disloyalty, admonish them and banish them to beds apart, and beat them (lightly, without visible injury). They if they obey you, seek not a way against them. For Allah is High, Sublime.

Nisa 4:36.....Allah does not love the arrogant, the boastful

Nisâ 4:46.....Some of those who are Jews change words from their context and say: "We hear and disobey; hear you as one who hears not;" and "listen to us!" distorting with their tongues and slandering religion.

Nisa 4:48*....Allah will not forgive those who assign partners to him...

Nisa 4:57.....There for them are pure spouses, and we shall make them enter spreading shade.

Nisa 4:71.....O you who believe! Take your precautions, then go forth in parties (to jihad), or go forth all together.

Nisa 4:72.....There are certainly some men among you who tarry behind; and if misfortune befell you, he would say: "Allah has been gracious to me since I was not present with you."

Nisa 4:74.....Let those fight for the cause of Allah who sell the life of this world for the Hereafter. Whoever fights for the cause of Allah, be he slain or be he victorious, on him We shall bestow a great reward.

Nisa 4:75.....And why should you not fight for the cause of Allah and of the weak among men and of the women and the children who are crying: "Our Lord! Rescue us from this town of which the people are oppressors!

Nisa 4:76.....Those who believe fight for the cause of Allah; and those who disbelieve fight for the cause of tâghût. So fight the minions of Satan. Assuredly, the devil's strategy is ever weak.

Nisa 4:77.....Have you not seen those to whom it was said: "Hold back your hands from fighting, establish the Prayer and pay the Zekât, but when fighting was prescribed for them, behold! a party of them fear men even as they fear Allah, or with a greater fear, saying: "Our Lord! Why have you ordained fighting for us? If only You would give us respite for a while!" Say (to them, O Muhammad): "The enjoyment of this world is short; and the Hereafter will be better for him who fears Allah; and you will not be wronged, even (in the weight of) a datethread!"

Nisa 4:79*....if an evil befalls them say: "All is from Allah..."

Nisa 4:84.....So fight (O Muhammad) for the cause of Allah.

Nisa 4:85.....Allah oversees all things.

Nisa 4:87.....Allah! There is no God save him.

Nisa 4:84.....So fight! (O Muhammad) for the cause of Allah. You are not responsible (for anyone) except for yourself, and rouse the believers. Perhaps Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

Nisa 4:89.....They yearn that you should disbelieve even as they disbelieve, that you may be upon a level (with them); so take not friends from them until they migrate from their homes in the cause of Allah; and if they turn back to (to enmity) then seize them and slay them wherever you find them, and choose no friend or helper from among them.

Nisa 4:90.....Except those who seek refuge with a people between whom and you there is a treaty (of peace), or (those who) come to you because their hearts forbid them to make war on you or make war on their own people. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they keep away from you and wage not war against you and offer you peace, Allah allows you no way against them.

Nisa 4:91.....You will find others who desire that they should have security from you, and security from their own people. As often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace, nor cease their hostilities against you, then seize them and slay them wherever you find them. Against such We have given you clear authority.

Nisa 4:94.....O you who believe! When you go out to fight for the cause of Allah, investigate carefully, and say not to anyone who offers you peace: "You are not a believer," seeking the chance profits of this life (so that you may despoil him). With Allah profits and spoils are abundant. Even thus (as he now is) were you before; but Allah has since then been gracious to you. Therefore take care to investigate. For Allah is well aware of what you do.

Nisa 4:95.....Those of the believers who sit (at home in Medina), other than those who have a (disabling) hurt, are not equal with those who strive for the cause of Allah with their wealth and their lives. Allah has conferred on those who strive with their wealth and their lives a rank above the ones who sit (at home).

Nisa 4:95*....Those of the believers who sit (at home in Medina)... are not equal with those who strive for the cause of Allah with their wealth and their lives. Allah has conferred on those who strive with their wealth and their lives a rank above the ones who sit (at home).

Nisa 4:100.....Whoever emigrates for the cause of Allah will find much refuge and abundance in the earth, and whoso leaves his home, a fugitive to Allah and His messenger, and is overtaken by death, his reward is incumbent upon Allah. Allah is ever Forgiving, Merciful.

Nisa 4:102.....let them take their arms. Then when they have performed their prostrations, let them fall to the rear and let another party come that has not yet prayed and let them pray with you, and let them take their precaution and their arms. Those who disbelieve wish for you to neglect your arms and your baggage, that they may attack you in a single charge. It is no sin for you to lay aside your arms if rain impedes you or you are ill.

Nisa 4:103*....When you have performed the (congregational) prayers, then remember Allah standing, sitting and reclining... Worship at fixed hours has been enjoined on the believers.

Nisa 4:104.....Relent not in pursuit of the enemy. If you are suffering hardships, they too are suffering similar hardships, and you hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.

Nisa 4:107.....Surely Allah loves not one who is treacherous and sinful.

Nisa 4:116*....Allah forgives not that partners should be ascribed to him. Whoever ascribes partners to Allah has strayed far indeed.

Nisa 4:129*....You will never be able to deal equally between your wives, however much you may desire to do so.

Nisa 4:136.....O you who believe! Believe in... the Scriptures which He revealed before (you).

Nisa 4:150.....Those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: "We believe in some and disbelieve in others," and seek to choose a way in between,

Nisa 4:151.....Such are disbelievers in truth; and for disbelievers We prepare a humiliating punishment.

Nisa 4:155*....Allah has set a seal on their hearts for their disbelief.

Nisa 4:157*....And because of their saying: "We slew the Messiah, Jesus son of Mary, Allah's messenger." They slew him not, nor crucified him, but it appeared so to them; and those who disagree concerning it are in doubt thereof; they have no knowledge thereof except pursuit of a conjecture; they slew him not for certain.

Nisa 4:158*....But Allah raised him up to Himself. Allah is Mighty, Wise.

Nisa 4:162.....But those of them who are firm in knowledge, and the believers, believe in that which is revealed to you, and that which was revealed before you, especially the diligent in prayer and those who pay the Zakat, the believers in Allah and the Last Day. To them We shall bestow a great reward.

Nisa 4:163.....We send revelation upon you, as We sent it upon Noah and the prophets after him, and as We sent revelation upon Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We gave David the Psalms.

Nisa 4:168.....Those who reject faith and do wrong, Allah will never forgive them, neither will He guide them to a road.

Nisa 4:171-172*....The Messiah, Jesus son of Mary, was only a messenger of Allah... say not "three." Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that He should have a son... the Messiah will never disdain to be a slave of Allah.

Nisa 4:176.....to the male is the equivalent of the share of two females.

Maide 5:5*....This day are (all) good things made lawful for you... And so are the virtuous women of the believers, and the virtuous

women of those who received the Scripture before you lawful for you when you give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines.

Ma'ide 5:6.....When you rise up for prayer, wash your faces, and your hands up to the elbows... wash your feet up to the ankles.

Ma'ida 5:10.....And those who disbelieve and deny Our signs, such are the rightful owners of hell.

Ma'ida 5:12.....Allah made a covenant of old with the Children of Israel... Whosoever among you disbelieves after this has gone astray from a straight path.

Ma'ida 5:13.....And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that wherewith they had been reminded... Allah loves those who are kind.

Ma'ide 5:14.....And with those who say "Surely we are Christians" we have stirred up enmity and hatred among them.

Ma'ide 5:17.....They indeed have disbelieved who say: "Allah is the Messiah, son of Mary"... Allah's is the Sovereignty of the heavens and the earth, and all that is between them. He creates what He will. And He has power over all things.

Ma'ide 5:18.....The Jews and the Christians say: "We are the sons of Allah, and His loved ones." Say: "Why then does He chastise you for your sins? Surely you are but mortals of His creating. He forgives whom He will, and chastises whom he will."

Ma'ide 5:31.....Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse.

Ma'ida 5:32.....For that cause We ordained for the Children of Israel that whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers came to them of old with clear signs (of Allah's sovereignty), but afterwards many of them became evildoers in the earth.

Ma'ida 5:33.....The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be a severe punishment.

Ma'ida 5:35.....O you who believe! Be mindful of your duty to Allah, and seek the way of approach to Him, and strive in His way in order that you may succeed.

Ma'ida 5:38*.....As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is mighty, Wise.

Maide 5:40.....Allah punishes whom He will, and forgives whom He will.

Ma'ida 5:41....."O Messenger! Do not be grieved by those who vie with one another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other people who come not to you, changing words from their context and saying: "If this be given to you, receive it, but if this be not given to you, then beware!".... Those are they for whom the will of Allah is that He cleanse not their hearts.

Ma'ida 5:45.....And We ordained for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But, if any one remit the retaliation (by way of charity), it is an act of atonement for himself. And whosoever judges not by what Allah had revealed, such are the wrongdoers.

Ma'ida 5:46.....We sent Jesus son of Mary, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, conforming that which was (revealed) before it in the Torah - a guidance and an admonition to the Godfearing.

Maide 5:47*....Let the People of the Gospel judge by that which Allah had revealed therein. Those who believe...

Maide 5:48.....And to you have We revealed the Scripture with the truth, conforming whatever Scripture was before it, and a watcher over it.

Maide 5:49.....And if they run away, then know that Allah's will is to smite them for some sin of theirs.

Maide 5:64.....The Jews say: "Allah's hand is fettered." Be their hands fettered and be they cursed for saying so. Nay, but both his hands are outstretched. He gives as He pleases. But the revelation which has been revealed to you from your Lord is certain to increase in most of them their obstinate rebellion and disbelief; and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguishes it. Their effort is for corruption in the land, and Allah loves not those who work corruption.

Ma'ida 5:66.....If they had observed (practiced) the Torah and the Gospel and that which was revealed to them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.

Ma'ida 5:68.....Say: "O people of the Scripture! You have nothing of true guidance till you observe that Torah and the Gospel, and that which was revealed to you from your Lord.

Ma'ida 5:69.....Those who believe (in the Qur'an), and those who are Jews, and Sabeans, and Christians, whoso believes in Allah and the last Day and does right, no fear will come upon them, neither shall they grieve.

Ma'ida 5:72*....They surely they disbelieve who say: "God is the Messiah, the son of Mary... whoever ascribes partners to Allah, for him Allah has forbidden paradise: his abode is the Fire.

Ma'ida 5:73*....They surely they disbelieve who say Allah is the third of three; when there is no God save One God.

Ma'ida 5:75*....The messiah, son of Mary, was no other than a messenger, messengers the like of whom had passed away before him.

Ma'ida 5:97.....Allah has appointed the Ka'ba, the sacred house, a standard for mankind, and the sacred month and the offerings...

Ma'ida 5:110*....Then Allah will say, "O Jesus, son of Mary! Remember My favor to you and to your mother, how I strengthened you with the holy spirit (the archangel Gabriel) so that you spoke to mankind in the cradle as in maturity; and how I taught you the Scripture and Wisdom and The Torah and the Gospel; and how you did shape of clay as it were the likeness of a bird by my permission, and did blow upon it, and it was a bird by My permission and you did heal him who was born blind and the leper by My permission; and how you did raise the dead, by My permission; and how I restrained the Children of Israel from harming you when you came to them with clear signs, and those of them who disbelieved exclaimed: 'This is nothing but clear magic!'"

Ma'ida 5:116*.....Allah said to Jesus: Did you say to mankind: "Take me and my mother for two gods beside Allah?" Jesus said: "Be glorified! It was not mine to say that to which I had no right. If I used to say it, then You knew it. You know what is in my mind, and I do not know what is in Your mind. Assuredly, You, only You are the Knower of things hidden.

Ma'ida 5:117*.....I spoke to them only that which You commanded me (saying): "Worship Allah, my Lord and your Lord. I was witness of them while I dwelt among them, and when You took me You were the Watcher over them. You are witness over all things.

Ma'ida 5:118*....You, only You, are the Mighty, the Wise.

En'am 6:19*....Say: "Allah is witness between you and me. And this Qur'an has been inspired in me, that I may warn with it you and whomsoever it may reach.

En'am 6:34.....There is none to alter the decisions of Allah.

En'am 6:37....They say, "Why has no sign been sent down upon him from his Lord?" Say: "Allah is certainly able to send down a sign..."

En'am 6:38*....We have neglected nothing in the Book (of Our decrees).

En'am 6:39.....Allah sends astray whom He will, and whom He will He places on a straight path.

En'am 6:50*....Say of Muhammad, to the disbelievers: "I say not to you that I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not to you; "I am an angel." I follow only that which is inspired in me."

En'am 6:91.....And they measure not the power of Allah its true measure when they say: "Allah has revealed nothing to a human being." Say (to the Jews who speak thus): "Who revealed the book which Moses brought, a light and guidance for mankind, which you have put on parchments which you show, but you hide much (thereof), and by which you were taught that which you knew not yourselves nor did your fathers (know it)? Say: "Allah". Then leave them to their plunge into their games.

En'am 6:93.....Who is guilty of more wrong than he who forges a lie against Allah, or says: "I am inspired", when he is not inspired in anything.

En'am 6:100*....Yet they ascribe... to Him... and impute falsely, without knowledge, sons and daughters to Him. Glorified be He, and high exalted above what they attribute to Him!....

En'am 6:101*....The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?

En'am 6:103*....Vision comprehends him not...

En'am 6:114.....Shall I seek other than Allah for a judge, when He it is who has revealed to you scripture, fully explained?

En'am 6:115.....Perfected is the Word of your Lord in truth and justice. There is nothing that can change His words. He is the Hearer and Knower.

En'am 6:128*....He will say: "Fire is your home. Dwell therein forever, except him whom Allah wills to deliver."

En'am 6:141.....Allah loves not the wasters.

En'am 6:151.....Say: "Come, I will recite to you that which your Lord has made a sacred duty for you: that you asccribe nothing as partner to Him and that you do good to parents, and that you slay not your children on a plea of want - We provide for you and for them - and that you draw not near to shameful things whether open or concealed. And that you slay not the life which Allah has made sacred, except in the course of justice. This He has commanded you, in order that you may learn wisdom.

En'am 6:164.....Say: "Shall I seek another than Allah for Lord, when He is Lord of all things?" Each soul earns only on its own account, nor do any laden bear another's load.

En'am 6:165.....He it is who has paced you as vicegerents of the earth and has exalted some of you in rank above others.

A'raf 7:4.....How many a township have We destroyed! As a raid by night, or while they were resting at midday, Our terror came to them.

A'raf 7:8.....As for those whose scale is heavy, they are the successful.

A'raf 7:9.....And as for those whose scale is light: those are they who lose their souls

A'raf 7:11*.....We created you, then fashioned you, then told the angels; "Fall prostrate before Adam!" and they fell prostrate, all save Iblis, who was not of those who prostrate.

A'raf 7:34.....And every nation has its term, and when its term comes, they cannot put it off an hour nor yet advance it.

A'raf 7:36*....But they who deny Our revelations and scorn them; such are rightful owners of the Fire; they will dwell therein forever...

A'raf 7:40*....Those who deny our revelations and scorn them, for them the gates of Heaven will not be opened...

A'raf 7:41*....Theirs will be a bed of Hell...

A'raf 7:55.....Allah loves not those who trespass the bounds.

A'raf 7:143*....Moses... Show me (yourself) that I may gaze upon you... He said: You will not see Me...

A'raf 7:157*....Those who follow the messenger, the prophet who can neither read nor write, whom they find described in the Torah and Gospel which are with them...

A'raf 7:158*....He will relieve them of their burden and the fetters that they used to wear... So believe in Allah and His messenger the prophet who can neither read nor write.

A'raf 7:159.....And of the people of Moses, there is a community who lead with truth and establish justice therewith...

A'raf 7:162.....But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath from heaven for their wrongdoing.

A'raf 7:169.....Has not the covenant of the scripture been taken on their behalf that they should not speak aught concerning Allah except the truth? And they have studied that which is therein. And the home of the hereafter is better, for those who fear Him. Have you no sense?

A'raf 7:171.....And then We shook the Mount above them as it were a covering, and they supposed that it was going to fall upon them.

A'raf 7:179.....Already have We urged to hell many of the jinn and humankind, having hearts wherewith they understand not... These are the cattle. No, but they are worse!

A'raf 7:180*.....Allah's are the most beautiful names; so call on him by them! And leave the company of those who blaspheme His names.

A'raf 7:188*.....Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of glad tidings unto people who believe.

A'raf 7:196.....My protecting Friend is Allah, who revealed the scripture. He befriends the righteous.

Enfal 8:1.....They ask you (O Muhammad) about the spoils of war. Say: "The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His Messenger, if you are (true) believers.

Enfal 8:5.....Even as your Lord caused you (Muhammad) to go forth from your home with Truth, and yet a group of the believers were averse (to it).

Enfal 8:7.....And when Allah promised you one of the two bands (either the caravan or the army of Qureish) that it should be yours, and you longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers.

Enfal 8:9.....When you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels, rank on rank."

Enfal 8:11.....When our Lord inspired the angels, (saying): "I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.

Enfal 8:15.....O you who believe! When you meet those who disbelieve in battle, turn not your backs to them.

Enfal 8:16.....Whoso on that day turns his back to them, unless manoeuvering for battle or intending to join a company, he truly has incurred wrath from Allah, and his habitation will be hell, a hapless journey's end.

Enfal 8:17.....You (believers) slew them not, but Allah slew them. And you (Muhammad) did not throw when you threw, but Allah

threw, that He might test the believers by a fair test from Him. Truly Allah is Hearer, Knower.

Enfal 8:30.....And when those who disbelieve plot against you (O Muhammad) to wound you fatally, or to kill you or to drive you out; they plot, but Allah (also) plots; and Allah is the best of plotters.

Enfal 8:31*....And when our revelations are recited to them they say... "This is nothing but fables of the men of old."

Enfal 8:39.....And fight them until persecution is no more, and religion is all for Allah. But if they cease, then assuredly Allah is Seer of what they do.

Enfal 8:41.....And know that whatever you take as spoils of war, a fifth thereof is for Allah, and for the messenger and for the kinsman (who has need) and orphans and the needy and the wayferer, if you believe in Allah and that which We revealed to our slave on the Day of Discrimination, the day when two armies met. And Allah is Able to do all things.

Enfal 8:42.....When you were on the near bank (of the valley on the Madina side) and they were on the farther side, and the caravan was below you (on the costal plain). And you had set a time to meet one another you surely would have failed to keep it, but (it happened, as it did, without forethought of either of you) that Allah might conclude a thing that must be done; that he who perished by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His sovereignty). Assuredly, Allah in Truth is Hearer, Knower.

Enfal 8:45.....O you who believe! When you meet an army, hold firm and think of Allah much, that you may be successful.

Enfal 8:57.....If you come on them in the war, deal with them so as to strike fear in those who are behind them, that perhaps they may remember.

Enfal 8:58.....Allah loves not the treacherous.

Enfal 8:59.....And let not those who disbelieve suppose that they can outstrip (Allah's purpose). Assuredly, they cannot escape.

Enfal 8:60.....Make ready for them all you can of (armed) force and of horses tethered, that thereby you may dismay the enemy of Allah and your enemy, and others beside them whom you know not. Allah knows them. Whatsoever you spend in the way of Allah it will be repaid to you in full, and you will not be wronged.

Enfal 8:65.....O Prophet! Urge the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred steadfast they shall overcome a

thousand of those who disbelieve, because they (the disbelievers) are a people without intelligence.

Enfal 8:67.....It is not for any prophet to have captives until he has made slaughter in the land. You desire the lure of this world and Allah desires for you the Hereafter, and Allah is mighty, Wise.

Enfal 8:69.....Now enjoy what you have won, as lawful and good, and keep your duty to Allah. Surely, Allah is Forgiving, Merciful.

Enfal 8:71.....And if they would betray you, they betray Allah before, and He gave (you) power over them. Allah is Knower, Wise. **Enfal 8:72.....**Those who believed and left their homes and stroved with their wealth and their lives for the cause of Allah, and those who took them in and helped them; these are protecting friends of one another. And those who believed but did not leave their homes, you have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a people between whom and you there is a treaty. Allah is Seer of what you do.

Enfal 8:74.....Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them - these are the believers in truth. For them is forgiveness, and a generous provision.

Enfal 8:75.....And those who afterwards believed and left their homes and stroved along with you, they are of you; and those who are akin are nearer to one another in the ordinance of Allah. Surely, Allah is Knower of all things.

Tevbe 9:5*.....When the sacred months are over, slay the polytheists wherever you find them, and take them (captive) and besiege them, and lie in wait for them everywhere. But if they repent and establish the Prayer and pay the Zekât, let them go their way. Allah is Forgiving and Merciful.

Tevbe 9:12.....And if they break their oaths after their treaty and assail your religion, then fight the heads of disbelief. For they have no binding oaths, and so that they may desist.

Tevbe 9:13.....Will you not fight people who have broken their oaths and purposed to drive out the messenger and attacked you first? What! Do you fear them? Surely Allah is more worthy of your fear, if you are believers.

Tevbe 9:14.....Fight them! Allah will punish them by your hands and humble them and give you victory over them and heal the breasts of a believing people...

Tevbe 9:16.....Or, did you think that you would be left (without a trial) before Allah had known which of you fought valiantly, and chose none as intimate friend other than Allah and His messenger and the believers? Allah has full knowledge of what you do.

Tevbe 9:19.....Have you made the (mere obligation of) giving water to the pilgrims and the maintenance of the Inviolable Mosque as (equal to the works of) those who have believed in Allah and the Last Day and fought for His cause? They are not equal in the sight of Allah. He does not guide the wrongdoers.

Tevbe 9:20.....Those who believe and have left their homes and fought for Allah's cause with their wealth and their lives are of much greater worth in Allah's sight. They are the triumphant.

Tevbe 9:24.....Say: If your fathers, your sons, your brothers, your wives, your tribe, the wealth you have gained, the commerce you fear may slacken and the homes you love are dearer to you than Allah and His messenger and the struggle in His way, then wait until Allah brings about His command. Allah does not guide the evildoing people.

Tevbe 9:25.....Allah has already helped you on many fields, and on the day of Hunayn; while you were pleased with your great numbers, it availed you nothing; the earth, with all its vastness seemed to close in, and you turned your backs in retreat.

Tevbe 9:26.....Then Allah sent down His tranquillity upon His messenger and the believers, and sent (to your aid) invisible warriors and punished the disbelievers. Such is the reward of disbelievers.

Tevbe 9:29.....Fight against those from among the People of the Scripture who do not believe in Allah nor the Last Day; who do not forbid what Allah and His messenger have forbidden, and who do not adopt the religion of truth until they pay the tribute out of hand, utterly subdued.

Tevbe 9:30.....The Jews say Ezra ('Uzayr) is the son of Allah, and Christians say the Messiah is the son of Allah. Such are their sayings by which they imitate those who disbelieved of old. May Allah assail them. How perverse they are!

Tevbe 9:31.....Allah... Transcendent is He above what they associate with Him.

Tevbe 9:33.....It is He who has sent His messenger with the guidance and the religion of truth to make it triumphant above all religion...

Tevbe 9:36.....The number of the months with Allah has been twelve since the time He created the heavens and the earth. Four of them are sacred. That is the right religion. So do not wrong yourselves during them. And fight the polytheists altogether just as they themselves fight against you altogether. Know that Allah is with the righteous.

Tevbe 9:38.....O you who believe! What is the matter with you that when you are asked to go forth in the cause of Allah you cling heavily to the earth? Do you prefer the life of this world to the Hearafter? But little is the comfort of this life as compared with the Hearafter.

Tevbe 9:39.....If you do not go forth, He will punish you sternly and replace you by other people. You will in no way harm Him. Allah has power over all things.

Tevbe 9:41.....March forth, lightly armed and heavily, and strive with your wealth and your lives in the way of Allah. That is best for you if you but knew it.

Tevbe 9:44.....Those who believe in Allah and the last Day will never ask you to exempt them from fighting with their wealth and their lives. Allah knows well the righteous.

Tevbe 9:51.....Say: "Nothing will befall us except what Allah has ordained."

Tevbe 9:52.....Say: "Are you waiting for anything to befall us except one of the two best things (martyrdom or victory)? But we expect for you that Allah will send His punishment from Himself, or by our hands. So wait, if you will; we too, are waiting with you.

Tevbe 9:55*....Allah wills to punish them... and that their souls shall pass away while they are disbelievers.

Tevbe 9:73.....O prophet! Strive against the disbelievers and hypocrites. Be harsh with them. Their ultimate abode is hell; an evil destination.

Tevbe 9:80*....Whether you ask forgiveness for them or not (their sin is unforgivable); if you ask forgiveness for them seventy times, Allah will not forgive them. That is because they have denied Allah and his messenger...

Tevbe 9:81.....Those who were left behind rejoiced at sitting still, (remaining far) behind the messenger of Allah, for they did not like to fight in the way of Allah with their wealth and their lives. They said "Do not go forth in this heat." Say to

them: "The fire of Hell is far hotter." If only they could understand!

Tevbe 9:83.....If Allah brings you back (from the war) unto a group of them, and they ask leave to march with you, say: "You shall not march with me, nor shall you fight with me against an enemy. You were content with sitting still on the first occasion, so sit still with those who remain behind."

Tevbe 9:86.....Whenever a Sûra is revealed saying: "Believe in Allah and fight along with His Messenger", the men of wealth among them still ask you to excuse them, saying, "leave us with those who sit (at home)".

Tevbe 9:88.....But the Messenger and the believers with him have struggled with their possessions and their lives. These shall be rewarded with good things. They are the successful.

Tevbe 9:92.....Nor (is there any blame) on those who came to you, to be provided with mounts, and when you said to them, "I am unable to provide you with mounts," they returned with tears streaming from their eyes, grieving that they could find no means to contribute.

Tevbe 9:108.....Allah loves those that purify themselves.

Tevbe 9:111.....Allah has bought from the believers their lives and their wealth because the Garden will be theirs. They shall fight in the way of Allah, kill and be killed; that is a promise that is binding upon Allah in the Torah and the Gospel and the Qur'an. Who is more faithful to His promise than Allah? Rejoice then in the bargain you have made with Him. That is the supreme triumph.

Tevbe 9:120.....It is not fitting for the people of Madina and the desert Arabs who dwell around them to fail to follow Allah's Messenger and prefer their lives to his life, because nothing they could suffer or do, but was reckoned to their credit as a deed of righteousness, whether they suffered thirst, or fatigue, or hunger in the way of Allah, or took a step which provoked the disbelievers or received from the enemy a gain. Allah does not lose the wages of good.

Tevbe 9:122.....It is not right that the believers should go out to fight altogether. A band from each community should stay behind to instruct themselves in religion and warn their people when they return to them so that they may take heed.

Tevbe 9:123.....O you who believe! Fight the disbelievers who are near you, and let them find a harshness in you; and know that Allah is with the righteous.

Yunus 10:3*....Surely your Lord is Allah... there is no intercessor (with Him) ...

Yunus 10:15.....When our clear revelations are recited unto them, those who do no look to the meeting with Us say, "Bring a Qur'an other than this, or change it." Say: "It is not for me to change it of my own accord..."

Yunus 10:17.....Who is more wicked than the man who invents a lie about Allah and denies His revelations? Truly the evil-doers shall not succeed.

Yunus 10:20*....They say, "Why has a sign not been sent down him from his Lord?" The unseen belongs only to Allah. Then watch and wait; I too will wait with you.

Yunus 10:38*....Or do they say he (the Prophet) invented it? Say: "Then bring a Sûra like it... if you speak the truth."

Yunus 10:64*....There is good news in this world and in the Hereafter. No change can there be in the words of Allah. This is the supreme triumph.

Yunus 10:94*....If you are in doubt regarding what We have revealed to you, then ask those who have been reading the Book before you. The truth has come to you from your Lord, therefore do not doubt it.

Yunus 10:99*....If it had been your Lord's will, all who are in the earth would have believed, altogether. Will you then, force the people to become believers?

Yunus 10:100*....No soul can have faith except by the will of Allah.

Yunus 10:108.....The truth has came to you from your Lord. He that follows it to the advantage of his soul, and he that goes astray does so against the interests of his soul.

Hud 11:28.....Shall we compel you to accept it while you dislike it?

Hud 11:42*....So the ark floated with them on waves like mountains, and Noah cried out to his son who stood apart: "O my son! Ride with us, and do not be with the disbelievers!" He replied; "I shall seek refuge in a mountain, which will protect me from the water..."

Hud 11:43*....And the wave came between them, and he was among the drowned.

Hud 11:44*....The ark came to rest upon al-Judi...

Hud 11:49*....Such are some of the narratives of the Unseen which We have revealed unto you. Before this neither you nor your people knew them.

Hud 11:57.....For my Lord is Guardian over all things.

Hud 11:106*....As for the wretched, they shall be in the Fire, wherein there shall be for them a moaning and a sighing.

Hud 11:107*....Eternally therein, so long as the heavens and earth abide, unless your Lord ordains otherwise. For your Lord is doer of what He wills.

Hud 11:108*....And as for the blessed, they shall dwell eternally in the Gardens as long as the heavens and the earth endure, unless your Lord ordains otherwise. A gift unfailing.

Hud 11:114.....And establish the Prayer at the two ends of the day and at the approaches of the night.

Hud 11:119.....I will fill Hell with jinn and men altogether.

Yusuf 12:1.....Alif. Lâm. Râ. These are the signs (or "the verses") of the Manifest Book.

Yusuf 12:2.....We have sent it down as an Arabic Qur'an, in order that you may understand.

Yusuf 12:21.....Allah has power over all things, though most men do not understand.

Yusuf 12:40.....The judgement is for none but Allah. He has commanded that you worship none but Him.

Yusuf 12:53*....I do not ever free my own self of blame, the human soul is certainly prone to evil, unless my Lord bestows His mercy.

Yusuf 12:76.....Whomsoever We will, we raise in degrees.

Ra'd 13:27.....Those who disbelieve say: "Why has a sign not been sent down upon him from his Lord?" Say: "Allah leaves in error whom He will and guides to Him those who repent."

Ra'd 13:39.....Allah blots out or confirms whatever He will, and with him is the Mother of the Book.

Ibrahim 14:4.....And we never sent a messenger except with the language of his people in order that he might make the message clear for them.

Ibrahim 14:22*....Satan will say: "I too promised, but failed in my promise to you. I had no power over you except to call you, but you listened to me..."

Ibrahim 14:34.....Surely man is a wrong-doer, ungrateful!

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Abraham 14:47.....Never think that Allah will fail in his promise to his messengers. Surely Allah is Mighty, Able to Requite.

Hijr 15:9*.....We have, without doubt, sent down the Reminder, and we preserve it.

Hicr 15:28*.....And remember when your Lord said to the angels, "I am creating man of clay and of moulded mud."

Hicr 15:29*.....When I have shaped him and breathed My spirit into him, kneel down and prostrate yourselves before him.

Hicr 15:30*.....So all the angels prostrated themselves, all together except Iblis. He refused to be among the prostraters.

Nahl 16:2.....He sends down the Angels with the Spirit of his command unto whomsoever He will among His servants...

Nahl 16:22*....Your God is one God.

Nahl 16:23.....Surely He does not love the arrogant.

Nahl 16:43.....The messengers We sent before you (O Muhammad), were not other than men to whom We gave revelation. Ask the people of the Rememberance if you do not know.

Nahl 16:44.....(We sent them) with clear signs and writings; and We have revealed to you (O Muhammad) the Rememberance (the Qur'an) that you may explain to mankind what was sent to them, that they may give thought.

Nahl 16:51*.... Do not take two Gods.

Nahl 16:61*....If Allah were to punish men for their wrongdoing He would not leave on the earth a single living creature.

Nahl 16:71*....Allah has favored some of you above others...

Nahl 16:75*....Are they (at all) equal? Praise be to Allah; but most men do not know.

Nahl 16:93.....Allah leaves straying whom He will and guides whom He will.

Nahl 16:100.....His power is only over those who make a friend of him and those who ascribe partners unto Allah.

Nahl 16:101*.....When we exchange a revelation in place of another revelation - and Allah know best what He reveals - they say: "You are an imposter". Indeed, most of them have no knowledge.

Nahl 16:102.....The Holy Spirit brought it down from your Lord in truth.

Nahl 16:110.....Then surely your Lord, unto those who emigrated after they had been persecuted and then fought and were steadfast, surely your Lord thereafter is Forgiving, Merciful.

Nahl 16:126.....If you punish, then punish with the like of that wherewith you were afflicted. But if you endure patiently, this is indeed better for those who are patient.

Isra 17:15*....No soul can bear another's **burden**.

Burden: cf. 35:16 & 18, 53:36-41, 20:100-102, 6:31, 6:164, 39:7, 16:25, 17:13-15.

Isra 17:22*....Do not associate another deity with Allah; lest you sit down reprobated, forsaken.

Isra 17:23*....Your Lord has decreed that you worship none but Him.

Isra 17:39.....Do not associate any other deity with Allah, or else you are cast into Hell, despised and abandoned...

Isra 17:45.....When you recite the Qur'an We place a hidden barrier between you and those who do not believe in the Hereafter.

Isra 17:54.....Your Lord is fully aware of you. He may show you mercy if He will, and punish you if He will.

Isra 17:59.....Nothing has hindered Us from sending signs (miracles) except that the former people denied them. We send signs only by way of warning.

Isra 17:61*....When we said to the angels; "Prostrate yourselves before Adam!" they all prostrated themselves except Iblis, who said: "Shall I bow to him whom you have made of clay?"

Isra 17:65.....But over My (true) servants you shall have no power. Your Lord is sufficient as Guardian.

Isra 17:66.....For your Lord is ever Merciful towards you.

Isra 17:85*....They ask you about the Spirit. Say: "The Spirit is of my Lord's command, and of knowledge you have been given but little."

Isra 17:86.....And if we had willed We could certainly take away that which We have revealed to you;

Isra 17:77.....(Such was Our) way with the messengers We sent before you. And you will find no change in Our ways.

Isra 17:78*....Establish the Prayer at the sun's decline until the darkness of the night; and the recital of dawn, for the recital (in the prayer) at dawn has its witness.

Isra 17:110*....Say: "Call upon Allah... to Him belong the most beautiful names."

Isra 17:111.....Say: "Praise belongs to Allah, Who has never taken to Himself a son, and Who has no partner in sovereignty."

Kehf 18:9*....Do you consider that the Companions of the Cave and the Bearers of the Inscription were a wonder among our signs?

Kahf 18:17.....He whom Allah guides is rightly guided.

Kehf 18:27.....And recite that which has been revealed unto you in the Book of your Lord. No one can change His words.

Kehf 18:29.....Now whosoever will, may believe, and whosoever will, may disbelieve.

Kehf 18:50.....We said to the angels; "Prostrate yourselves before Adam!" All prostrated themselves except Satan. He was of the jinn, and he rebelled against his Lord's command.

Meryem 19:16.....**And make mention of** Mary in the Scripture...

Meryem 19:17*....Then we sent to her Our spirit (Gabriel), and he appeared before her as a man without fault.

Meryem 19:18.....She said, "I seek refuge in the Compassionate God from you; (do not come near) if you fear the Lord.

Meryem 19:19*....He said; "I am only a messenger of your Lord to announce to you the gift of a pure son."

Meryem 19:20*....She said: "How can I have a son when no man has touched me; neither have I been unchaste?"

Meryem 19:21.....(The angel) replied, "So shall it be; your Lord says: 'This is an easy thing for Me. And We shall make him a sign for mankind and a blessing from Us.' It is a matter decreed.

Meryem 19:22.....**Thereupon she conceived (the child) and (with it)** she went away to a distant place.

Meryem 19:23.....And the pains of childbirth drove her to a trunk of a palm-tree.

Meryem 19:29.....She made a sign. But they replied: "How can we speak with a babe in a cradle?"

Meryem 19:30.....Whereupon he spoke out: "I am indeed a servant of Allah. He has given me the Scripture and has appointed me a prophet."

Meryem 19:68*....So by your Lord, assuredly We shall assemble them and the devils. Then we shall bring them on their knees, around Hell.

Meryem 19:69*....Then we shall certainly drag out from every sect whichever of them was most stubborn to the Compassionate God.

Meryem 19:70*....And certainly We know best who deserves to be burnt there.

Meryem 19:71*....There is not one of you who shall not come to it. This is the absolute decree of your Lord.

Meryem 19:72*....Then We shall rescue those who kept from evil and leave the evil-doers therein crouching.

Meryem 19:83.....Do you see (O Muhammad) We have set devils on the disbelievers to incite them...

Taha 20:8.....Allah!... His are the most beautiful names.

Taha 20:116.....When we said to the angels; "Prostrate yourselves to Adam!" They prostrated themselves, but not Iblis... he refused.

Taha 20:121*....They both ate of its fruit, and so their nakedness appeared to them. They began to cover themselves with leaves from the Garden. Thus Adam disobeyed his Lord, and went astray.

Taha 20:122*....The His Lord chose for him (for His Grace): He relented towards him, and rightly guided him.

Taha 20:123.....He said: "Go down, both of you, from the Garden, with enmity one to another."

Taha 20:130.....Praise your Lord's glory before sunrise and before sunset. And glorify Him some hours of the night and at the two ends of the day, that you may find joy.

Taha 20:133*....And they say: "Why does he (Muhammad) give us no sign from His Lord?" Has not a clear sign come to them of all that was in the former books (of revelation)?

Enbiya 21:7*.....Before you (also), the messengers We sent were only men, to whom We had granted revelation. If you do not know this, ask those who have the Reminder...

Enbiya 21:35*.....Every soul shall taste death. And We test you with evil and with good as a trial. And unto Us shall you be returned...

Enbiya 21:47.....And We set up a just balance (scales) for the Day of Resurrection.

Enbiya 21:48*.....We gave Moses and Aaron the Criterion (or right and wrong) and a light and Reminder for those who keep from evil...

Enbiya 21:69.....We said: "O fire! Be coolness and peace for Abraham!"...

Enbiya 21:71.....And We rescued him and Lot...

Enbiya 21:73....And We made them leaders to guide people in accordance with Our command, and We inspired in them the doing of good deeds and to establish the prayer and pay the zakat, and they were always worshippers of Us (only)...

Enbiya 21:91*....And (remember that blessed woman) who guarded her chastity. Then We breathed into her of Our spirit, and We made her and her son a sign for all peoples.

Enbiya 21:98.....Surely you (idolators) and what you worship beside Allah are the fuel of Hell. You will surely come there.

Enbiya 21:105*.....And verily We have written in the Zebûr (Scripture) after the reminder: "My righteous slaves shall inherit the earth." (Psalms 37:29)

Hac 22:14....Surely Allah does what He pleases.

Hac 22:27*....And proclaim among the people the pilgrimage!...

Hac 22:28*....they mention the name of Allah, over the beasts of cattle He has provided them. Then eat thereof, and feed the unfortunate and distressed poor.

Hac 22:34*....And for every nation We have appointed a ritual for sacrifice so that they should mention the name of Allah over the beasts of cattle which He has provided for them.

Hac 22:38.....Allah does not like every treacherous ingrate.

Hac 22:39.....(Fighting is) permitted to those who are fought against, because they are wronged; and surely Allah is Able to help them.

Hac 22:52*.....And We never sent a messenger or prophet before you, but (without doubt) when he framed a desire, Satan cast into his desire some affair. But Allah abrogates what Satan casts. Allah establishes (perfects) his signs (revelations), and Allah is All-Knowing, All-Wise.

Hac 22:54.....And surely Allah guides those who believe to the straight path.

Hac 22:60.....Whoever punishes with the like of that with which he was punished, and then is (again) oppressed, Allah will indeed succour him. Allah is Relenting, Forgiving.

Hac 22:63.....Surely Allah is Subtle (Latif), All-Aware.

Hac 22:78.....And fight for Allah, the right fight for him. He has chosen you, and has not laid upon you in religion any hardship; the faith of your father Abraham. He named you Muslims previously, and in this (Scripture), that the Messenger may be a witness against you, and that you may be a witness against all people. Therefore, observe the prayer, and pay the Zekât, and hold fast to Allah, for He is your Patron. An excellent Patron, and an excellent Helper!

Mü'minun 23:5.....And those who guard their chastity,

Mü'minun 23:6.....Except from their wives, and what their right hands possess (slaves), for then they are not blamed.

Mü'minun 23:17.....And We have created above you seven paths

Mü'minun 23:102*....Then those whose scales are heavy, they are successful.

Mü'minun 23:103*....And those whose scales are light have lost themselves, they shall abide in hell forever.

Mü'minun 23:117.....And whoever invokes another god with Allah then his reckoning shall be with his Lord.

Nur 24:35.....Allah is the Light of the heavens and of earth... It is light upon Light. Allah guides whom He wills to His Light; and Allah sets forth parables to men, for Allah is knower of all things.

Furkan 25:2.....No son has He begotten... No partner has He in His sovereignty!

Shuara 26:82.....And who, I ardently hope, will forgive me my sin on the Day of Judgement.

Shuara 26:192*....And verily it is a revelation of the Lord of the Worlds,

Shuara 26:193*....With it came down the Spirit of Truth (Gabriel).

Shuara 26:194*....Upon your heart, that you may be one of the warners.

Shuara 26:195*....In plain Arabic speech.

Shuara 26:196*....And it is in the Scriptures of the men of old.

Shuara 26:197*....Is it not a sign for them that the doctors of the Children of Israel know it?

Naml 27:17.....And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order...

Kasas 28:3*....We narrate unto you something of the history of Moses and Pharoah with truth, for people who believe.

Kasas 28:4*....Pharoah exalted himself... He was indeed one of the corruptors.

Kasas 28:5*....And We desired to show favour unto those who were oppressed in the earth, and to make them leaders, and to make them the inheritors,

Kasas 28:6*....and to establish them in the earth, and to show Pharoah and Haman and their hosts that which they feared.

Kasas 28:8*....Surely Pharoah and Haman and their hosts were ever sinning.

Kasas 28:38.....And Pharoah said: "O chiefs! I know not that you have a god other than me. So, Haman, kindle me a fire upon the clay, then set up for me a tower that I may ascend to the God of Moses. I deem him of the liars."

Kasas 28:68*....Your Lord creates what He wills and chooses. They have never any choice.

Kasas 28:70.....He is Allah; there is no God save Him.

Kasas 28:76.....Allah loves not the exultant.

Kasas 28:77.....Allah loves not corrupters.

Ankebut 29:6.....And whosoever strives, strives only for himself, for Allah is altogether Independent of (His) creatures.

Ankebut 29:7*....And as for those who believe and do good works, We shall remit from them their evil deeds and shall repay them the best that they did.

Ankebut 29:21.....He punishes whom He wills and shows mercy unto whom He wills.

Ankebut 29:27.....We bestowed on him Isaac and Jacob, and We established the Prophethood and the Scripture among his seed.

Ankebut 29:39.....And Korah, Pharoah and Haman! Moses came unto them with clear proofs, but they were boastful in the land. And they were not winners.

Ankebut 29:46*.....Argue not with the People of the Book unless it be in a way that is better... and say: "We believe in that which was revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender..."

Ankebut 29:47*....None deny our revelations save the disbelievers.

Ankebut 29:69*.....As for those who strive in Us, We surely guide them to Our paths; and verily Allah is with the good.

Rum 30:45.....Allah loves not the disbelievers.

Lokman 31:16.....Truly, Allah is Subtle (Latif), Aware.

Lokman 31:18.....Allah loves not each arrogant boaster.

Secde 32:9.....The He fashioned him and breathed into him of His spirit; and appointed for you hearing and sight and hearts.

Secde 32:13*....And if We had so willed, We could have given every soul its guidance, but the word from Me concerning evil doers took effect: that I will fill hell with the jinn and mankind.

Ahzab 33:5*....And there is no sin for you in the mistakes that you make unintentionally but what your hearts purpose that will be a sin for you.

Ahzab 33:7.....And (remember when) We took from the prophets a Covenant, and from you (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant;
Ahzab 33:8.....That He may ask the loyal of their loyalty. And He has prepared a painful doom for the unfaithful.

Ahzab 33:17.....Who is he who can preserve you from Allah if He intend harm for you, or intend mercy for you?

Ahzab 33:18.....Allah already knows those of you who hinder, and those who say unto their brethren: "come you hither unto us!" and they come not to the stress of battle save a little.

Ahzab 33:20.....They reckoned that the clans would never leave, and when the clans come, they will wish that they were in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a few.

Ahzab 33:21.....Verily in the messenger of Allah you have a good example...

Ahzab 33:25.....And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is Strong, Mighty.

Ahzab 33:28.....Oh Prophet! Say unto your wives: "If you desire the world's life and its adornment, come! I will content you and will release you with a fair release."

Ahzab 33:37....So when Zaid had performed the necessary formality of divorce from her, We gave her unto you in marriage...

Ahzab 33:32.....O you wives of the Prophet! You are not like any other women...

Ahzab 33:33.....stay in your houses...and obey Allah and His messenger...

Ahzab 33:36*.....And it is not for a believing man or woman to have any choice in their affairs when Allah and His messenger have decided an affair for them.

Ahzab 33:38.....There is no reproach (difficulty) for the Prophet in what Allah has made his due... the commandment of Allah is certain destiny.

Ahzab 33:40*....Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets.

Ahzab 33:49.....O you who believe! If you marry believing women and divorce them... release them handsomely.

Ahzab 33:50.....a believing woman if she gives herself unto the Prophet and the Prophet desire to ask her in marriage, a privilege for you only, not for the rest of believers... that you may be free from blame...

Ahzab 33:52.....It is not allowed to you to take other women henceforth, nor that you should change them for other wives even though their beauty pleased you.

Ahzab 33:53.....And it is not for you to cause annoyance to the messenger of Allah, nor that you should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.

Al-Ahzab 33:60.....If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge you on against them, then they will be your neighbours in it but a little while.

Al-Ahzab 33:61.....Accursed, (they shall suffer a curse). They will be seized wherever found and slain with a (fierce) slaughter.

Ahzab 33:62.....That was the way of Allah in the case of those who passed away of old; **you will not find for the way of Allah any changing.**

Sebe' 34:23.....No intercession avails with Him...

Sebe' 34:31.....And those who disbelieve say: "We believe not this Qur'an nor in that which was before it..."

Sebe' 34:38.....And as for those who strive against Our revelations, challenging, they will be brought to the punishment.

Sebe' 34:40.....He will say unto the angels: "Did these worship you?"

Sebe' 34:41.....They will say: "Glory be to you!" Nay but they worshipped the jinn; most of them were believers in them.

Fatir 35:1.....Praise be to Allah, the Creator of the heavens and the earth... He multiplies in creation what He pleases. For Allah is able to do all things.

Fatir 35:3.....Is there any creator other than Allah...? no

Fatir 35:8*....Allah verily misleads whom he wills and guides whom He wills...

Fatir 35:43.....You will not find for Allah's way of treatment any substitute, or will you find for Allah's way to treatment aught of power to change.

Yasin 36:55*....Surely the Garden's people this day are happily employed,

Yasin 36:56*....They and their wives, in pleasant shade on thrones reclining.

Saffat 37:3*....read (the word) for a reminder...

Saffat 37:7*....We protect it with security from every foward devil.

Saffat 37:48.....And with them are those of modest gaze, with lovely eyes (women).

Saffat 37:49.....(Pure) as though they were hidden eggs (of the ostrich).

Safat 37:126.....Allah, your Lord and Lord of your forefathers

Saffat 37:152.....Allah has begotten children. An lo! Verily they tell a lie...

Saffat 37:156.....Or have you a clear warrant? (authority)

Saffat 37:157.....Then produce your Book, if you are truthful.

Sâd 38:70.....It is revealed unto me only that I may be a plain warner.

Sad 38:71.....When your Lord said unto the angels: "I am creating a mortal out of mire,

Sad 38:72.....and when I have fashioned him and breathed into him of My spirit...

Sad 38:73.....the angels fell down prostrate every one

Sad 38:74.....except Iblis.

Sad 38:83.....Your single minded slaves...

Zumar 39:9.....Can those who know and those who do not know ever be equal?

Zumar 39:16*....This is the doom with which Allah frightens His bondsmen. So, O my servants, avoid my wrath...

Zumar 39:17*....give good tidings to My bondsmen.

Zümer 39:44.....Intercession is wholly in the power of Allah.

Zümer 39:53.....Surely Allah forgives all sins; for He is the All-Forgiving, the Most Merciful.

Mu'min 40:15.....He lets the Spirit descend at His behest upon whom He will of His slaves.

Mu'min 40:23.....And verily We sent Moses with Our revelations and a clear warrant

Mu'min 40:24.....To Pharoah, Haman and Korah, but they said: "A lying magician."

Mu'min 40:36*....And Pharoah said: "O Haman, build for me a tower, that I may reach the ways.

Mu'min 40:37*....The ways of the heavens, and that I may mount up to the God of Moses, though I think him to be a liar."

Mu'min 40:53*....And we did give Moses the guidance and made the Children o Israel to inherit the Scripture.

Mu'min 40:54*....A guide and a reminder for men of understanding...

Mu'min 40:55.....Therefore have patience (O Muhammad); Allah's promise is true. Ask forgiveness of your fault, and glorify your Lord morning and evening with His praise.

Mu'min 40:56.....Assuredly, those who wrangle concerning the Revelations of Allah without any authority having come to them, there is nothing but pride in their hearts; but they will never attain to their ambitions. Therefore take refuge in Allah. It is He Who hears and sees.

Mümin 40:62.....Such is Allah.

Mümin 40:65.....There is no God but him.

Fussilat 41:43*.....O Prophet, nothing is said to you that has not already been said to the Messengers before you.

Shura 42:1.....Hâ Mîm.

Shura 42:2..... 'Ain. Sin. Qaf.

Shura 42:3.....Thus Allah the Mighty, the Wise inspires you (O Muhammed) as (He inspired) those before you.

Shura 42:15*....say: I believe in whatever Book Allah has sent down... Allah is our Lord as well as your Lord... let there be no argument between us. Allah will bring us all together, and to Him we shall return.

Shura 42:19*....Allah is kind to his slaves...

Shura 42:39.....And those who, when great wrong is done to them, defend themselves,

Shura 42:40.....The recompense of an ill-deed is an ill-deed like thereof. But whosoever pardons and seeks reconciliation, his reward is with Allah. Lo! He does not love the wrong-doers.

Shura 42:41.....And those who avenge themselves after they have been wronged, cannot be held blameworthy.

Shura 42:7*....Thus We revealed to you O Prophet, this Arabic Qur'an so that you may warn the Mother of Cities Mecca and those around it, and warn them...

Shura 42:36-38.....And those who refrain from gross sins and shameful deeds, and when they are angry, forgive.

Shura 42:49.....He creates whatever He wills...

Shura 42:50.....He makes barren whom He will.

Shura 42:51*....And it is not given to any mortal that Allah should speak to him unless it be by revelation or from behind a veil, or that he sends a messenger (an angel)...

Shura 42:52*....And thus We have (O Muhammad) revealed a Spirit to you by Our Command. You did not know what was the Scripture...

Zuh Ruf 43:16.....What! Has he chosen daughters out of what He himself creates, and blessed you with sons?

Zuh Ruf 43:20.....And they say: "If the Beneficient One had willed, we should not have worshipped them."

Zuh Ruf 43:36.....He whose sight is dim to the remembrance of the Beneficient... we set a devil upon him.

Zuh Ruf 43:59.....He is nothing but a slave whom We rendered an example for the Children of Israel.

Zuh Ruf 43:61*....And the second coming of Jesus shall be a sign of the Hour: therefore, do not have any doubt about it, and follow Me. This is the Straight Way.

Zuhurf 43:63*....And when Jesus came with clear proofs (of Allah's sovereignty), he said: "I have brought wisdom to you, and have come to make plain to you the reality of those things in which you differ: so fear Allah and obey me."

Zuhurf 43:70*....Enter the Garden, you and your wives, to be made glad.

Zuhurf 43:81.....Say (O Muhammad): "If (Allah) the Beneficent had a son, I would be first among his worshippers."

Duhan 44:8.....There is no God but He... He is your Lord, and Lord of your forefathers.

Duhan 44:54.....Even so it will be. And we shall wed them to fair ones with wide, lovely eyes.

Câsiye 45:16..... Before this, We had bestowed on the Children of Israel the Book and the Command and the Prophethood, and provided them with good things, and favored them above (all) peoples.

Câsiye 45:31.....And as for those who disbelieved (it will be said:) "Were not My Revelations recited to you?..."

Câsiye 45:34.....It will be said to them: "This day we forget you, even as you forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you.

Ahkaf 46:9*....Say to them: "I am no new thing among the Messengers. I do not know what shall befall you tomorrow or what shall befall me. I only follow that which is revealed to me, and I am no more than a plain warner."

Ahkaf 46:29*....We brought to you a group of jinn so that they might listen to the Qur'an.

Ahkaf 46:30*....It confirms what came before it, and it guides to the Truth and to a Straight Road.

Muhammad 47:4.....Now, when you meet the disbelievers in the battle-field, first smite their necks; then when you have crushed them completely, bind (the prisoners) tight. Then either grace or ransom, until war lays down her burdens. That is the ordinance. And if Allah had willed, He would Himself have dealt with them. But (He has adopted this way) so that He may test some of you by means of others. And those who are slain in the way of Allah, He will not render their actions vain.

Muhammed 47:11.....That is because Allah is the protector of the believers...

Muhammad 47:19*....So, know (O Prophet), that there is none worthy of worship but Allah, and ask forgiveness for your fault...

Muhammad 47:20.....And those who believe say: "If only a sūra were revealed!" But when a decisive sūrah is revealed in which fighting is mentioned, you see those in whose hearts is a disease looking at you like (someone) under the shadow of death. Therefore, woe unto them!

Muhammed 47:32.....Those who disbelieve and hinder others from Allah's Way and dispute with the Messenger after the guidance has been manifested to them, can in no way harm Allah, but Allah indeed will render all their works of no effect.

Muhammad 47:35.....Therefore, do not be faint-hearted, and do not beg for peace, for you will surely gain the upper hand. Allah is with you and will never let your works go to waste.

Fetih 48:2.....Allah may forgive you of your sin that which is past and that which is to come.

Fetih 48:14.....He may pardon whomever He will and punish whomever He will.

Al-Fath 48:16.....Tell the desert Arabs who were left behind: "You will soon be called upon to fight a mighty people. You will have to fight them, or they will submit. Then if you obey, Allah will give you a good reward, but if you turn your backs as you did before, Allah will punish you with a painful torment.

Al-Fath 48:22.....If the disbelievers fight you, then they will certainly turn their backs and will find no protector or helper.

Fetih 48:28*.....He it is Who has sent His Messenger with guidance and the religion of truth, that He may cause it to prevail over all religion.

Al-Hujurat 49:9.....An if two parties of the believers fall to mutual fighting make peace between them. And if one party of them does wrong to the other, fight that which does wrong till it returns to the ordinance of Allah. Then if it returns, make peace between them justly and act equitably. Allah loves those who do justice.

Qaf 49:15.....The true believers are those who have faith in Allah and His Messenger, and do not doubt, and who fight for His cause with their wealth and their lives. They indeed are the truthful ones.

Kaf 50:16.....We created man, and We know the promptings of his soul, and We are nearer to him than his jugular vein...

Tur 52:20.....They shall recline on couches ranged around. And We shall wed them to houris with large and lovely eyes.

Kaf 50:29*.....My word cannot be changed.

Kaf 50:38*....And verily We created the heavens and the earth, and all that is between them, in six days, and never were We touched by fatigue.

Kaf 50:45.....We are best aware of what they say, and you O Muhammad are in no wise a compeller over them. But warn by the Qur'an whoever fears My warning.

Zariyat 51:47.....We built the heaven with might, and We it is who make the vast expanse.

Zariyat 51:56*....I created jinn and humankind only that they might worship me.

Tur 52:33.....Do they say: "He has invented it (the Qur'an) himself?"...

Tur 52:34.....Let them produce a speech like it, if what they say be true!

Tur 51:58.....Allah! He it is that gives livelihood, the Lord of unbreakable might.

Necm 53:32*....Those who avoid enormities of sin and abominations, and commit only small offences, for them your Lord is of vast mercy... Therefore do not justify yourselves.

Necm 53:38.....no soul shall bear another's burden.

Kamer 54:42.....But they disbelieve all Our signs and We smote them with the grasp of one Mighty, and Powerful.

Kamer 54:49.....We have created all things according to a measure.

Rahman 55:1.....The Beneficent.

Rahman 55:2.....He has taught the Qur'an...

Rahman 55:55-56 & 70-74.....Which of your Lord's blessings would you two deny? Therein are maidens of modest gaze, whom neither man nor jinni will have touched before them... In them will be chaste and fair ones... Houris sheltered in pavilions.

Rahman 55:78.....Blessed be the Name of your Lord...

Vakia 56:22*....And fair ones with wide, lovely eyes...

Vakia 56:35.....We created (the women) again,

Vakia 56:36.....and made them virgins,

Vakia 56:37.....loving companions of the same age.

Vakia 56:57*....We created you: will you not believe:

Vakia 56:58*....We Behold (the semen) you emit:

Vakia 56:59*....We Do you create it or are We the Creator?...

Vakia 56:64*....We Is it you who foster it, or are We the Fosterer?...

Vakia 56:69*....We Is it you who brought it down from the cloud, or We?...

Vakia 56:72*....We Was it you who made the tree thereof to grow, or were We the Grower?

Al-Hadid 57:10.....And why should you not give in the cause of Allah, when He alone will inherit the heavens and the earth? Those of you that gave of their wealth before the victory and took part in the fighting are not equal (to those who gave and fought thereafter). Their degree is greater. Yet Allah has promised each a good reward. He has knowledge of all your actions.

Hadid 57:22*.....No misfortune can befall in the earth, or your own persons, but it is recorded in a book before We bring it into being. That is easy for Allah.

Hadid 57:23.....Allah does not love the haughty, the vainglorious.

Mujâdila 58:10.....Secret counsels are the work of the devil, who thereby seeks to annoy the faithful. Yet he can harm nothing at all except by Allah's leave. In Allah let the faithful put their trust.

Mujadila 58:22.....You will find no believers in Allah and the Last Day on friendly terms with those who oppose Allah and His messengers, even though they be their fathers, their sons, their brothers, or their kindred... Allah's party will surely triumph.

Hashr 59:5.....Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's leave, so that He might humiliate the evil-doers.

Hashr 59:6.....And that which Allah gave as spoil to His messenger from them, you did not make for this any expedition with either cavalry or camelry; but Allah gives His messenger lordship over whomsoever Allah pleases: and Allah is able to do all things.

Hashr 59:7.....That which Allah gives as spoil to His messenger from the people of the townships, it is for Allah and His messenger (for the State) and for the near of kin and the orphans and the needy and the wayfarer, so that they will not become the property of the rich among you. Whatever the Messenger gives you,

accept it; and whatever he forbids you, abstain from it. Have fear of Allah; He is stern in retribution.

Hashr 59:8.....And (spoil is) for the poor fugitives who have been driven out from their homes and belongings, who seek bounty from Allah and help Allah and His Messenger. They are the true believers.

Hashr 59:14.....They will never fight against you in a body, save in fortified cities from behind high walls. Their hostility among themselves is very great; you think of them as one, yet their hearts are divided. That is because they are a folk who have no sense.

Hasır 59:23.....He is Allah besides whom there is no other god. He is the Sovereign Lord, the Holy One, the Source of Security the keeper of Faith; the Guardian, the Mighty One, the All Powerful....

Hasır 59:24.....Allah... His are the most beautiful names.

Mumtehine 60:1.....O Believers! Do not make friends with those who are enemies of Mine and yours, showing them kindness when they have denied the truth that has been revealed to you and driven the Messenger and yourselves out of your city because you believe in Allah, your Lord. If it was indeed to fight for My cause, and out of a desire to please Me that you left your city, how can you be friendly to them in secret? I well know all that you hide and all that you proclaim. Whoever of you does this will stray from the right path.

Mumtehine 60:9.....Allah only forbids you to make friends with whose who have fought against you on account of your religion and driven you from your homes, or abetted others to do so. Those who make friends with them are wrongdoers.

Mumtehine 60:10*....Do not hold onto the ties of marriage with disbelieving women: demand what you have spent and let them ask for what they have spent.

Saf 61:4*.....Allah loves those who fight for His cause in ranks, as if they were a solid structure.

Saf 61:6*....Jesus, son of Mary, who said: 'O Children of Israel; I am the messenger of Allah to you, confirming that which was revealed before me in the Torah (Books of Moses) and bringing good tidings of a messenger who will come after me, whose name is Ahmed.'

Saf 61:8.....Allah will perfect His light...

Saf 61:9.....He it is who has sent His messenger with guidance and the Religion of Truth, so that He may exalt it above all religions, much as the pagans may dislike it.

Saf 61:11.....You should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if you but knew it.

Munafiqun 63:1.....When the hypocrites come to you they say: 'We bear witness that you are Allah's messenger.' Allah knows that you are indeed His messenger, and Allah bears witness that the hypocrites are lying!

Munafiqun 63:2.....They use their oaths as a disguise and debar others from the path of Allah. Evil is what they do.

Munafiqun 63:3.....That is because they believed and then renounced their faith: their hearts are sealed, so that they are devoid of understanding.

Munafiqun 63:4.....And when you see them their figures please you, and when they speak you listen to what they say. Yet they are like propped-up beams of timber. They are the enemy. So beware of them. The curse of Allah be upon them! How perverse they are. (cf. Ahzab 33:61)

Teğabün 64:13.....Allah! There is no god save Him.

At-Taghabun 64:14.....O believers, among your wives and your children there are enemies for you, therefore beware of them. And if you overlook their offenses and forgive and pardon them, then know that Allah is Forgiving and Merciful.

Teğabün 64:140*....believers, among your wives and your children there are enemies for you, therefore beware of them.

Talak 65:1.....O **prophet!** If you (believers) divorce your wives... divorce them at the end of their waiting period...

Tahrim 66:4.....Allah is his protector, and Gabriel, and the righteous among the faithful. The angels too are his helpers.

Tahrim 66:9.....O Prophet! make war on the disbelievers and the hypocrites, and deal sternly with them. Hell will be their home, evil their fate.

Tahrim 66:12.....Miriam, Imran's daughter, who preserved her chastity and into whose womb We breathed of Our Spirit, who put her trust in the words of her Lord and His Scriptures, and was truly devout.

Kalem 68:4.....Surely you have a Sublime Character.

Haqqah 69:44*....And if he had invented false sayings concerning Us,

Haqqah 69:45*....We assuredly had taken him by the right hand

Haqqah 69:46*....and then severed his life-artery,

Haqqah 69:47*.....and none of you could have held Us off from him...

Haqqah 69:51*.....And It is the absolute truth.

Cin 72:1.....Say O Muhammad: 'It has been revealed to me that a company of the jinn gave ear,' and they said: We have heard a wonderful Qur'an...

Cin 72:2.....Which guides to righteousness, so we believe in it and we shall not join (in worship) any (gods) with our Lord.

Cin 72:3*....And we believe that He - exalted be the glory of our Lord! - has taken neither wife nor son.

Cin 72:11*....And among us there are righteous folk and among us there are far from that. We are sects having different rules...

Cin 72:13.....And when we heard the guidance, we believed in it: he that believes in his Lord shall fear neither wrong nor harm.

Cin 72:14.....Among us there are some who have surrendered to Allah and there are among us some who are unjust. Now those who surrendered to Allah, such have the right path.

Cin 72:18.....Do not pray to anyone along with Allah.

Cin 72:26*.....He (alone) knows the unseen, and does not reveal to anyone His secret.

Cin 72:27*.....Except to every messenger whom He has chosen, and then He sends down guardians who walk before him and behind him.

Cin 72:28*.....That He may know that they have indeed conveyed the message of their Lord. He surrounds all their doings, and He keeps count of all things.

Muzzammil 73:20.....He knows among you there are sick men and others travelling the road in quest of Allah's bounty; and yet others fighting for His cause.

Müddessir 74:31.....Thus Allah leaves in error whom He will and guides whom He pleases.

Kiyamet 75:2.....Nay, I swear by the accusing soul (that this scripture is true).

Kiyamet 75:3.....Does man think that we shall never put his bones together again?

İnsan 76:11.....Therefore, Allah has warded off from them the evil of that day, and has made them find brightness and joy.

İnsan 76:23*....We, even We, have revealed to you the Qur'an by stages.

Nebi 78:33.....Youthful maidens of equal age with firm breasts.

Tekvir 81:22.....No, your companion (the prophet) is not mad.
Tekvir 81:23.....He saw him (Gabriel) on the clear horizon.
Tekvir 81:24.....He does not withhold the unseen.
Tekvir 81:25.....Nor is this (the Qur'an) the utterance of an accursed satan.

Tekvir 81:29.....And you cannot will, unless Allah wills, who is Lord of the Worlds.

Mutaffifin 84:7.....He that is given his book in his right hand
Mutaffifin 84:.....will have a lenient reckoning,
Mutaffifin 84:9.....and go back rejoicing to his people.

Buruj 85:14.....He is the Forgiving and Loving.

Buruc 85:16.....Doer of whatever He wills.

Buruj 85:21*.....Indeed this is a glorious Qur'an,
Buruj 85:22*.....preserved in a well-guarded tablet.

Gasiye 88:21-22.....Therefore, remind, for you are one to remind:
You are not at all a warden over them.

Shems 91:7.....And by the soul and Him that formed it,
Shems 91:8.....then inspired it with (knowledge of) sin and piety.

Leyl 92:13.....unto Us belong the hereafter and this world.

Tin 95:4*....Surely We have created man in the most noble mould.

Kaari'a 101:6*....Then as for him whose scales are heavy (with good deeds),
Kaari'a 101:7*....He will be in a pleasing life.
Kaari'a 101:8*....But as for him whose scales are light,
Kaari'a 101:9*....the bottomless pit will be his home.

Kevser 108:2.....So, pray to your Lord and sacrifice to Him.

Kâfirûn 109:1.....Say: 'O disbelievers'
Kâfirûn 109:2.....I do not worship what you worship,
Kâfirûn 109:3.....Nor do you worship what I worship.
Kâfirûn 109:4.....I shall never worship what you worship,
Kâfirûn 109:5.....Nor will you every worship what I worship.
Kâfirûn 109:6.....To you belongs your religion, and to me mine.

Nasr 110:1.....When Allah's help comes, and the victory,
Nasr 110:2.....And you see mankind entering the religion of Allah in multitudes,
Nasr 110:3.....Then celebrate the praise of your Lord and seek His forgiveness.

Ikhlas 112:1.....Say: 'He is Allah, the One!'

Nas 114:1.....Say: 'I seek refuge in the Lord of mankind,
Nas 114:2.....The King of mankind,
Nas 114:3.....The God of mankind...
Nas 114:4.....From the evil of the slinking whisperer,
Nas 114:5.....Who whispers in the hearts of mankind,
Nas 114:6.....Of the jinn and of mankind.

27.*

Jihad & Terror*

(Jihad*, Terror*, War*, Wars*, Warfare*, Enemies*, Terrorist*, Terrorists*, Terrorism*, Incidents*, Events*, Martyrs*, Martyrdom*, Suicide*, Tyranny*, Persecution*, Injustice*, Conflict*, Conflicts*, Hostilities*, Genocide*, Murder*, Torture*, Killing*, Killings*, Violence*, Assassinations*, Slaughter*)

27.1

Definitions of Jihad

Jihad

As explained in T.P. Hughes'

Dictionary of Islam

Pages 243-248

JIHAD (جہاد) *Lit.* "An effort, or a striving." A religious war with those who are unbelievers in the mission of Muhammad.. It is an incumbent religious duty, established in the Qur'an and in the Traditions as a divine institution, and enjoined specially for the purpose of advancing Islam and of repelling evil from Muslims.

When an infidel's country is conquered by a Muslim ruler, its inhabitants are offered three alternatives:--

(1) *The reception of Islam*, in which case the conquered become enfranchised citizens of the Muslim state.

(2) *The Payment of a poll-tax (Jizyah)*, by which unbelievers in Islam obtain protection, and become *Zimmis*, provided they are not the idolaters of Arabia.

(3) *Death by the sword*, to those who will not pay the poll tax.

Sufi writers say that there are two Jihads: *al-Jihadu 'l-Akbar*, or "the greater warfare," which is against one's own lusts; and *al-Jihadu 'l-asghar*, or "the lesser warfare," against infidels.

The duty of religious war (which all commentators agree is a duty extending to all time) is laid down in the Qur'an in the following verses, and it is remarkable that all the verses occur in the al-Madinah Surahs, being those given after Muhammad had established himself as a paramount ruler and was in a position to dictate terms to his enemies.

Surah ix.5,6: "And when the sacred months are passed, kill those who join other gods with God wherever ye shall find them; and seize them, besiege them, and lay wait for them with every kind of ambush: but if they shall convert, and observe prayer and pay the obligatory alms, then let them go their way, for God is Gracious, Merciful. If any one of those who join gods with God ask an asylum of thee, grant him an asylum, that he may hear the Word of God, and then let him reach his place of safety. This, for that they are people devoid of knowledge."

Surah ix. 29: "Make war upon such of those to whom the Scriptures have been given as believe not in God, or in the last day, and who forbid not that which God and His Apostle have forbidden, and who profess not the profession of the truth, until they pay tribute (*Jizyah*) out of hand, and they be humbled."

Surah iv. 76-79: "Let those then fight on the path of God, who exchange this present life for that which is to come; for whoever fighteth on God's path, whether he be slain or conquer, we will in the end give him a great reward. But what hath come to you that ye fight not on the path of God, and for the weak among men, women, and children, who say, 'O our Lord! Bring us forth from this city whose inhabitants are oppressors; give us a champion from Thy presence; and give us from thy presence a defender.' They who believe, fight on the path of God; and they who believe not, fight on the path of Tagut: Fight therefore against the friends of Satan. Verily the craft of Satan shall be powerless! Hast thou not marked those to who it was said, 'Withhold your hands awhile *from war*; and observe prayer, and pay the stated alms.' But when war is commanded them, lo! A portion of them fear men as with the fear of God, or with a yet greater fear, and say: 'O our Lord! Why has Thou commanded us war? Couldst thou not have given us respite till our not distant end?' Say: Small the fruition of this world; but the next life is the *true* good for him who feareth God! And ye shall not be wronged so much as the skin of a date-stone."

Surah ii.214, 215: "They will ask thee concerning war in the Sacred Month. Say: To war therein is bad, but to turn aside from the cause of God, and to have no faith in Him and in the Sacred Temple, and to drive out its people, is worse in the sight of God; and civil strife is worse than bloodshed. They will not cease to war against you until they turn you from your religion, if they be able: but whoever of you shall turn from his religion and die an infidel, their works shall be fruitless in this world, and in the next: they shall be consigned to the fire; therein to abide for aye. But they who believe, and who fly their country, and fight in the cause of God may hope for God's mercy: and God is Gracious, Merciful.

Surah viii. 39-42: "Say to the infidels: If they desist *from their unbelief*, what is now past shall be forgiven them; but if they return *to it*, they have already before them the doom of the ancients! Fight then against them till strife be at an end, and the religion be all of it God's. If they desist, verily God beholdeth what they do: but if they turn their back, know ye that God is your protector: Excellent protector! excellent helper! And know ye, that when ye have taken any booty, a fifth part belongeth to God and to the Apostle, and to the near of kin, and to orphans, and to the poor, and to the wayfarer.

Long chapters in the Traditions are devoted to the subject of Jihad (see *Sahihu 'lBukhari* and *Sahihu Muslim*, Arabic editions, Babu 'l-Jihad) from which the following are quotations of the sayings of the Prophet:--

"God is sponsor for him who goeth forth to fight on the road of God (*Sabilu 'llah*). If he be not killed, he shall return to his house with rewards and booty, but if he be slain, he shall be taken to Paradise."

"I swear by God I should like to be killed on the road of God, then be killed and brought to life again, then killed again and then brought to life again, so that I may obtain new rewards every time."

"Guarding the frontiers of Islam for even one day is worth more than the whole world and all that is in it."

"The fire of hell shall not touch the legs of him who shall be covered with the dust of battle in the road of God."

He who assists another with arms to fight in the way of God, is as the champion, and is a sharer of the rewards. And he who stayeth behind to take charge of the family of a warrior is even as a champion in war."

"This religion will ever be established, even to the Day of Resurrection, as long as Muslims fight for it."

"In the last day the wounds of those who have been wounded in the way of God will be evident, and will drop with blood, but their smell will be as the perfume of musk."

"Being killed in the road of God covers all sins, but the sin of debt."

"He who dies and has not fought for the religion of Islam, nor has even said in his heart, 'Would to God I were a champion that could die in the road of God,' is even as a hypocrite."

"Fighting in the road of God, or resolving to do so, is a divine duty. When your Imam [leader] orders you to go forth to fight, then obey him."

The following is the teaching of the Hanafi school of Sunnis on the subject of Jihad, as given in the *Hidayah*, vol. II. P. 140:--

"The sacred injunction concerning war is sufficiently observed when it is carried on by any one party or tribe of Muslims, and it is then no longer of any force with respect to the rest. It is established as a divine ordinance, by the word of God, who said in the Qur'an, 'Slay the infidels,' and also by a saying of the Prophet, 'War is permanently established until the Day of Judgment' (meaning the ordinance respecting war). The observance, however, in the degree above mentioned, suffices, because war is not a positive injunction, as it is in its nature murderous and destructive, and is enjoined only for the purpose of advancing the true faith or repelling evil from the servants of God; and when this end is answered by any single tribe or party of Muslims making war, the obligation is no longer binding upon the rest, in the same manner as in the prayers for the dead-(if, however, no one Muslim were to make war, the whole of the Muslim, would incur the criminality of neglecting it) – and also because if the injunction were positive,

the whole of the Muslims must consequently engage in war, in which case the materials for war (such as horses, armour, and so forth) could not be procured. Thus it appears that the observance of war as aforesaid suffices, except where there is a general summons (that is, where the infidels invade a Muslim territory, and the Imam for the time being issues a general proclamation requiring all persons to go forth to fight), for in this case war becomes a positive injunction with respect to the whole of the inhabitants, whether men or women, and whether the Imam be a just or an unjust person; and if the people of that territory be unable to repulse the infidels, then war becomes a positive injunction with respect to all in that neighbourhood; and if these also do not suffice it, then comes a positive injunction with respect to the next neighbours; and in same manner with respect to all the Muslims from east to west.

"The destruction of the sword is incurred by infidels, although they be not the first aggressors, as appears from various passages in the traditions which are generally received to this effect."

"It is not incumbent upon infants to make war, as they are objects of compassion; neither is it incumbent upon slaves or women, as the rights of the master, or of the husband, have precedence; nor is it so upon the blind, the maimed, or the decrepid, as such are incapable. If, however, the infidels make an attack upon a city or territory, in this case the repulsion of them is incumbent upon all Muslims, insomuch that a wife may go forth without consent of her husband, and a slave without the leave of his master, because war then becomes a positive injunction; and possession, either by bondage or by marriage, cannot come in competition with a positive injunction, as in prayer (for instance) or fasting. This is supposing a general summons; for without that it is not lawful for a woman or slave to go forth to make war without the consent of the husband or master, as there is in this case no necessity for their assistance, since others suffice, and hence no reason exists for destroying the right of the husband or master on that account. If there be any fund in the public treasury, so long as the fund lasts any extraordinary exaction for the support of the warriors is abominable, because such exaction resembles a hire for that which is a service of God as much as prayer or fasting, and, hire being forbidden in these instances, so is it in that which resembles them. In this case, moreover, there is no occasion for any extraordinary exactions, since the funds of the public treasury are prepared to answer all emergencies of the Muslims, such as war, and so forth. If, however, there be no funds in the public treasury, in this case the Imam need not hesitate to levy contributions for the better support of the warriors, because in levying a contribution the greater evil (namely, the destruction of the person) is repelled, and the contribution is the smaller evil, and the imposition of a smaller evil to remedy a greater is of no consequence. A confirmation of this is found in what is related of the Prophet, that he took various articles of armour, and so forth, from Safwan and 'Umar; in the same manner also he took property from married men, and bestowed it upon the unmarried, in order to encourage them and enable them to go forth to fight with cheerfulness; and he also used to take the horses from those who remained at home, and bestowed them upon those who went forth to fight on foot. When the Muslims enter the enemy's country and besiege the cities or strongholds of the infidels, it is necessary to invite them to embrace the faith, because Ibn 'Abbas relates of the Prophet that he never destroyed any without previously inviting them to embrace the faith. If, therefore, they embrace the faith, it is unnecessary to war with them, because that which was the design of the war is then obtained without war. The Prophet, moreover, has said we are directed to make war upon men only until such time as they shall confess, 'There is no God but one God.' But when they repeat this creed, their persons and properties are in protection (*aman*). If they do accept the call to the faith, they must then be called upon to pay *jizyah*, or capitation tax, because

the Prophet directed the commanders of his armies so to do, and also because by submitting to this tax war is forbidden and terminated upon the authority of the Qur'an. (This call to pay capitation tax, however, respects only those from whom the capitation tax is acceptable, or, as to apostates and the idolaters of Arabia, to call upon them to pay the tax is useless, since nothing is accepted from them but embracing the faith, as it is thus commanded in the Qur'an). If those who are called upon to pay capitation tax consent to do so, they then become entitled to the same protection and subject to the same rules as Muslims because 'Ali had declared infidels agree to a capitation tax only in order to render their blood the same as Muslims' blood, and their property the same as Muslims' property.

"It is not lawful to make war upon any people who have never before been called to the faith, without previously requiring them to embrace it, because the Prophet so instructed his commanders, directing them to call the infidels to the faith, and also because the people will hence perceive that they are attacked for the sake of religion, and not for the sake of taking their property, or making slaves of their children, and on this consideration it is possible that they may be induced to agree to the call, in order to save themselves from the troubles of war.

"If a Muslim attack infidels without previously calling them to the faith, he is an offender, because this is forbidden; but yet if he do attack them before thus inviting them and slay them, and take their property, neither fine, expiation, nor atonement are due, because that which protects (namely, Islam) does not exist in them, nor are they under protection by place (namely the *Daru'l-Islam*, or Muslim territory), and the mere prohibition of the act is not sufficient to sanction the exaction either of fine or of atonement for property; in the same manner as the slaying of the women or infant children of infidels is forbidden, but if, notwithstanding, a person were to slay such, he is not liable to a fine. It is laudable to call to the faith a people to whom a call has already come, in order that they may have the more full and ample warning; but yet this is not incumbent, as it appears in the Traditions that the Prophet plundered and despoiled the tribe of al-Mustaliq by surprise, and he also agreed with Asamah to make a predatory attack upon Qubna at an early hour, and to set it on fire, and such attacks are not preceded by a call. (Qubna is a place in Syria: some assert it is the name of a tribe).

"If the infidels, upon receiving the call, neither consent to it nor agree to pay capitation tax, it is then incumbent on the Muslims to call upon God for assistance, and to make war upon them, because God is the assistant of those who serve Him, and the destroyer of His enemies, the infidels, and it is necessary to implore His aid upon every occasion; the Prophet, moreover, commands us so to do. And having so done, the Muslims must then with God's assistance attack the infidels with all manner of warlike engines (as the Prophet did by the people of Ta'if), and must also set fire to their habitations (in the same manner as the Prophet fired Baweerah), and must inundate them with water and tear up their plantations and tread down their grain because by these means they will become weakened, and their resolution will fail and their force be broken; these means are, therefore, all sanctified by the law."

"It is no objection to shooting arrows or other missiles against the infidels that there may chance to be among them a Muslim in the way either of bondage or of traffic, because the shooting of arrows and so forth among the infidels remedies a general evil in the repulsion thereof from the whole body of Muslims, whereas the slaying of a Muslim slave or a trader is only a particular evil, and to repel a general evil a particular evil must be adopted, and also because it seldom

happens that the strongholds of the infidels are destitute of Muslims, since it is most probable that there are Muslims residing in them, either in the way of bondage or of traffic, and hence, if the use of missile weapons were prohibited on account of these Muslims, war would be obstructed. If the infidels in time of battle should make shields of Muslim children, or of Muslims, who are prisoners in their hands, yet there is no need on that account to refrain from the use of missile weapons, for the reason already mentioned. It is requisite, however, that the Muslims in using such weapons aim at the infidels, and not at the children or the Muslim captives, because, as it is impossible in shooting to distinguish precisely between them and the infidels, the person who discharges the weapon must make this distinction in his intention and design by aiming at the infidels, and not at the others, since this much is practicable, and the distinction must be made as far as is practicable."

"There is also neither fine nor expiation upon the warriors on account of such of their arrows or other missiles as happen to hit the children or the Muslims, because the war is in observance of a divine ordinance, and atonement is not due for anything which may happen in the fulfillment of a divine ordinance, for otherwise men would neglect the fulfillment of the ordinance from an apprehension of becoming liable to atonement. It is otherwise in the case of a person eating the bread of another when perishing for hunger, as in that instance atonement is due; although eating the bread of other people, in such a situation, be a divine ordinance, because a person perishing for hunger will not refrain from eating the provision of another, from the apprehension of atonement, since his life depends upon it; whereas war is attended with trouble and dangerous to life, whence men would be deterred, by apprehension of atonement, from engaging in it. There is no objection to the warriors carrying their Qur'ans and their women along with them, where the Muslim force is considerable, to such a degree as to afford a protection from the enemy, and not to admit of any apprehension from them, because in that case safety is most probable, and a thing which is most probable stands and is accounted as a thing certain. If the force of the warriors be small (such as is termed a *Sarriyah*) so as not to afford security from the enemy, in this case their carrying their women or Qur'ans along with them is reprobated, because in such a situation taking those with them is exposing them to dishonour; and taking the Qur'an with them, in particular, is exposing it to contempt, since infidels scoff at the Qur'an, with a view of insulting the Muslims; and this is the true meaning of the saying of the Prophet, 'Carry not the Qur'an along with you into the territory of the enemy' (that is, of the infidels). If a Muslim go into an infidel camp under a protection, there is no objection to his taking his Qur'an along with him, provided these infidels be such as observe their engagements, because from these no violence is to be apprehended.

"It is lawful for aged women to accompany an army, for the performance of such business as suits them, such as dressing victuals, administering water, and preparing medicines for the sick and wounded; but with respect to young women, it is better that they stay at home, as this may prevent perplexity or disturbance. The women, however, must not engage in fight, as this argues weakness in the Muslims. Women, therefore, must not take any personal concern in battle unless in a case of absolute necessity; and it is not laudable to carry young women along with the army, either for the purpose of carnal gratification, or for service; if, however, the necessity be very urgent, female slaves may be taken, but not wives. A wife must not engage in a fight but with the consent of her husband, nor a slave but with the consent of his owner (according to what was already stated, that the right of the husband and the master has precedence), unless from necessity where an attack is made by the enemy.

"It does not become Muslims to break treaties or to act unfairly with respect to plunder or to disfigure people (by cutting off their ears and noses, and so forth); for as to what is related of the Prophet, that he disfigured the Oorneans, it is abrogated by subsequent prohibitions. In the same manner it does not become Muslims to slay women or children, or men aged, bedridden, or blind, because opposition and fighting are the only occasions which make slaughter allowable (according to our doctors), and such persons are incapable of these. For the same reason also the paralytic are not to be slain, nor those who are dismembered of the right hand, or of the right hand and left foot. Ash-Shafi'I maintains that aged men, or persons bedridden or blind may be slain because, (according to him) infidelity is an occasion of slaughter being allowable, and this appears in these persons. What was before observed, however, that the paralytic or dismembered are not to be slain, is in proof against him, as infidelity appears in these also, yet still they are not slain, whence it is evident that mere infidelity is not a justifiable occasion of slaughter. The Prophet, moreover, forbade the slaying of infants or single persons, and once, when the Prophet saw a woman who was slain, he said, 'Alas! This woman did not fight, why, therefore, was she slain?' But yet, if any of these persons be killed in war, or if a woman be a queen or chief, in this case it is allowable to slay them, they being qualified to molest the servants of God. So, also, if such persons as the above should attempt to fight, they may be slain, for the purpose of removing evil, and because fighting renders slaying allowable.

"A lunatic must not be slain unless he fight, as such a person is not responsible for his faith, but yet where he is found fighting it is necessary to slay him, for the removal of evil. It is also to be observed that infants or lunatics may be slain so long as they are actually engaged in fight, but it is not allowed to kill them after they are taken prisoners, contrary to the case of others, who may be slain even after they are taken, as they are liable to punishment because they are responsible for their faith.

"A person who is insane occasionally stands, during his lucid intervals, in the same predicament as a sane person."

It is abominable in a Muslim to begin fighting with his father, who happens to be among the infidels, nor must he slay him, because God has said in the Qur'an, 'Honour thy father and thy mother,' and also because the preservation of the father's life is incumbent upon the son, according to all the doctors, and the permission to fight with him would be repugnant to that sentiment. If, also, the son should find the father, he must not slay him himself, but must hold him in view until some other come and slay him: for thus the end is answered without the son slaying his father, which is an offence."

"If, however, the father attempt to slay the son, insomuch that the son is unable to repel him but by killing him, in this case the son need not hesitate to slay him, because the design of the son is merely to repel him, which is lawful; for if a Muslim were to draw his sword with a design of killing his son, in such a way that the son is unable to repel him but by killing him, it is then lawful for the son to slay his father, because his design is merely repulsion. In a case, therefore, where the father is an infidel, and attempts to slay his son, it is lawful for the son to slay the father in self-defence *a fortiori*."

"If the Imam make peace with aliens, or with any particular tribe or body of them, and perceive it to be eligible for the Muslims, there need be no hesitation, because it is said in the Qur'an: 'If the

infidels be inclined to peace do ye likewise consent thereto,' and also because the Prophet in the year of the punishment of Eubea, made a peace between the Muslims and the people of Mecca for the space of ten years; peace, moreover is war in effect where the interest of the Muslims requires it, since the design of war is the removal of evil, and this is obtained by means of peace: contrary to where peace is not to the interest of the Muslims, for it is not in that case lawful, as this would be abandoning war both apparently and in effect. It is here, however, proper to observe that it is not absolutely necessary to restrict a peace to the term above recorded (namely, ten years), because the end for which peace is made may be sometimes more effectually obtained by extending it to a longer term. If the Imam make peace with the aliens for a single term (namely, ten years), and afterwards perceive that it is most advantageous for the Muslim's interest to break it, he may in that case lawfully renew the war after giving them due notice, because, upon a change of the circumstances which rendered peace advisable, the breach of peace is war, and the observance of it a desertion of war, both in appearance and also in effect, and war is an ordinance of God, and the forsaking of it is not becoming (to Muslims). It is to be observed that giving due notice to the enemy is in this case indispensably requisite in such a manner that treachery may not be induced, since this is forbidden. It is also requisite that such a delay be made in renewing the war with them, as may allow intelligence of the peace being broken off to be universally received among them, and for this such a time suffices as may admit of the king or chief of the enemy communicating the same to the different parts of their dominion, since by such a delay the charge of treachery is avoided."

"If the infidels act with perfidy in a peace, it is in such case lawful for the Imam to attack them without any previous notice, since the breach of treaty in this instance originates with them, whence there is no occasion to commence the war on the part of the Muslims by giving them notice. It would be otherwise, however, if only a small party of them were to violate the treaty by entering the Muslim territory and there committing robberies upon the Muslims, since this does not amount to a breach of treaty. If, moreover, this party be in force so as to be capable of opposition, and openly fight with the Muslims, this is a breach of treaty with respect to that party only, but not with respect to the rest of their nation or tribe, because, as this party have violated the treaty without any permission from their prince, the rest are not answerable for their act; whereas if they made their attack by permission of their prince, the breach of treaty would be regarded as by the whole, all being virtually implicated in it.

"If the Imam make peace with the aliens in return for property, there is no scruple; because since peace may be lawfully made without any such gratification it is also lawful in return for a gratification. This, however, is only where the Muslims stand in need of the property thus to be acquired; for if they be not in necessity, making peace for property is not lawful, since peace is a desertion of war both in appearance and in effect. It is to be observed that if the Imam receive this property by sending a messenger and making peace without the Muslim troops entering the enemy's territory, the object of disbursement of it is the same as that of *jizyah* or capitation-tax; that is, it is to be expended upon the warriors and not upon the poor. If, however, the property be taken after the Muslims have invaded the enemy in this case it is as plunder, one-fifth going to the Imam and the remainder to be divided among the troops, as the property has in fact been taken by force in this instance. It is incumbent on the Imam to keep peace with apostates, and not to make war upon them, in order that they may have time to consider their situation, since it is to be hoped that they may again return to the faith. It is, therefore, lawful to delay fighting with them in a hope that they may again embrace Islam; but it is not lawful to take property from

them. If, however, the Imam should take property from them, it is not incumbent upon him to return it, as such property is not in protection. If infidels harass the Muslims, and offer them peace in return for property, the Imam must not accede thereto as this would be a degradation of the Muslim honour, and disgrace would be attached to all the parties concerned in it; this, therefore, is not lawful except where destruction is to be apprehended, in which case the purchasing a peace with property is lawful, because it is a duty to repel destruction in every possible mode."

<http://answering-islam.org/Books/Hughes/jihad.htm>

The word jihad comes from the Arabic word "jahada", which, as Lane in his celebrated Arabic-English Lexicon points out, means, "He strove, laboured, or toiled; exerted himself or his power or efforts or endeavours or ability." Jihad, continues Lane, "properly signifies using or exerting, one's utmost power, efforts, endeavours, or ability, in contending with an object of disapprobation, and this of three kinds, namely, a visible enemy, the devil, and one's self; all of which are included in the Qur'an sura Xxii.78... Jihad came to be used by the Muslim to signify generally 'he fought, warred, or waged war' against unbelievers and the like."

(SecularIslam.org)

Dr. John Ankerberg, Fast Facts on Islam, p. 106

Not an attempt to convert people to Islam by force (except maybe in the 1st century of Islam). Rather, attempt to "expand and extend Islam until the whole world is under Muslim rule. The jihad is essentially a permanent state of hostility that Islam maintains against the rest of the world, with or without fighting for more sovereignty over more territory. It is a duty, and obligation for all Muslims. (Jihad in the West: Muslim Conquests from the 7th to the 21st Centuries, by Paul Fregosi, as reviewed by Sharon Morad, debate.org.uk/topics/books/fregosi-jihad.html)

Jihad can be both defense, as well as attacking an enemy. (islaam.com/ilm/ibnta.htm)

"The word jihad means fighting only, fighting with the sword." (Abdullah Azzam, at the First Conference of the Jihad, Brooklyn, New York, 1989)

Dr. John Ankerberg, Fast Facts on Islam, pp. 121-122.

Before political correctness took over, Western scholars routinely explained jihad as warfare to extend Muslim domains:

- Dictionary of Islam, (1885) defines jihad as: “a religious war with those who are unbelievers in the mission of Muhammad. It is an incumbent religious duty, established in the Qur'an and in the Traditions as a divine institution, and enjoined specially for the purpose of advancing Islam and of repelling evil from Muslims.” (p. 243ff.)
- Encyclopaedia of Islam: 2nd ed. Vol 2. (1965) “Jihad consists of military action with the object of the expansion of Islam.” This reference work dismisses as “wholly apologetic” the idea that jihad is undertaken only in self-defense, for this disregards entirely “the previous doctrine and historical tradition, as well as the texts of the Qur'an and the sunna.”
- **Bernard Lewis**: (1988): “The overwhelming majority of classical theologians, jurists, and (hadith specialists) ... understood the obligation of jihad in a military sense.
- **Rudolph Peters**: (1995) author of Jihad in Classical and Modern Islam states: “The most important function of the doctrine of jihad is that it mobilizes and motivates Muslims to take part in wars against unbelievers.” The Sufi variant invokes allegorical modes of interpretation to turn jihad's literal meaning of armed conflict upside down, calling instead for a withdrawal from the world to struggle against one's baser instincts in pursuit of numinous awareness and spiritual depth. He points out that this interpretation was “hardly touched upon” in premodern legal writings on jihad.

In the vast majority of premodern cases, then, jihad signified one thing only: armed action versus non-Muslims.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 263-264.

27.2

Four Kinds of Jihad

Muslims may refer to jihad in the four following ways:

1. Jihad of the tongue: speaking about their faith.
2. Jihad of the hand: expressing their faith in good works.
3. Jihad of the heart: making their faith a force for good.
4. Jihad of the sword: defending their faith when under attack.

Dr. George Braswell, Islam and America, p. 23.

27.1
The Hadith on Jihad

Jihad in the Hadith

Adapted from: Jihad – The Teaching of Islam from the Hadith

A study by Rev. Richard P. Bailey

<http://www.answering-islam.org/Bailey/jihad.html>

Part B. FROM THE HADITH (TRADITIONS) :

[200 to 300 years after the death of Muhammad, several men devoted their lives to collecting verifiable ("sahih") traditions ("hadith") concerning the teachings and actions of Muhammad as witnessed by his followers and passed on through other reliable believers. Among the six most respected hadith collections, Muhammad bin Ismail bin Al-Mughirah Al-Bukhari's nine volume collection is the most respected of all. Dr. Muhammad Muhsin Khan, who translated Imam Bukhari's work into English, wrote, "It has been unanimously agreed that Imam Bukhari's work is the most authentic of all the other works in Hadith literature put together. The authenticity of Al-Bukhari's work is such that the religious learned scholars of Islam said concerning him: 'The most authentic book after the Book of Allah (i.e. Al-Qur'an) is Sahih-Al-Bukhari.'" In his careful investigation Imam Bukhari accepted as authentic only 7275 out of the 300,000 hadith, about 2% of what he heard. Among these traditions, are many regarding Muhammad's teaching and practices concerning Jihad. (Volume four alone contains 283 of them.) I have selected the following 50 traditions from Imam Bukhari's collection which I feel capture the essence of Jihad in Islam:]

Key:

"The actual tradition is in bold print." Comments from Al-Bukhari are: [Bukhari: "in square brackets"]. These may actually be the comments of the translator, but they appear to be those of Imam Bukhari. [Any comments I have added are also in square brackets]

From Volume 1:

1:35 Muhammad said, "**The person who participates in (holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr).** Had I not

found it difficult for my followers, then I would not remain behind any sariya [army unit] going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive and then again martyred in His cause."

From Volume 4:

4:41 Abdullah bin Masud said, "I asked Allah's Apostle, 'O Allah's Apostle! What is the best deed?' He replied, 'To offer the prayers at their early stated fixed times.' I asked, 'What is next in goodness?' He replied, 'To be good and dutiful to your parents.' I further asked, 'What is next in goodness?' He replied, 'To participate in Jihad in Allah's cause.'"

4:44 A man came to Muhammad and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" [Bukhari: "Of course, nobody can pray and fast incessantly, and since the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals Jihad in reward."]

4:45 Someone asked, "O Allah's Apostle! Who is the best among the people?" Allah's Apostle replied, "A believer who strives his utmost in Allah's cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshiping Allah and leaving the people secure from his mischief." [In other words, fighting in Jihad is better than being a devout monk.]

4:46 Muhammad said, "... Allah guarantees the He will admit the Mujahid [one who fights in Jihad] in His cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty." [Imagine how Muslims must try to interpret Allah's guarantee when they are defeated in Jihad, and neither die as martyrs nor are rewarded as victors.]

4:49 Muhammad said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, 'This house is the house of martyrs.'"

4:50 Muhammad said, "A single endeavour (of fighting) in Allah's cause in the forenoon or in the afternoon is better than the world and whatever is in it."

4:53 Muhammad said, "Nobody who dies and finds good from Allah (in the hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's cause) ."

4:65 A man came to the Prophet and asked, "A man fights for war booty; another fights for fame and a third fights for showing off. Which of them fights in Allah's cause?" The prophet said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's cause."

4:66 Muhammad said, "Anyone whose both feet get covered with dust in Allah's cause will not be touched by the (hell) fire."

4:72 Mohammad said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid [one who fights in Jihad] who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah) ."

4:72b Al-Mughira bin Shu'ba said, "Our Prophet told us about the message of our Lord that "... whoever amongst us is killed will go to Paradise." Umar asked the Prophet, "Is it not true that our men who are killed will go to Paradise and their's (i.e. those of the pagan's) will go to the (hell) fire?" The Prophet said, "Yes."

4:73 Muhammad said, "Know that Paradise is under the shades of swords."

4:80 Muhammad said, "Allah welcomes two men with a smile. One of whom kills the other and both of them enter Paradise. One fights in Allah's cause and gets killed. Later on Allah forgives the killer (i.e. he embraces Islam) who also get martyred (in Allah's cause) ."

4:96 Muhammad said, "He who prepares a ghazi [a warrior returning from participating in Jihad] going in Allah's cause is (given a reward equal to that of) a ghazi; and he who looks after properly the dependents of a ghazi going in Allah's cause is (given a reward equal to that of) a ghazi."

4:127 Aisha (one of Muhammad's wives) said, "I requested the Prophet to permit me to participate in Jihad, but he said, 'Your

Jihad is the performance of Hajj [the annual pilgrimage to Mecca].'"

4:131 Anas said, "On the day (of the battle) of Uhud when (some) people retreated and left the Prophet I saw Aisha bint Abi Bakr and um Sulaim [two women], with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins. Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people."

4:137 Muhammad said, "... Paradise is for him who holds the reins of his horse to strive in Allah's cause, with his hair unkempt and feet covered with dust. If he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction ..."

4:146 Muhammad said, "A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet?' The answer will be 'Yes.' Then they will be given victory (by Allah). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given the victory (by Allah). Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah)."

4:147 Sahl bin Sa'd As-Sa'idi said, "Allah's Apostle and the pagans faced each other and started fighting. When Allah's Apostle returned to his camp and when the pagans returned to their camp, somebody talked about a man amongst the companions of Allah's Apostle who would follow and kill with his sword any pagan going alone. He said, 'Nobody did his job (i.e. fighting) so properly today as that man.' Allah's Apostle said, 'Indeed, he is amongst the people of the (hell) fire.' A man amongst the people said, 'I shall accompany him (to watch what he does).' Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two

'I shall accompany him (to watch what he does).' Thus he accompanied him, and wherever he stood, he would stand with him,

and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to Allah's Apostle and said, 'I testify that you are Allah's Apostle.' The Prophet asked, 'What has happened?' He replied, '(It is about) the man whom you had described as one of the people of the (hell) fire. The people were greatly surprised at what you said, and I said, "I will find out his reality for you." So, I came out seeking him. He got severely wounded, and hastened to die by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself.' Then Allah's Apostle said, 'A man may seem to the people as if he were practicing the deeds of the people of Paradise while in fact he is from the people of the (hell) fire, another may seem to the people as if he were practicing the deeds of the people of hell (fire), while in fact he is from the people of Paradise.'" [This would seem to clearly condemn suicide, but it is not really the same as the suicide bombers who kill many enemies and die in the process. They are not condemned by the more radical Muslims, who would consider them true Martyrs going to Paradise.]

4:162b Muhammad said, "My livelihood is under the shade of my spear, and he who disobeys my orders will be humiliated by paying Jizya." ["Jizya" is the poll tax paid by subjugated peoples in return for the protection of the Islamic government]

4:175 Umair said, "Um Haram informed us that she heard the Prophet saying, 'Paradise is granted to the first batch of my followers who will undertake a naval expedition.' Um Haram added, 'I said, O Allah's Apostle! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet then said, 'The first army amongst my followers who will invade Caesar's city will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Apostle?' He replied in the negative." [Notice it is an invasion, not a defensive war.]

4:179 Muhammad said, "The hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The hour will not be established till you fight with people whose shoes are made of hair." [No wonder the Arabs and Turks don't seem to like each other!]

4:182 Ali said, "When it was the day of the battle of Al-Ahzab (i.e. the clans), Allah's Apostle said, 'O Allah! Fill their

(i.e. the infidels') houses and graves with fire as they busied us so much that we did not perform the prayer (i.e. 'Asr) till the sun had set.'" ['Asr is the 3rd prayer, which is to be done in middle of the afternoon. The 4th prayer is to be done just before sunset.]

4:186 Aisha said, "Once the Jews came to the Prophet and said, 'Death be upon you.' So I cursed them. The Prophet said, 'What is the matter?' I said, 'Have you not heard what they said?' The Prophet said, 'Have you not heard what I replied (to them)? (I said), ("The same is upon you.")'" [Bukhari: "There is great similarity between the pronunciations of the Arabic words meaning 'peace' and 'death.' The first is 'as-salamu' and the second is 'as-samu.' The Jews instead of saying 'As-salamu Alai-kum' ('peace be on you.') said, 'As-samu Alai-kum,' intending to invoke evil upon the Prophet rather than to greet him. But the Prophet noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allah would accept the Prophet's invocation and reject theirs."] [Quite a contrast with Jesus, who taught "Bless them who curse you." (Luke 6:28)!]

4:192 On the day of the battle of Khaibar, Sahl bin Sa'd heard Muhammad say, "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet asked for Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring Ali in front of him. Then the Prophet spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. Ali said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet said, "Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels."

4:193 Anas said, "Whenever Allah's Apostle attacked some people, he would never attack them till it was dawn. If he heard the adhan (i.e. call for prayer) he would delay the fight, and if he did not hear the adhan, he would attack them immediately after dawn." [Bukhari: "The Prophet would wait till dawn to see whether the people he was attacking had been converted to Islam or not, and the sign of their embracing Islam will be the pronunciation of the adhan. He would not attack them if he heard the adhan.] [The message seems clear - convert or be attacked!]

4:195 Anas said, "The Prophet set out for Khaibar [a Jewish village attacked and subjugated in 628] and reached it at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. [see Deuteronomy 23:12,13] When they saw the Prophet they said, 'Muhammad and his army!' The Prophet said, 'Allahu-Akbar! (Allah is Greater) and Khaibar is ruined, for whenever we approach a nation (i.e. enemy to fight) then it will be a miserable morning for those who have been warned.' "

4:196 Mohammad said, "I have been ordered to fight with the people till they say, 'None has the right to be worshiped but Allah,' and whoever says, 'None has the right to be worshiped by Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah (either to punish him or to forgive him.)" [Clear enough! He was "ordered" to fight with the people until they become Muslims!]

4:198 Ka'b bin Malik said, "Whenever Allah's Apostle intended to carry out a Ghazwa, [a Jihad excursion with Mohammad leading.] he would use an equivocation to conceal his real destination till it was the Ghazwa of Tabuk [a valley in Arabia where the Muslims confronted Christians in 630] which Allah's Apostle carried out in very hot weather. As he was going to face a very long journey through a wasteland and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy."

4:210 Once Allah's Apostle (during a holy battle), waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said, "O Allah! The Revealer of the (holy) Book, the Mover of the clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat the infidels and bestow victory upon us."

4:220 Muhammad said, "... I have been made victorious with terror (cast in the hearts of the enemy) ..."

4:248 Abdullah bin Amr said, "A man came to the Prophet asking his permission to take part in Jihad. The Prophet asked him, 'Are your parents alive?' He replied in the affirmative. The Prophet

**said to him, 'Then exert yourself in their service.' " [Bukhari:
"The participation in Jihad (i.e. holy battles) with one's parents' permission."]**

4:256 As-Sa'b bin Jaththama said, "The Prophet ... was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, 'They (i.e. women and children) are from them (i.e. pagans).'"

4:258 Ibn Umar said, "During some of the Ghazawat [Jihad wars] of Allah's Apostle a woman was found killed, so Allah's Apostle forbade the killing of women and children."

4:259 Abu Huraira said, "Allah's Apostle sent us in a mission (i.e. an army-unit) and said, 'If you find so-and-so and so-and-so, burn both of them with fire.' When we intended to depart, Allah's Apostle said, 'I have ordered you to burn so-and-so and so-and-so, and it is none but Allah Who punishes with fire, so, if you find them, kill them.' " [Maybe not with fire, but Muhammad's order to kill these two enemies in some other way is clearly an act of aggression.]

4:260 Ikrima said, "Ali burnt some people [apparently Muslims who had left Islam] and this news reached Ibn Abbas, who said, 'Had I been in his place I would not have burnt them, as the Prophet said, "Don't punish (anybody) with Allah's punishment." No doubt, I would have killed them, for the Prophet said, "If somebody (a Muslim) discards his religion, kill him." ' " [The Islamic law of apostasy mandates death to anyone who leaves Islam.]

4:261 Anas bin Malik said, "A group of eight men from the tribe of Ukil came to the Prophet [i.e. they became Muslims and began to live in Medina with the Muslims] and then they found the climate of Medina unsuitable for them. So, they said, 'O Allah's Apostle! Provide us with some milk.' Allah's apostle said, 'I recommend that you should join the herd of camels.' So they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became unbelievers after they were Muslims. When the Prophet was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were brought and he had their hands and feet cut off. Then he ordered for nails which were heated and passed over their eyes, and they were left in the Harra (i.e. rocky land in Medina). They asked for water, and nobody provided them with

water till they died." [This obvious torture does not compare favorably with Yusuf Ali's note in Sura 5:36-38.]

4:264 Al-Bara bin Azib said, "Allah's Apostle sent a group of Ansari men to kill Abu-Rafi'. One of them set out and entered their (i.e. the enemies') fort. That man said, 'I hid myself ... and came upon Abu Rafi' and said, "O Abu Rafi'." When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper. I said, "O Abu Rafi', " changing the tone of my voice ... I asked him, "What happened to you?" He said, "I don't know who came to me and hit me." Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, "I will not leave till I hear the wailing of the women." So, I did not leave till I heard the women bewailing Abu Rafi', the mercant of Hijaz. Then I got up, feeling no ailment, (and we proceeded) till we came upon the Prophet and informed him.'" [This treacherous murder followed by pleasure in the women's wailing seems to be rewarded both by Allah's miraculous healing and by Muhammad's approval.]

4:267, 269 Muhammad said, "**War is deceit.**"

4:270 Jabir bin Abdullah said, "The Prophet said, 'Who is ready to kill Ka'b bin Al-Ashraf who has really hurt Allah and His Apostle?' Muhammad bin Maslama said, 'O Allah's Apostle! Do you like me to kill him?' He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e. Ka'b) and said, 'This person (i.e. the Prophet) has put us to task and asked us for charity.' Ka'b replied, 'By Allah, you will get tired of him.' Muhammad said to him, 'We have followed him, so we dislike to leave him till we see the end of his affair.' Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him." [This certainly clarifies the meaning of "War is deceit."]

4:280b Anas bin Malik said, "Allah's Apostle entered (Mecca) in the year of the conquest (of Mecca) wearing a helmet over his head. After he took it off, a man came and said, 'Ibn Khatal [a pagan opponent] is clinging to the curtains of the Ka'ba.' The Prophet said, 'Kill him.'"

4:286 Salarma bin Al-Akwa said, "An infidel spy came to the Prophet while he was on a journey. The spy sat with the companions of the Prophet and started talking and then went away. The Prophet said, (to his companions), 'Chase and kill him.' So, I killed him."

4:288 Ibn Abbas said, "... The Prophet on his death-bed, gave three orders saying, 'Expel the pagans from the Arabian Peninsula, ...'" [The Muslims not only expelled the pagan Arabs from the land they had possessed for centuries, but until today they will not allow non-Muslims to be citizens of Saudi Arabia. Therefore, they should have no trouble understanding why the Jews have attempted to push the non Jewish Palestinians out of Palestine.]

4:317 Abdullah said, "when the Prophet returned (from Jihad), he would say Takbir [i.e. "Allah-o Akbar" (Allah is greater)] thrice and add, 'We are returning, if Allah wishes, with repentance and worshiping and praising (our Lord) and prostrating ourselves before our Lord. Allah fulfilled His promise and helped His slave, and He alone defeated the (infidel) clans.'"

From Volume 9:

9:50 (& 4:283) Ali said, "... no Muslim should be killed ... for killing a kafir (disbeliever)." [In other words, killing a non Muslim is not murder, it is holy war.]

9:57 Some Zanadiqa (atheists) were brought to Ali and he burnt them. The news of this event, reached Ibn Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"

Bukhari 4:52.42.....Allah's Apostle said, "There is no Hijra (migration from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately."

Bukhari 5:716....."Turn the pagans out of the Arabian Peninsula."

Bukhari 9:50.....Muhammad said, "No Muslim should be killed for killing a Kafir."

Bukhari 4:73....."Muhammad said: Know that paradise is under the shades of the sword."

On April 24, 1915 on this one day alone, as many as 600,000 Armenians were killed. The only means of escape offered was conversion to Islam.

So keen are the Turkish authorities to obliterate the memory of these matters from the mind and attention of the international community, that for many decades they have embarked on a process of destroying even the oldest historically significant Christian buildings within their country. In 1914 the Armenian patriarch of Constantinople completed an accurate inventory of ecclesiastical buildings used by Armenian Christians. The total was 2,549. A 1974 survey of the remaining '913 buildings whose location could be accurately indicated showed that of these, 464 had completely disappeared, 252 were in ruins and only 197 were still standing in any sort of sound state.⁷²

^{72.} William Dalrymple, 'Demolition of an Ancient Culture' *Age Extra* (Melbourne), April 22, 1989. 3.

Stuart Robinson, Mosques & Miracles, p. 95.

In 1913 Ottoman Celal Nuri said that as a Muslim he considered the whole world of non-Muslims as infidels and enemies.

'Friendship (with) the West is the vilest of crimes I can imagine. A nation incapable of hating the West is doomed to extinction.! ¹¹⁰

^{110.} David Pryce-Jones, The Closed Circle, London: Paladin, 1990, p. 384.

Stuart Robinson, Mosques & Miracles, p. 101.

27.3

Israel's Wars with Muslim Antagonists

- The 1948 War of Independence
- The 1956 Suez Crisis
- The 1967 war
- The 1968-1970 War of Attrition
- The 1973 Yom Kippur War
- The 1981 incident of Israeli pilots taking out a Iraqi nuclear reactor at Osirik
- The 1982 war with Lebanon

Joel Rosenberg, Epicenter, p. 28.

541

27.4

The Six Day War, June 1967

We heard of a devastating defeat and the loss of the Siani. Even though I had predicted the result, I still could not believe that it could happen that fast and that easily. The loss was a blow to Egyptians as they learned what had really happened the morning of June 5th. The Egyptian Air Force, the largest, most modern of all the Arab forces, with more than 300 Soviet-built aircraft, had been destroyed on the ground by a pre-emptive Israeli attack. About 300 aircraft were demolished, 350 combat pilots were dead, and the runways shredded so the few remaining planes could not take off. Ironically, the Israelis had struck at a time when the Egyptians had turned off their air defense radar to perform an inspection.

Egypt did not fare much better on he ground in the Sinai despite 100,000 troops, more than 1,000 tanks, and all kinds of state-of-the-art, Soviet built artillery. Israeli paratroopers landed in the heavily fortified area of Abu-Ageila and destroyed much of the artillery, and combined Israeli forces attacked the Egyptians from front and rear. The battles were fierce and continued for three and a half days before Abu-Ageila fell. When field marshal and war minister Abel Hakim Amer heard about the fall of AbuAgeila, he panicked and ordered all Egyptian units in the Siani to retreat.

Nonie Darwish, Now They Call Me Infidel, p. 53.

27.5

Promises for Martyrs in the Qur'an

Sex with beautiful perpetual houris is promised to those who die in a Jihad (38:51, 44:54, 55:55-57, 56:22, 34-36 cf. mark 12:25)

Umayr ibn al-Humam hearing Muhammad promise immediate access to paradise for anyone martyred in battle raging at the time, shouted, "Fine! Fine! Have I only to get myself killed by these men to enter into paradise?" ... Grasping his sword, (he) plunged into the thick of the battle and was soon killed. Rodinson, Muhammad, p. 167. cited in Don Richardson, Secrets of the Koran, p.40.

During the Iran/Iraq war of the 1980's when Iranian leader, Ayatollah Khomeini appealed for 10,000 volunteers to fight that war, within 24 hours even numerous young boys responded to his

appeal. These youths knew in advance that they would not be returning home. Lacking appropriate technology, the practice of Iranian army officers was to use the very bodies of these youths to clear minefields or to short-out high voltage border fences. (They were also sent into machine gun fire without any weapons towards a certain death). A note found on the body of one of these young would-be soldier martyrs by the name of Mohseu Maeomi said it all:

My wedding is at the front and my bride is my martyrdom. The sermon will be uttered by the roar of the guns. I shall attire myself in my blood for this ceremony. My bride, martyrdom shall give birth to my son, freedom. I leave this son in your safe keeping. Keep him well. (Stuart Robinson, Mosques & Miracles, p. 212)

Islamic Martyrdom? What a bargain!

The Economy of Death in the Quran

[James M. Arlandson](#)

Yet another suicide-homicide bomber [strikes](#) Tel Aviv. A suicide car bomber in Iraq [killed](#) the most civilians (120) ever so far in a single blast. They were waiting to join the police and National Guard, signing up near a medical clinic.

Islamic suicide-homicide bombers are relentless. Many national Iraqi terrorists as well as foreign fighters who have traveled to Iraq from neighboring nations dream of achieving martyrdom. They casually walk up to mosques and a US Mess Hall in Iraq and detonate bombs strapped to their bodies under their clothing.

Muslim leaders in the West who have access to the national media tell unsuspecting Westerners that Islam is the religion of peace and that terrorists are only an aberration. While the leaders reassure us, another human bomb goes off.

Where is the truth between the two extremes?

If Islam is the religion of peace, then what inspires the terrorists? Political leaders?

Maybe. The Supreme Leader of Iran, Ayatollah Seyyed Ali Khamenei, in [a speech](#) at Ayatollah Khomeini's Mausoleum, June 4, 2002, supports the Palestinian suicide-homicide martyrdoms that are deliberately carried out on innocent Israelis.

Let me say to you: these stances [of American administrators on suicide bombings] will not be of any use. This quest for martyrdom is not based on emotions; it is based on belief in Islam and

faith in [the] Judgment Day and faith in life after death. Anywhere Islam exists in its true sense, arrogance faces this threat.

These words of the Supreme Leader of Iran constitute a serious indictment against Islam. It should no longer be claimed that suicide-homicide bombings are supported only in the dark corners of the Islamic world; rather, the Supreme Leader himself supports [this death-cult](#). Speaking the truth, he says that homicide bombers do not commit their atrocities out of emotions, but out of the core doctrines of Islam: the Last Day and life after death. Thus, he asserts that Islam in its "true sense"—martyrdoms by homicide bombing—threatens arrogance, that is, the US and Israel.

MEMRI TV also has a [video clip](#) and a [transcript](#) of an interview with a "martyrdom seeker" who will fight all Zionists. These "seekers" (the report speaks of 40,000) will also attack America and Great Britain, becoming human bombs.

Does the dark prince of terrorism, Osama bin Laden, inspire evil martyrdom operations?

In his [1996 Fatwa](#) declaring war on the US, bin Laden quotes a hadith passage (Muhammad's words and deeds outside of the Quran) that has the prophet describing heaven for the martyrs fallen in a holy war. The first moment blood gushes, they are guaranteed Islamic heaven. They receive crowns, jewels, and seventy-two dark-eyed houris or beautiful maidens, for each martyr.

[A] martyr's privileges are guaranteed by Allah; forgiveness with the first gush of his blood, he will be shown his seat in paradise, he will be decorated with the jewels of belief, married off to the beautiful ones, protected from the test in the grave, assured security in the day of judgment, crowned with the crown of dignity, a ruby of which is better than this whole world and its entire content, wedded to seventy-two of the pure Houris (beautiful women of Paradise) and his intercession on the behalf of seventy of his relatives will be accepted.

This hadith source that bin Laden cites puts together different Quranic passages describing Islamic heaven, complete with beautiful virgins (Suras 44:51-56; 52:17-29; 55:46-78), with those describing the immediate reward of heaven for *jihadist* martyrs (Suras 61:10-12; 4:74; 9:111). (For multiple translations of these "virgin verses" and other sensuous descriptions of Islamic heaven, go to [this site](#), and type in the references: 44:51-56; 52:17-29; 55:46-78.)

Where does this evil doctrine of martyrdom in a battle come from? The answer to the question is that Khamenei and bin Laden are not the deepest sources of inspiration for martyrdom bombers. If they were, we could stop terrorism quickly. Sad to report, these two evil-doers, as well the faceless human bombs, get their inspiration from the Quran itself. Islam at its core is not the religion of peace, but violence sits in the origins of Islam.

Suras 61:10-12, 4:74, and 9:111 guarantee Islamic martyrs heaven in an economic bargain. Indeed, these three references explicitly use words that connote buying and selling and signing a contract of sale, and the currency behind the deals is death by martyrdom.

Deducing claims from these verses and using the logic of evil, suicide-homicide bombers with modern and private weapons accept this bargain and throw themselves into battle against disciples of the Great Satan (the US) and the little Satan (Israel). Derived from these verses, the martyrs' death-acts show their total surrender to Allah; they count their lives as nothing compared with their devotion to him and security in achieving heaven. So Allah is pleased—it is a done deal.

To explain how the economy of this death-cult and the derived evil logic originate in the Quran, a specific exegetical method is used. First, Muslim translators are cited so that they, not Westerners, speak for their religion. Second, the historical context is outlined because it sheds light on the words in the verses themselves. Third, the literary context of each passage is summarized because the words in the targeted passages take on meaning from the surrounding verses. These second and third steps not only elucidate the meaning within the key verses, they also prevent the standard, reflexive "out of context" defense from Muslim apologists. Fourth, we interpret the verses themselves. Finally, one of the analyzed passages and another's literary context invite a comparison with the Torah and the Gospels, so we end the article accepting this invitation.

Suffice it to say, the Torah and especially the Gospels do not have this death-cult of martyrdom in military battles or in any context. The later religion of Islam, picking and choosing ideas from the two earlier religions—especially Christianity in this case—degrades and distorts the positive call to total devotion to God—the historical context makes all the differences in the world between the first two religions and the later one.

Sura 61:10-12

In this passage, the Arabic word "*jihad*" (root is j-h-d) is the means or currency to trade in this life for the life to come.

*61:10 You who believe, shall I show you a **bargain** that will save you from painful punishment? 11 Have faith in God and His Messenger and struggle [j-h-d] for His cause with your possessions and your persons—that is better for you, if only you knew—12 and He will forgive your sins, admit you into Gardens graced with flowing streams, into pleasant dwellings in the Gardens of Eternity. That is the supreme triumph.* (M.A.S. Abdel Haleem, *The Qur'an*, Oxford University Press, 2004)

Other translators agree with Haleem's "bargain" (t-j-r) in bold print, but render the key word as follows: "profitable course" (Dawood, not a Muslim, but an Iraqi), "merchandise" (Shakir and Maulana), and "trade" (Fakhry, Hilali and Khan, and the team of scholars translating Ibn Kathir). Regardless of the various words, they still convey the central meaning of an economic exchange.

It is difficult to pin down the historical context of Sura 61:10-12 because internal evidence directly bearing on external events is slim; the sura, after all, is only fourteen verses long. Reputable scholars, though, place the sura not long after the Battle of Uhud in March 625 (so named after a hill to the north of Medina), which pitted the Muslims against the Meccans. This battle was the Meccan riposte to the surprise victory of the Muslims over the Meccans in the Battle of Badr a year earlier in March. But in this present case, the Meccans got the better of the

Islamic community. Muhammad was rumored even to be have been killed, but he was actually chased up into higher ground. The Muslim defeat stung at first, but that night, burying their dead, Muhammad realized that he did not lose substantially, so he sent a raiding party the next morning to confront the Meccans, who had stayed in the vicinity because Arab custom demanded that an army returning from battle must not appear to retreat, a sign of weakness. The leader of the Meccans was not in a position to attack, for he suffered losses too, so eventually he and his army made their way back to Mecca.

Moreover, the sura may have been revealed later than Uhud, but still in 625. In this case the Muslims are gaining ground despite the slight loss at Uhud, because they expelled the Jewish Nadir tribe from Medina in August 625 on the flimsy charge of refusal to pay blood-wit (compensation for loss of life) and a revelation that members of the tribe were attempting to assassinate him. (For more on this expulsion, refer to [this article](#).)

The larger historical context of Sura 61:10-12, then, is warfare with the Meccans and other outsiders and internal conflict in Medina, all of which the Muslim community managed to overcome.

The literary context—the eleven verses surrounding vv. 10-12—reveal five themes. First, Muhammad scolds the hypocrites (nominal Muslims who do not jump when Muhammad cracks the whip) for promising to do things, but not following through, in the context of fighting in solid lines or ranks in the cause of Allah (vv. 3-4). This faction of "conscientious objectors" does not wish to join Muhammad in his wars. Second, it is interesting that the sura is entitled "Solid Lines" because of v. 4; Allah loves it when his soldiers line up neatly in battle. This neatness of lining up is reminiscent of Muslims lining up to pray. According to reliable hadiths, Muhammad placed orderly marks on the floor in his mosque so his Muslims would pray in rows. Third, the word "fighting" in v. 4 comes from *qital* (root is q-t-l), which means only warring and killing. Fourth, Muhammad appeals to Moses and Jesus as inspirations because they too encountered resistance from their followers (vv. 5-6; 14). Muhammad is just like them and better. Finally, Allah tells his prophet that it is Islam, despite the opposition, which will rule the world and rise above all other religions (vv. 7-9) (For more on this "great commission" which is a distortion of the Great Commission in the Gospel of Matthew (28:18-20), refer to [this article](#).)

Thus, the literary context of Sura 61:10-12 is warfare (q-t-l); Allah's love of soldiers who fight in solid lines or ranks (the sura's title); the condemnation of hypocrites who do not wish to fight, and Muhammad's identity with Moses and Jesus, though Muhammad and his new religion triumphantly fulfill the first two leaders and their religions.

Interpreting Sura 61:10-12 reveals three unpleasant themes. First, the divine "bargain" has death as the currency behind it. What do Allah and his followers get in the exchange? The martyrs receive the forgiveness of sins and heaven, and Allah receives complete devotion to him in establishing his community and religion. Allah has sent Muhammad as his messenger with the truth—the final answer—which must win the world. Also, the bargain apparently saves even Muslims from a painful torment in hell. This image of humans suffering in hell, which includes even reluctant and disobedient Muslims like the hypocrites, occurs frequently enough in the Quran (2:81, 206; 23:103; 66:8; 20:124-126, to cite only a few); Muhammad's prediction of it for many who disobey him demonstrates how much social control of the worst kind he exerts over

his followers, many of whom waited for him to get his haircut so they could take even one hair and cherish it. The economic metaphor is effective, but diabolical in the context of warfare and fiery devotion.

Second, Muhammad guarantees martyrs a place in Islamic heaven in exchange for a struggle not only with their possessions, but also with their persons or lives. Hence, *jihad* in this context means more than a bloody struggle, but *jihad* also must include bloodshed in these three verses. They answer the misinformation spread by Muslim apologists that *jihad* means only and exclusively a struggle with sin in the soul. It may include that, but it must also include a bloody war in some contexts like the one for Sura 61:10-12.

Finally, in the bargain, Muhammad mixes salvation with works, which is bound to force Muslims to strive hard (j-h-d) to earn their place in heaven—pure, unadulterated grace gets lost in Islamic theology, but an unhealthy mixture of faith and works is the core belief. Hence, martyrdom is the ultimate good work; and from a psychological standpoint, doing the highest of the best deeds frees the *jihadists'* minds from the torment of doubt over their eternal destiny. Today, the promise of a Garden is a strong inducement for troubled, would-be martyrs to kill themselves in their self-conceived *jihad* against the Great Satan, against the little Satan, and now even against the Iraqi Shi'ites, simply because their theology differs from the Sunnis.

Thus, Sura 61:10-12 can only whisper temptations in the ear of a Muslim with a radical bent and only propel him forward in the deadly economic trade of his life for the life to come in the context of *jihad*. Muhammad and his Quran are the deepest source of inspiration for today's *jihadists*. Their path to heaven is secured by the ultimate good work mixed in with their twisted faith.

Sura 4:74

In this verse the Arabic switches from *jihad* to *qital* (q-t-l), and this word means warring, fighting and killing with swords, and it again becomes the currency for fatally selling or trading this life for the Hereafter.

4:74 *Let those of you who are willing to trade the life of this world for the life to come, fight [q-t-l] in God's way. To anyone who fights [q-t-l] in God's way, whether killed [q-t-l] or victorious, We shall give a great reward.* (Haleem)

Other translations of the key word "trade" (sh-r-a) in bold print read as follows: "sell" (Hilali and Khan, Fakhry, Yusuf Ali, Maulana, Pickthall, Shakir), "exchange" (Dawood), "barter" (Ahmed Ali) and "barter away" (Maududi), all of which have an economic connotation.

Like Sura 61, the historical context of Sura 4 is difficult to discover. Three different passages reveal that the sura occurred in nearly a three-year span: after the Battle of Uhud in 625 in which Islam lost 70 holy warriors (vv. 1-35); the so-called Prayer of Fear in which Muhammad instructs his soldiers how to pray during a military campaign in 626 (v. 101-103); and during still another military expedition in 627, in which he instructs his soldiers how to perform ablutions when no water is available (sand is used) (v. 43). Whichever timeframe Sura 4:74 fits into, the overall

historical context shows Muhammad establishing his community in Medina during warfare outside of the city.

The literary context of Sura 4:74 consists of warfare (q-t-l) outside of Medina and strife within Medina between Muhammad and the faction of hypocrites, some of whom want only the spoils of war, and others of whom want peace, prayer, and almsgiving. Muhammad, however, chooses the warpath, along with forced prayer and forced almsgiving, two of the Five Pillars in Islam. Peace does not reign in early Islam.

Moreover, Muhammad splits the world in two according to believers and unbelievers in the context of warfare or q-t-l (v. 76). A believer fights (q-t-l) for God, but an unbeliever fights (q-t-l) for an unjust cause and for Satan. So the world is divided up into Dar-al-Islam (Abode of Islam) and Dar-al-Kufr (Abode of Unbelief), which belongs therefore to Dar-al-Harb (Abode of War). This means that Islam may wage war on unbelief, because this holy warfare—both q-t-l and j-h-d—eliminates the disciples of Satan, for example, citizens of the Great Satan and of the little Satan. If a civilization does not come under the control of Islam, then ipso facto it perpetuates injustice and unrighteousness, so Islam needs to subjugate it in order to purge out its bad qualities. A strategy in the gradual conquest can include aggressive martyrdom, as we will see in two Muslims' interpretation of Sura 9:111, below.

The interpretation of Sura 4:74 is simple. First, the trade or selling of one's life forms the currency in which one conducts the trade with the deity. Allah demands a Muslim's whole life in the context of warfare. As a return payment, he gives the martyr Islamic heaven. In this scenario Allah receives the establishment of his true religion and guidance. Second, the short verse piles on violent and bloody *qital* in various forms, three times. This word clearly does not mean a struggle with sin only in the soul, to say the least. Next, a *qitalist* fights in God's cause or way, and two results ensue: either he lives to fight another day so that maybe he can be martyred, or he dies in battle and securely goes to Islamic heaven, completing the ultimate good work. Finally, in a religious system (Islam) that requires an unspecified quantity of good works, today's *jihadists* and *qitalists* have a strong psychological pull on their troubled minds to kill themselves in martyrdom. This lifts their burden of insecurity over their eternal destiny. They are inspired by their Founder who fought in sacred bloody battles (historical reality) and by his sacred book that conveniently endorses his sacred bloody battles (textual reality).

Sura 9:111

Muhammad continues using *qital* (q-t-l) in its various forms as the currency for his death-cult:

9:111 God has purchased the persons and possessions of the believers for the Garden—they fight [q-t-l] in God's way: they kill [q-t-l] and are killed [q-t-l]—this is a true promise given by Him in the Torah, the Gospel, and the Qur'an. Who could be more faithful to his promise than God? So be happy with the bargain you have made: that is the supreme triumph. (Haleem)

Some translators agree with Haleem's key words "purchased" (sh-r-a) and "bargain" (b-aa-^c), but others use "bought" (Maulana, Yusuf Ali, Maududi, Fakhry, Pickthall, et al.), and one uses "pledge" for "bargain" (Shakir). With the possible exception of Shakir's translation, which raises

the commitment beyond just a bargain, all of these translations still remain within an economic semantic field.

The historical context of Sura 9:111 sees Muhammad returning from a military expedition against the Byzantine Empire in 630, two years before his death of a fever in 632. Muhammad heard a rumor that the Byzantines amassed an army some 700 miles to the north in Tabuk in order to attack Islam, so he led an army of 30,000 holy warriors to counter-strike preemptively. However, the Byzantines failed to materialize, so Muhammad's expedition was fruitless, except he managed to extract (extort) agreements from northern tribes that they would not attack him and his community. They were also forced to pay a "protection" tax for the "privilege" of living under Islam. Muhammad's military expedition qualifies as an Islamic Crusade long before the European ones. And as for the extortion of taxes, an army of 30,000 soldiers from the south must have deeply impressed the disunified, loose northern tribes, so in no way did they plan to attack Islam; thus, Muhammad's forced tax was aggressive and hence unjust, not defensive and hence just.

The historical context of Sura 9:111, then, is warfare (q-t-l) on a large scale against the Byzantines.

The literary context of the targeted Sura 9:111 shows Muhammad scolding the hypocrites who finished building a mosque while he was away in Tabuk (vv. 107-110). They asked him to bless it when he returned to Medina, but instead he ordered it torn down. Truthfully, it is likely that they would have used it to stir up trouble within the Muslim community. In contrast to the hypocrites, in the verses after 9:111 Muhammad defines what true believers are: they do good works, bow down and prostrate themselves and forbid what is wrong (v. 112). Finally, Muslims ask their prophet if they should pray for their polytheistic relatives. He orders them not to, fabricating a story about Abraham who had prayed for his polytheist father, but who changed his mind and washed his hands of his father, after Abraham learned that he was the enemy of God. If Abraham prayed for his father only because he had made an earlier arrangement with him, but then washed his hands of him, why would Muslims pray for their relatives and ancestors (vv. 113-116)?

Thus, local verbal and political fighting (j-h-d and q-t-l); squabbling with his internal enemies like the hypocrites (cf. Sura 9:4, 73, 123); and disagreement with and correction of his uninformed Muslims who want to pray for their polytheist ancestors and relatives make up the literary context. (See [this article](#) for more information on Muhammad's wars on the polytheists and hypocrites.)

To judge from the second and third steps (historical and literary contexts) in Suras 61:10-12, 4:74, and 9:111, it should be clear by now that Muhammad's community in Medina does not experience very long stretches of peace, and this fact colors the very origins of Islam and what goes into the Quran. Islam at its core is not the religion of peace, contrary to the standard line fed to the unsuspecting West.

Sura 9:111 has caught the imagination of two widely used Muslim commentators, so we should let them speak for their own religion.

Sayyid Abdul A'la Maududi (d. 1979) was an Indo-Pakistani revivalist and radical who advocated the establishment of an Islamic state on the model of the prophet's, from the top down without depending on swaying the public to accept the Islamic state. In other words, he opposed democracy and supported a centralized and powerful theocracy. Sayyid Qutb was an Egyptian radical and godfather of modern *jihadist* movements today. He was tried and executed in 1966 for plotting to overthrow the Egyptian government.

Maududi emphasizes the spiritual and psychological aspects of the divine transaction. A Muslim believer must be willing to relinquish his soul and possessions for Allah. A believer "*surrenders his freedom and sacrifices his desires and wishes in this present world in return for His promise of the Gardens and eternal bliss in the Next World*" ... Total devotion to a deity and total surrender of desires and wishes is the heart of the human-centered message of all of the great religions of the world. And total devotion can be positive. However, in the context of warfare (*qital*), combining the doctrine of total surrender with martyrdom is twisted and distorted.

Hence, Maududi commits two errors, one as a commentator, the other as a theologian. He fails to deal adequately with the context of Sura 9:111—fighting in war and killing and being killed. He seems to want only the spiritual side of sacrifice and to avoid the bloody mess of martyrdom in a pitched battle. The second error is theological. He says that a believer must go on fulfilling the terms of the transaction (selling his life to Allah) "*up to his last breath.*" In an earlier note in his commentary on Sura 9, he says that a Muslim may atone for his sins by doing acts of charity. Of the many problems with the Islamic doctrine of salvation, the main one is its ambiguity. It does not specify the quantity of good works necessary to reach heaven. As noted, when this ambiguity is mixed in with the absoluteness of martyrdom in achieving heaven, the results can be deadly. Thus, a Muslim suffering from anxiety over his failure to totally surrender reads in his Quran (61:10-12; 4:74; 9:111) that if he dies as a martyr, he reaches heaven. Why would this not motivate him?

This is apparently true of Muhammad Atta, the Egyptian terrorist who crashed a fuel-laden jet into one of Twin Towers on 9/11. In [a letter](#) to his fellow *jihadists*, he accurately understands the doctrine of Quranic martyrdom:

You should feel complete tranquility, because the time between you and your marriage [in heaven] is very short. Afterwards begins the happy life, where God is satisfied with you. And eternal bliss 'in the company of the prophets, the companions, the martyrs and the good people'
...

He also told them to tame their souls because they must have "100% obedience." But how does one define absolute obedience? Islamic martyrdom. He fulfilled the terms of the economic transaction by doing the highest and best deed imaginable: selling his life to Allah in a worldwide battle against the Great Satan, the Dar-al-Kufr (Abode of Unbelief), which is subject to warfare (Dar-al-Harb). It must also be stated that many of the Muslim martyrs may be mentally troubled, but surely some of them act with level heads. They follow a simple, rational equation:

Total surrender = martyrdom in a holy war = Islamic heaven.

For Islam, this is 100% obedience. Historically, Muhammad the Founder of Islam engaged in this warfare on Dar-al-Kufr, for example, against the polytheist Meccans and against the Christian Byzantines. Fighting them for Allah signifies total surrender, which in turn leads to Islamic heaven. How could terrorists not be inspired by their prophet and his book?

Qutb is a radical, but a straightforward radical because, unlike Maududi, he deals with the historical context of warfare in his comments on Sura 9:111; indeed he embraces it with deep emotion. "*Hence the sense of dread that I now feel as I am writing these words*" [of 9:111]. In a section he subtitles "A Very Special Contract," Qutb, following Muhammad, scolds the Muslims around the world who are unwilling to sacrifice their lives in the cause of Allah (code for war). His rebuke also reveals a call that echoes in the head of all *jihadists* of the last several generations:

The [economic] deal fills us with awe. Yet those who are claiming to be Muslims everywhere, from the far east to the far west are sitting idle, unwilling to strive hard in order to establish the fundamental truth of God's Lordship [read: Islam] on earth, or to remove the tyranny which usurps the qualities of Lordship over human life on earth [read: non-Islamic governments]. They are unwilling to fight, kill and be killed for God's cause ...

This excerpt reflects his ideology laced throughout his multivolume commentary. He assumes that Islam is the fundamental truth of God's Lordship, and Muslims must be willing to fight in order to impose it on the world.

Furthermore, as Sura 9:111 says at the end of the verse, Qutb reminds his fellow *jihadists* that they must rejoice in the bargain; they should gladly give up their lives, which amounts to nothing compared with the virgin-rich Garden. This reflects another verse that demonstrates that the early Muslims were eager to die in battle. In the historical context of the Battle of Uhud in 625 (see above, Sura 61:10-12), Muhammad tells his *jihadists*: "*Before you encountered death, you were hoping for it*" ... (Sura 3:143). This means that martyrs are allowed to hope for death in battle, and, logically, this permits Muslim suicide-homicide bombers today to seek out a means of death in a worldwide struggle to eliminate the enemies of Allah. In fact, Sura 3:143 is precisely the verse that Muhammad Atta quotes in his letter, and he too tells his *jihadists* to be optimistic and cheerful.

Finally, Qutb believes that all governments that are non-Islamic are *ipso facto* tyrannical because they impose order apart from Allah and his revealed will in the Quran and in the Sharia, the code of law derived from the Quran and the words and deeds of Muhammad. It never occurs to Qutb that the Quran and the Sharia are tyrannical by their very nature. It is no wonder that Qutb did not endorse democracy and neither does Zarqawi, the Jordanian evil-doer who beheads innocent civilians, [saying recently](#) that democracy is evil and that he will wage a fierce war on it.

To sum up the essence of Suras 61:10-12, 4:74, and 9:111, the doctrine of Islamic martyrdom has been placed in economic terms in the historical context of aggressive warfare. A Muslim sells his life through martyrdom in a holy war in a bargain with Allah. In return, the believer gets the guaranteed reward of Islamic heaven. For the deity's part, he uses the surrender to spread his true religion around the world. Allah will establish Islam and get the ultimate victory. This guarantee appeals to Muslims today, who sell their lives in martyrdom against the Great Satan and the little

Satan. Allah asks his fighters to "rejoice" in the bargain they have made with him, that is, to be inspired by it.

Biblical Martyrdom

The literary context of Sura 61:10-12, as well as Sura 9:111, invite the readers to contrast Muhammad and the Quran with Moses and the Torah and Jesus and the Gospels. Islam claims to implement a new way of thinking about God and living under his reign, under the "blessing" of the Sharia. We answer three Muslim apologists, Qutb, Maududi, and Yusuf Ali, in their commentaries on Sura 9:111. We repeat that the Christian doctrine of salvation (grace through faith in the sacrifice of Christ on the cross) does not and cannot lead to deliberate martyrdom in a holy military war. Islam degrades the positive path of total devotion found in the Gospels (and the Torah). The subject of martyrdom challenges Islam's superiority.

To begin with, Muhammad's knowledge of the Torah was limited and confused. Attempting to clarify his prophet's confusion, Qutb says that the Old Testament orders *jihad*, but that distortions have crept into these Scriptures and hence into "their concept of God and what striving for His cause means." Maududi seeks to clear up Muhammad's confusion as well, saying that the Torah does not have a developed view of heaven (in this he may be right). But he also says that God commands the ancient Hebrews to fight, but that they degraded the original command of winning heaven; instead, the Hebrews fought to win Canaan. But Qutb is as wrong as his prophet, and Maududi in his latter claim is wrong as well. It is true that the First Law says that the ancient Hebrews under Moses should fight under specific conditions in order to purge the land of Canaan, but in no way does the Torah exalt to high heaven the cult of martyrdom in an economy of death—this is proven by the so-called "undeveloped" doctrine of heaven in the Torah. God does not purchase the ancient Hebrews in exchange for paradise. (For more on the differences between God's wars and Allah's wars, refer to [this article](#).)

Furthermore, Muhammad in his "inerrant Quran" is dead wrong when he asserts that the Gospels encourage the economy of death for Jesus and his followers. True, out of the deep and authentic love of God, Jesus willingly lays down his life for the sins of the world—even for the sins of the polytheists whom Muhammad slaughters—but a martyr's death-cult is never built up for his followers to seek out fame on earth and a place in heaven. Christ died to secure his followers' place in heaven, so that Christians do not have to kill themselves or to die from persecution in order to get into heaven, for this would insult Christ's unique redemption on the cross. He was the final and ultimate "Martyr," and the effect of his "Martyrdom" transfers to all believers in him.

Yusuf Ali in his commentary on Sura 9:111 (note 1362) disputes this path of salvation, asserting that the "corrupted" Christian view of the atonement of Christ's death on the cross is rejected by Islam. What Allah wants is submission, which may include "fighting for the Cause, both spiritual and physical." In reply to Yusuf Ali, however, it is difficult to find a Muslim who understands fully what the Christian doctrine of atonement means, though it is not so difficult to grasp. If he were to grasp it, he may not dismiss it so easily as "corrupted" and hence inferior, especially when it is contrasted with fighting and killing and being killed as a martyr in Allah's cause (9:111). For all generations of Christians from the first century until now, the New Testament, which is the original source of Christian theology, says that only Christ saves through his blood

on the cross; no reservoir of human good deeds can save, and certainly not a reservoir filled with *jihadist* blood from warfare for a "divine" cause. Christ's atonement on the cross is the more peaceful and the more secure way to heaven.

Next, Maududi quotes Matt. 5:10; 10:39; 19:29, all of which speak of laying down one's life and giving up one's possessions. He infers that the Gospels also contain passages that exhort Christians to lay down their lives in a physical way. Thus, the New Testament and the Quran match up. It is true that the New Testament verses he cites speak of a willingness to give up all material possessions for the kingdom of God and to lay down one's life mainly in a spiritual way, and possibly in a physical death under severe and fatal persecution, but the verses are not found in the context of a bloody religious war. Rather, Jesus calls his disciples to pick up their cross and follow him (Matt. 10:38, 16:24; Mark 8:34; Luke 9:23, 14:27), but he also says that they should do this daily (Luke 9:23). The image of the cross means that they must follow Jesus no matter what, on a daily basis, which precludes an earthly martyrdom, which is done only once; per contra, a "daily martyrdom" is continuous. A twisted love of physical death is not in view in those New Testament passages in the context of *qital*.

It is also true that some of the early Christians suffer martyrdom, but, again, never in the cause of warfare; rather, they are persecuted and put to death because the listeners and local authorities are offended at their message, not because the Christians "fight in God's way: they kill and are killed" (Sura 9:111). Stephen is the prime example and the first martyr in Christianity (Acts 6:8-8:1). He was stoned to death because he preached the truth, not because he was chopping off heads in a battle, only to have his head chopped off in turn by an enemy who had sneaked up behind him. His place in heaven was already secure before he preached or died, because Christ had saved him in his "Martyr's" death on the cross.

True, the risen Christ predicted martyrdom for a few of his followers in the church at Smyrna (Rev. 2:10), but they did not initiate it in warfare; they were being persecuted—severely and fatally. Moreover, after their deaths, this New Testament church did not raise a small army to wage a *jihad* on their persecutors (as Muhammad did on his Meccan persecutors). It is better to die loving one's executioner than to kill the executioner in rage. This stands in sharp contrast to Muhammad's misguided belief that fighting enemies will relieve the rage that his Muslims have against them (Sura 9:15).

It is also true that some later Christians even sought out martyrdom, though not in the context of military warfare, but to win fame. Church authorities rightly rebuked them. The following cannot be repeated too often because it diametrically opposes the Islamic doctrine of salvation: only Christ's "Martyrdom" guarantees a believer's place in heaven; only his ultimate good work on the cross paves the way to God. Thus, the Christian does not (or should not) have a psychological inducement to kill himself or to be killed in battle to achieve heaven. He needs only trust in Christ.

So Jesus and his disciples through the first three centuries turned the world upside down by simple proclamation, not by butchering with swords (or by threatening to butcher with swords) people who opposed their ministry—the warpath of Emperor Constantine in the fourth century and the Medieval Crusaders do not set the genetic code in the very origins of Christianity in the New Testament. On the other hand, Muhammad is foundational to Islam, and he says that a

martyr's death in the cause of Allah (cause = war) guarantees heaven. The contrast between the two religions is stark. Christ's way leads to life and the light; Muhammad's way leads to death and darkness.

Hence, the deadly bargain of martyrdom is completely foreign to devout Christians and even to nominal Christians world over, who no longer take their faith seriously. Christians want heaven, and they are assured of it by the atoning death of Christ, once they receive his Holy Spirit—the divine, life-transforming Spirit of God, who is not the angel Gabriel as claimed in Muslim theology.

Why would a Christian choose the inferior path to heaven—the one that Muhammad teaches—death by martyrdom in a *qital* or war? Total devotion and surrender should not be perverted. Instead, total devotion and surrender to Christ is far better, for he produces divine love and true inner peace, and hence his real path to heaven far surpasses Muhammad's claims and "revelations" that conveniently support his wars. Christ rose above such petty, dubious assertions and cleared the way to heaven with his Death and Resurrection.

Thus, Islam does not complete or fulfill Christianity. Rather, Muhammad's religion is a degradation and a distortion of Christianity, devolving downwards from it.

The following excerpt from a [Muslim article](#) confirms the interpretation that was presented above:

Establishing Allah's religion on the entire earth is big responsibility that requires enormous sacrifice, preparation, energy, money, etc. Therefore, Allah made it (accepting that responsibility) an integral part of embracing Islam. By embracing Islam, we are signing a business transaction with Allah. The details of this business transaction are spelled out in Taubah 111:

(Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success) Taubah 111

The Verse above is very serious indeed. It states the relationship between Allah and the Believers. The Verse started with a verb in the past tense form. This means that the transaction has been consummated. The terms of this transaction are as follows:

Buyer: Allah

Seller: The Believers

Goods: The seller's person, property, money, and everything he/she possesses

Price: Paradise

Payment Due Date: Upon delivery of goods

Means of Delivery: Jihad, fighting, getting killed or killing Kuffar

Allah has fulfilled his end of the bargain. Have we? Each and every one of us ought to ask himself, "Have I honored my agreement with Allah?" If the answer is no, isn't fair to question our state of Imaan?

Copyright by James Malcolm Arlandson. Originally published at americanthinker.com, this article was slightly edited for *Answering Islam*.

http://answering-islam.org/Authors/Arlandson/death_economy.htm

27.6

Radical Islam is the Worst Offender

Since Vietnam, and even before September 11, more Americans died at the hands of Muslim radicals than from any other enemy.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 248.

27.7

Muslim Sympathy for Terrorism

Dr. Daniel Pipes of the Middle East Forum has stated that fully 50% of the Muslim world is against the U.S. and would sympathise with **Osama bin Laden**.

Dr. John Ankerberg, Fast Facts on Islam, p. 79.

Bin Laden became a hero, not just to the radicals, but to literally Millions of Muslims. According to an article int he Los Angeles Times, "He (bin Laden) is already the most popular figure in the Islamic world: Usama is the second most popular name, after Muhammad, for male children there."

Dr. John Ankerberg, Fast Facts on Islam, p. 79.

Bin Laden's philosophy teaches these same Muslim children to relish the idea of becoming murderers. In a 1996 fatwa (religious command) he said, "Youths want only one thing, to kill you so that they can go to paradise." In special training schools around the world, thousands of children are taught to die - and they really wish to die - in the cause of Allah. (Newsweek, Jan. 11, 1999.)

Dr. John Ankerberg, Fast Facts on Islam, p. 80.

27.8

The Example of Salman Rushdie**February 14, 1989**

Spring 1989 will always remain as a kind of watershed in intellectual and world history. In February 1989, the Ayatollah **Khomeini** delivered his infamous fatwa on Salman Rushdie... mob riots show that ordinary Muslims very easily take offense at what they perceive to be insults to their holy book, their prophet, and their religion. Most ordinary Muslims supported Khomeini's fatwa against Rushdie.

Ibn Warraq, Why I'm Not a Muslim, pp. 9 & 11.

Iran's revolutionary leader, Ayatollah **Khomeini**, on Feburary 14, 1989 issued an edit calling on "all zealous Muslims quickly to execute" not just Rushdie but also "all those involved in its publication who were aware of its content."...

His almost spontaneous edict against Rushdie had the effect of inspiring Islamists around the world to go on the offensive against anyone they perceived as defaming their Prophet, their faith, or even themselves.

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 172.

No amount of mental gymnastics or intellectual dishonesty is going to make the unpalatable, unacceptable, and barbaric aspect of Islam disappear. At least the Islamic "fundamentalist" is being logical and honest, given the premise that the Koran is the Word of God. Khomeini's actions directly reflect the teachings of Islam, whether found in the Koran, in the acts and sayings of the Prophet, or the Islamic law based upon them. To justify the call to murder implicit in the fatwa on Rushdie, Iranian spokesmen examined the details of Muhammad's life. There they found numerous precedents for political assassinations, including the murder of writers who had written satirical verses against the Prophet (discussed in chapter 4). Khomemini himself responds to Western apologists and Muslim moderates:

Islam makes it incumbent on all adult males, provided they are not disabled and incapacitated, to prepare themselves for the conquest of (other) countries so that the writ of Islam is obeyed in every country in the world.

But those who study Islamic Holy War will understand why Islam wants to conquer the whole world... Those who know nothing of Islam pretend that Islam counsels against war. Those (who say this) are witless. Islam says: Kill all the

unbelievers just as they would kill you! Does this mean that all Muslims should sit back until they are devoured by (the unbelievers)? Islam says: Kill them (the non-Muslims), put them to the sword and scatter (their armies). Does this mean sitting back until (non-Muslims) overcome us? Islam says: Kill in the service of Allah those who may want to kill you. Does this mean that we should surrender to the enemy? Islam says: Whatever good there is exists thanks to the sword and in the shadow of the sword! People cannot be made obedient except with the sword! The sword is the key to Paradise, which can be opened only for Holy Warriors! There are hundreds of other (Koranic) psalms and Hadiths (sayings of the Prophet) urging Muslims to value war and to fight. Does all that mean that Islam is a religion that prevents men from waging war? I spit upon those foolish souls who make such a claim.

Ibn Warraq, Why I'm Not a Muslim, pp. 11-12.

Ibn Warraq explains that Dr. Kalim Siddiqui, director of the Muslim Institute in London, around the time that Muslims across Europe were venting utter rage of Salman Rushdie's The Satanic Verse with riots, demonstrations and book burnings," urged a crowd at a public meeting "not to obey British laws if they went against Sharia law, the Islamic law."

Ibn Warraq, Why I'm Not a Muslim, p. 351.

27.9

People are Killed in Rioting over The Satanic Verse

In January 1989, Muslims living in Bradford England, decided to show their anger about The Satanic Verse, a new novel by the writer Salman Rushdie, which contained elements making fun of the Prophet Muhammad... A group of mostly Pakistani immigrants purchased a copy of the novel, took it to the public square, attached it to a stake, and set it on fire... After a month's buildup in anger, an unruly mob of some ten thousand persons took to the streets of Islamabad, the capital of Pakistan, to protest the novel. Symbolically, they marched to the American Cultural Center, even though Rushdie is not American, where they proceeded with great energy, but not much success, to set the heavily fortified building on fire. Six people died in the violence and many more were injured... The translators of the book (The Satanic Verse) were stabbed and seriously injured in Norway and Italy, and murdered in Japan. In Turkey, a fire set to a hotel

did not kill the intended victim, another translator, but did kill thirty seven others.

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 171-172.

27.10

Cartoon Crisis in Denmark:

- **Gaza:** In late January, gunmen seized an EU office, demanding apologies from Denmark and Norway (where another publication later reprinted the cartoons). The following day, demonstrators chanted "War on Denmark, death to Denmark" as they burned Danish flags. Said Islamic Jihad leader Nafez Azzam: "We feel great rage at the continued attacks on Islam and the Prophet of Islam and we demand that the Danish government make a clear and public apology for the wrongful crime." ("Gazans burn Danish flags, demand cartoon apology", Reuters, January 31, 2006; quoted by Robert Spencer, The Truth About Muhamamd, p. 17).
- Libya and Saudi Arabia recalled their ambassadors from Copenhagen.
- In Saudi Arabia, an angry mob beat two employees of the Danish corporation Arla Foods.
- Iraqi foreign minister Hoshyar Zebari complained to the Danish ambassador to Baghdad, when Danish troops were put on alert there after a fatwa concerning the cartoons was issued. (Robert Spencer, The Truth About Muhamamd, p. 17).

The Muslim Uproar Over the Muhammad Cartoons

There are two parts to this analysis of the situation, and both are essential to gaining an understanding of what is going on.

1. A guest article asks a number of foundational questions and highlights some important aspects that are mostly neglected in the discussion of this affair.
2. Documentation, background information and further commentary on the issue.

The Christian Institute for the Analysis of Islam

Is Islam Above Criticism?

By

Al-Maqdesi & Solomon

Much is being stated regarding the boycott of Denmark because of a cartoon drawing allegedly depicting the prophet of Islam.

The crisis began last September 2005 when Jyllands-Posten, a Danish Newspaper, published cartoon drawings one of which depicted Muhammad as a terrorist. Subsequently these very cartoons appeared in a Norwegian daily, too.

Soon there were demonstrations of protest by Muslims in Denmark and number of Islamic countries against the publishing of the cartoons.

However, last week there began a series of reactions in Arab and Islamic countries protesting against the publishing of Danish drawings. For example, on 30 January 2006, a number of armed Palestinian stormed the offices of the European Union in Gaza demanding an apology from Denmark and Norway.

Saudi Arabia recalled its ambassador from Denmark and Libya followed likewise. The Libyan foreign ministry issued a communiqué stating that Libya had decided to take economical measures against Copenhagen as protest for the failure of Danish authorities to take any measures against the Newspaper Jyllands-Posten.

The Syrian foreign office issued a strong worded statement denouncing this prolonged offence against both Arab and Islamic communities. The statement added that Syria calls upon the Danish government to take the necessary steps to punish the culprits and to see that such offences are not repeated in the future.

In Jordan the Danish ambassador was summoned by Abdallah Al-Khatib, Minister of foreign Affairs to express Jordan's protest. While the Egyptian Parliament called upon its government to withdraw its ambassadors from Denmark and Norway, and the Hezbollah in Lebanon described the drawings as a grave offence to Islam.

Along the same line significant number of Kuwaiti religious scholars called upon the members of the Kuwaiti parliament to see how to put an end to such offences against the feelings of Muslims.

The Arab foreign ministers denounced the Danish government for its refusal to take any action against the newspaper, expressing their disappointment with the European Human Rights organizations that have in their view failed to take a firm pro-Islamic position in this case.

On the other hand, hundreds of Kuwaitis demonstrated in front of the Danish consular offices demanding an apology from the Danish government to apologise to all the Muslims, calling to stop the insult to their Prophet and the Islamic religion as well as encouraging the people of Kuwait to boycott all Danish products.

In Yemen the protestors demanded the boycott of both Norwegian and Danish products until such time they apologise for the publishing these offensive pictures of their prophet.

While in United Emirates Muhammad Bin Nakhira A'zahiri the Minister of Justice, Islamic affairs and endowments criticised the drawings depicting the prophet as an immoderation and excess of all acceptable intellectual norms and in no way it could be regarded as freedom of expression as stated by the Danish authorities.

Almost everywhere in the Gulf businesses have withdrawn Danish products from their stores and major outlets in Saudi displayed notices stating '*we do not sell Danish products.*'

People all over the Arab World wrote messages encouraging each other to boycott Danish goods.

Why such a severely escalated reaction by Arab and Islamic countries to some cartoon drawings? Despite the regret and apology expressed by the Newspaper.

Logic must be challenged with logic, and reason must never be allowed to be silenced by the sword and violence of corporate punishment, a boycott of products of a country or a withdrawal of ambassadors and the burning of flags..

This kind of suppression of freedom of expression has no place in the free Western society.

What is ridiculous yet disappointing, those zealots for Islam think that they would punish the West by imposing a policy of corporate humiliation and starvation in order to demand respect for Islam gagging all and every voice of opposition.

Our question to those who are demanding the boycott of Danish and Western goods is – what if the West were to cut them off from supplying their products, aid, security and protection, both medical and technical expertise, deny educating their children, and cut off their protection security!

Why this bias to what has happened in Denmark and the refusal to see or hear what the mass media in the Arab and Islamic world has and continues to publish and broadcast in offensive and insulting lingo and the undermining of the rights of Jews, Christians and their religious beliefs? Shouldn't justice and injustice be the same for all?

Do we understand by this reaction and peppery response of the Arabs and Muslims towards the cartoon artist that anything that might offend or vilify a certain religious group would be punitive!

If the true reason behind the rage and the reaction of the Muslims is their concern for equal respect of all religions and its icons, then shouldn't the Jews and the Christians be entitled for the same reasons to be enraged and file an international law suit against the Qur'an for its incitement against the Jews and the Christians, and their humiliation propagated by it?

Could his majesty, the King of Saudi, clearly state to the Westerners generally and Danes particularly, both required to respect Islam, who is it that sura 1:7 is referring to "*on whom Allah has bestowed his wrath and those who have gone astray*".

Aren't they the Jews and the Christians?!

Would the Muslims kindly inform the West and the Westerners who are required to respect Islam? Who is it that is being referred to in sura 7:176, "*his similitude is that of a dog, if you attack him he lolls out his tongue or if you leave him alone he still lolls out his tongue that is the similitude of those who reject our signs?*"

Isn't this a corporate reference to the Jews?

And then few verses further 7:179, states "*many are the jinns and men we have made for Hell, they have hearts they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like Cattle nay more misguided for they are heedless.*"

Again all Islamic expositors and their manuals say that it is the Jews that are being referred to here.

Not only as dogs, cattle but now donkeys as per sura 62:5 "*the similitude of those who were charged with the Mosaic Law but who subsequently failed in those (obligations) is that of a donkey which carries huge tomes. Evil is the similitude of people who falsify the signs of Allah. And Allah guides not people who do wrong.*"

"As if they were affrighted asses", sura 74:50

"those who incurred the curse of Allah and His wrath those of whom some He transformed into apes and swine" sura 5:60, godless and iniquitous as per Sura 2:59, 5:25,47; unjust and transgressors, Sura 5:45; hypocrites, 63:8; apostates, 9:30, 4:155, 171; polytheists 9:28,30. And they are the ones who corrupted and tampered with the Scriptures, 2:75ff, 4:46, and 3:78; worshipped their leaders as gods, sura 9:31; spread corruption on earth, 5:33,64.

How can respect of the other - meaning the non-Muslims - be achieved when the Qur'an depicts them with most humiliating terms?

Is it out of respect that the Qur'an describes the non-Muslims as profane; sura 9:28 "*O ye who believe, truly the pagans (non Muslims) are profane so let them not after this year of theirs approach the sacred Mosque.*" Thus Mecca remains exclusively an Islamic city, non-Muslims barred.

The Qur'an declares the Christians have been declared as apostates for their belief in the divinity of Christ by the Qur'an. So, based on this, would it be appropriate for the USA to confiscate and censor all the Islamic books and arrest whosoever of the Muslims reiterates that? If the USA were to require Muslims to delete or abstain from publishing the verses of the Qur'an that declares Christians to be apostates, what would be the reaction of Muslims?

How would they describe the USA?

As stated above, the Qur'an declares the Jews to be monkeys and swine and that they worship Ezra ... so would it be appropriate for the Jewish State to arrest Muslims with the charge of incitement of racial and religious hate and forbid them publishing and distributing Islamic books or the Qur'anic verses that despise the majority in the Jewish State?

How can the Muslims demand from others to respect Islam and their beliefs and their religious icons while the Qur'an commands the humiliation and the killing of non-Muslims for simply not embracing Islam as their religion, Sura 9:29?

The publishing of cartoon drawings has been regarded and taken as an affront to Islam, how would they describe the Qur'anic injunctions that incite Muslims towards hate and murdering the other, i.e. the non-Muslims?

Can his royal Majesty, the king of Saudi Arabia, state to Westerners generally and to the Danes particularly of whom it is required to respect Islam that all Muslims are required and commanded by Allah in the Qur'an to hate all the Jews and the Christians of the World?

"O ye who believe do not take the Jews and the Christians as your friends ... 5:51

Who are these Jews and Christians that the Qur'an forbids the Muslims taking them as friends? Were they the Jews and the Christians of the time of the Prophet? Or are they the Jews and the Christians of every age and every generation past, present and the future?

If the application of this injunction was limited only to the time of Muhammad; then does that mean it is no longer effective and applicable for our time and generation?

But if it is effective now and today would that not mean it is to be seen as a direct incitement of hate towards the Jews and Christians?

Could it be then that because of this verse as a basic and fundamental factor the result is a very poor relationship between Muslims and non-Muslims?

Don't the Muslims know the continued petitioning of Allah daily and especially on Fridays, a cursing that is pronounced from the pulpits of Mosques on the Jews and the Christians:

O Allah may you make the apostates against each other and the polytheists against their likes and bring out the Unitarians from them safely, with their spoils, O Lord of Worlds, O Allah. May their women be widowed, may their children be orphaned, may their blood freeze in their veins, may their food be stuck in their inner testines. O Allah, destroy them make their miseries strong among them, O Allah grant us victory over them, O Allah send your punishment on them, bring division in the midst of their union, scattering them, disseminating their numbers. O Allah, grant us victory over them. O Allah may their snares be slaughtered and be scuttled within themselves. O Allah show us your power. O Mighty One and the Vanquisher, O Allah show us in them a dark day as in the day of A'ad and Thamud. O Allah, quake the earth under their feet, O Allah empower venomous creatures over them and send hail storms over them as you did over A'ad

and Thamud and deliver them as captives in the hands of your believing slaves and humiliate the polytheists and, O Allah, lift up the banner of Islam ...

Why is it right and legal for Muslims to criticise, denounce, slander and vilify all other religions in any way they choose, particularly the Jews and Christians? However, if one were to respond by examining Islam critically the Muslims would consider that an abuse and vilification of Islam and would demand an apology, and even after the apology is given there will be no guarantee that the culprit would live.

Can it really be that critique of others is a virtue, an allowed action, halal and even obligatory for the Muslims but a vice and forbidden or haram for a non-Muslim?

Why don't we look more closely into what led to these cartoon drawings...?

Art, as we know, is a subjective perspective of what one perceives from one's point of view: What the cartoonist saw was the butchering of innocent people according to the Shari'ah, torture and assassinations by human bombs, car bombs. Suicide missions whose victims were and continue to be innocent men, women and helpless children. Indiscriminate killing, no distinction between military and civilian, old or young, man or woman, including babies, chopped heads, burnt bodies, human flesh fragmented, screaming children, wailing women, and all this in the name of Islam and the victory for Muslims.

We ask those who desire to punish the West by boycotting its products who is truly responsible for the marred image of Islam, not only in the West but worldwide? Aren't they those who kill and maim in cold blood, aren't they the followers of Islam?

Who was responsible for the bombing of New York, Madrid, London, Riyadh and Cairo, ... and the list can go on and on.

One wonders, who is the real culprit who imparted this image of Islam? Is it the Danish cartoon artist or the Muslim Mujahedeen?

After all this, do the Muslims still have the audacity to demand from others – the non-Muslims – to respect Muslims and Islam?

What justification and right do they have to object and demonstrate and demand that this is not freedom but an offence and vilification of Islamic sanctities?

27.11

Theo van Gogh Murdered

"In September 2004, Dutch filmmaker Theo van Gogh's film Submission, aired on Dutch TV. The brainchild of an ex-Muslim member of the Dutch Parliament, Ayaan Hirsi Ali, Submission decried the mistreatment of Muslim women – and even featured images of battered women wearing see-through robes that exposed

their breasts, with verses from the Qur'an written on their bodies. On November 2, 2004, van Gogh was shot dead on an Amsterdam street by Muhammad Bouyeri, a Muslim who, after shooting van Gogh several times, stabbed him repeatedly, slit his throat with a butcher knife, and then left a note on the body containing verses from the Qur'an and threats to other Dutch public figures who opposed the flood of Muslim immigrants into the Netherlands." (Toby Sterling, "Dutch Filmmaker Theo van Gogh Murdered," Associated Press, November 2, 2004; quoted by Robert Spencer in The Truth About Muhammad, pp. 14-15.)

27.12

Something Rotten in Denmark?

For years, Danes lauded multiculturalism and insisted they had no problem with Muslim customs - until one day they found that they did. Some major issues:

- **Living on the dole:** Third-world immigrants - most of them Muslims from countries such as Turkey, Somalia, Pakistan, Lebanon and Iraq - constitute 5 percent of the population but consume upwards of 40 percent of the welfare spending.
- **Engaging in crime:** Muslims are only 4 percent of Denmark's 5.4 million people but make up a majority of the country's convicted rapists, and especially combustible issue given that practically all the female victims are non-Muslims. Similar, if lesser, disproportions are found in other crimes.
- **Self-imposed isolation:** Over time, as Muslim immigrants increase in numbers, they wish less to mix with the indigenous population. A recent survey finds that only 5 percent of young Muslim immigrants would readily marry a Dane.
- **Importing unacceptable customs:** Forced marriages - promising a newborn Daughter in Denmark to a male cousin in the home country, then compelling her to marry him, sometimes on pain of death - is one problem. Another is threats to kill Muslims who convert out of Islam. One Kurdish convert to Christianity, who went public to explain why she had changed religion, felt the need to hide her face and conceal her identity, fearing for her life.
- **Perpetuating anti-Semitism:** Muslim violence threatens Denmark's approximately 6,000 Jews, who increasingly depend on police protection. Jewish parents were told by one school principal that she could not guarantee their children's safety and were advised to attend another

institution. Anti-Israel marches have turned into anti-Jewish riots. One organization, Hizb-ut-Tahir, openly calls on Muslims to "kill all Jews... wherever you find them."

- **Seeking Islamic law:** Muslim leaders openly declare their goal of introducing Islamic law once Denmark's Muslim population grows large enough - a not-that-remote prospect. If present trends persist, one sociologist estimates, every third inhabitant of Denmark in forty years will be Muslim.

Dr. Daniel Pipes, Minatures, pp. 103-104.

27.13

Statistics on Terrorist Attacks

From 1981 through 2000, there had been more than 9,000 terrorist attacks worldwide (excluding violence in Palestine), an average of 460 attacks per year.

Dr. John Ankerberg, Fast Facts on Islam, p. 9.

27.14

The Example of Osama Bin Laden

(Answering questions from his followers) "(T)errorizing (American, Western, Muslim apostate) oppressors and criminals and theives and robbers is necessary for the safety of people and for the protection of their property... The terrorism we practice is of the commendable kind, for it is directed at the tyrants and the aggressors and the enemies of Allah, the tyrants, the traitors who commit acts of treason against their own countries and their own faith and their own prophet and their own nation... America heads the list of aggressors against Muslims....

(Answering questions from reporter John Miller) Allah has created us for the purpose of worshipping him. He is the one who has created us and who has favored us with this religion. Allha has ordered us to make holy wars and to fight to see to it that His Word is the highest and the uppermost and that of the unbelievers the lowermost... We do not care what the Americans believe. What we care for is to please Allah... We believe that the worst theives in the world today and the worst terrorists are the Americans... We do not have to differentiate between military or civilian. As far as we are concerned, they are all targets.

I am one of the servants of Allah and I obey his orders. Among those is the order to fight for the word of Allah... and to fight

until the Americans are driven our of all the Islamic countries.... We are certain - with the grace of Allah - that we shall prevail over the Jews and over those fighting with them... Americans have committed unprecedeted stupidity. They have attacked Islam and its most significant sacrosanct symbols... They shall all be wiped out.

pbs.org/wgbh/pages/frontline/shows/binladen/who/interview.html

Dr. John Ankerberg, Fast Facts on Islam, pp. 82-83.

These youths (young martyrs) love death as you (Americans) love life... These youths believe in what has been told by Allah and His messenger... about the greatness of the reward for the Mujadideen and Martyrs; Allah, the most exalted, said, "And (so far as) those who are slain in the way of Allah, He will by no means allow their deeds to perish. He will guide them and improve their condition. And cause them to enter the garden (paradise) which He has make known to them (Muhammad 47:4-6)..."

He also said: "(to) a martyr privileges are guaranteed by Allah; forgiveness with the first gush of his blood, he will be shown his seat in paradise, he will be decorated with the jewells of belief (Imaan), married off to the beautiful ones, protected from the test in the grave, assured security in the day of judgement,... wedded to seventy-two of the pure Houries (beautiful ones in Paradise) and his intercession on the behalf of seventy of his relatives will be accepted..."

(translation at ABC.com September 30, 2001 and foxnews.com, October 1, 2001)

Dr. John Ankerberg, Fast Facts on Islam, pp. 86-87.

27.15

World Trade Center Suicide Bombings September 11, 2001

Excerpts of a letter released by the Federal Breau of Investigation, which were found in the luggage of **Muhammad Atta**, who was alleged to be the leader of the suicide bombers on Sept 11. (published in the "Washington Post", on Sept 28, 2001, A 18.)

"Read Chapter of Tobah from the Qur'an.

Think about what God has promised the good believers and the martyrs.

Remember the battle of the prophet... against the infidels, as he went on building the Islamic state.

You should engage in such things, you should pray, you should fast. You should ask God for guidance, you should ask God for help... Continue to pray throughout this night. Continue to recite the Kor'an.

Purify your heart and clean it from all earthly matters. The time for fun and waste has gone. The time of judgement has arrived. Hence we need to utilize those few hours to ask God for forgiveness. You have to be convinced that those few hours that are left you in your life are very few. From there you will begin to live the happy life, the infinite paradise. Be optimistic. The prophet was always optimistic.

Say your rakats and blow your breath on yourself and on your belongings.

Always remember the verses that you would wish for death before you meet it if you only know what the reward after death will be.

Everybody hates death, fears death. But only those, the believers who know the life after death and the reward after death, would be the ones who will be seeking death.

Keep a very open mind, keep a very open heart of what you are to face. You will be entering paradise. You will be entering the happiest life, everlasting life. Keep in your mind that if you are plagued with a problem and how (you are) to get out of it. A believer is always plagued with problems.

...You will never enter paradise if you have not had a major problem. But only those who stood fast through it are the ones who will overcome it."

27.16

Excerpts from the Suicide Bombers Letter

Read al-Tawba and Anfal (traditional war chapters from the Quran) and reflect on their meanings and remember all of the things that God has promised for the martyrs. Shouldn't we take advantage of these last hours to offer good deeds and obedience?

The test from Almighty God is to raise your level (of heaven) and erase your sins... Only a few easy seconds separate you from the beginning of a happy life, peaceful life, and the everlasting tranquillity with Prophets and the faithful martyrs. God said: "God will weaken the schemes of the on-believers."

Be happy, optimistic, calm, because you are heading for a deed that God loves and will accept (as a good deed)... Know that the Gardens of paradise are waiting for you in all their beauty, and the women of paradise are waiting, calling

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out, "Come hither, friend of God." They have dressed in their most beautiful clothing.

Open your heart and welcome death for the sake of God. Always, remember to pray if possible before reaching the target or say something like "there is no god but God and Muhammad is His prophet." After that, God willing, we will meet in Paradise."

(Washington Post, October 1, 2001, page A 25)

Dr. John Ankerberg, Fast Facts on Islam, pp. 87-88.

27.17

President Bush after Sept. 11, 2001

Great harm has been done to us... I will not forget this wound to our country or those who inflicted it. I will not yield; I will not rest; I will not relent in waging this struggle for freedom and security for the American people... The course of this conflict is not known, yet its outcome is certain. Freedom and fear, justice and cruelty, have always been at war, and we know God is not neutral between them... (President George W. Bush, in his historic address to the U.S. Congress and the nation, on Sept 20. 2001.)

Dr. John Ankerberg, Fast Facts on Islam, p. 8.

27.18

Jubilation after 9/11

September 11 terrorists were not seen as fringe lunatics but were

widely regarded as heroes within the Arab world. Religious edicts have been used in Arab countries endorsing the attack, and thousands danced in the streets of the West Bank and Gaza. That pathological response isn't just the result of anger at perceived injustice, but years of hate indoctrination in mosques from state controlled media.

(Yossi Klein Halevi, "Islam Must Challenge Its Dark Doctrines", LA Times.com Sept. 13, 2001.)

Dr. John Ankerberg, Fast Facts on Islam, p. 93.

27.19

Poll on Attitudes after 9/11

At the Islam-org. Web site, here is how American Muslims voted recently on a variety of issues. (The poll was unscientific and voluntary, hence not authoritative.

Responding to the question, "Do you agree with the tactic of so-called suicide bombing in Palestine?" an incredible 46 percent agreed with suicide bombings. (islam.org)

Dr. John Ankerberg, Fast Facts on Islam, p. 98.

In response to the query: "In the wake of the terrorist bombings in the U.S. and the subsequent anti-Muslim backlash,... what is the most important thing Muslims should focus on?" 56 percent said, "Provide assistance to the victims"; 27 percent said, "Actively defend Muslim Rights."

Yoni Fighel:

The attacks in the United States have revealed a connection between the fundamentalist ideologies of a number of terrorist groups, all of which profess to act "in the name of Islam." The terrorists who committed suicide in carrying out the attacks in New York and Washington gained legitimacy from a religious ruling by the Egyptian Sheikh Yousef Qaradawi, who ruled that martyrdom was a "religious commandment and a duty," and that every Muslim should be willing to join the Jihad of martyrdom... His praise of suicide operations to kill Jews and "Crusaders" - Westerners, in other words - helped to plant the seeds of suicide terrorism in America and Europe.

This worldview feeds Islamist extremist movements all over the world, and not just in the middle east. Groups such as... bin Ladin's Al-Qaida, hizballa, Hamas, and the Palestinian Islamic Jihad all see themselves as engaged in an irreconcilable struggle between cultures, only one of which can survive. (ict.org.il)

Dr. John Ankerberg, Fast Facts on Islam, pp. 94-95.

27.20 "Madrasas"

The world needs to be warned. At least 40 million Muslim youth in the Muslim world's religious schools, called madrasas, are avidly memorizing the Koran plus a generally extremist body of related traditions - the hadiths. In the hands of extremists - whether run by Saudi Wahabbists, Osama bin Laden's followers or Indonesian mullahs - these schools become breeding grounds for potential terrorists.

Don Richardson, Secrets of the Koran, p. 69

Goldberg writes that 1 million Muslim students fill 10,000 **madrasas** in Pakistan alone.

Don Richardson, Secrets of the Koran, p. 71.

Prof. Mochtar Buchori, a member of the Indonesian Parliament, reported on July 1, 2002 that there are more than 200 million Muslims in Indonesia. Buchori counts 37,362 Muslim madrasas in Indonesia alone! Only 8 percent of these have any input from Indonesia's government. In 92 percent, the teaching agenda is controlled by Muslim clerics. Buchori warns that 4.6 million Indonesian students are enrolled in privately run madrassas.

Don Richardson, Secrets of the Koran, p. 71.

According to USA Today, Pakistan alone (population, 140 million) has an estimated 40,000 **madrassas** (Muslim religious schools). Of these, the government estimates that six to seven thousand are militant. (It is estimated that there are 6 to 20 million radical Muslims in that nation). Militant schools have hundreds of thousands of students - and these estimates may be low. (Jack Kelly, "Trainees eager to join 'jihad' against America", USA Today, Sept. 27, 2001.)

As a USA Today article reports, the schools begin the day with a prayer: Thousands of students say, in unison, "O Allah, defeat the enemies of Muslims and make Islam and the Taliban victorious over the Americans in Afghanistan." Then they break into a chorus of "Jihad! Jihad!" or "Holy war! Holy war!" "We are all Osama bin Ladens," says a senior teacher at one **madrassa**. The chancellor of another school declares, "I, and all my students, will support the Taliban and Osama at all costs. They are the only ones implementing true Islam."

Dr. John Ankerberg, Fast Facts on Islam, p. 85.

At yet another **madrassa**, a student who attended a bin Laden training camp pulled out his training manual, called the "Encyclopedia" (which is used at terrorist camps in Afghanistan).

"Now listen, American, and listen well," he says. He reads from page 12: "'Bomb their embassies and vital economic centers.' That's what I will do to you and your country. I will get your children. I will get their playgrounds. I will get their schools, too. I will get all of you." Another student promises he will "kill more than (Muhammad) Atta,"

the apparent mastermind of the September 11 hijackers who flew into the South Tower in Chicago. "This one is mine," he promises. (Jack Kelly, "Trainees eager to join 'jihad' against America", USA Today, Sept. 27, 2001.)

27.21

Only Muslims Are Islamists

The inescapable and painful fact is that only Muslims are tempted by militant Islam. This creates a moral, legal, and political challenge. While anyone might become a fascist or Communist, only Muslims become Islamists. And if it is true that most Muslims are not Islamists, it is no less true that all Islamists are Muslims... It may be unpleasant to focus on militant Islam and Muslims, but there is no longer a choice. Pretending this ferocious ideology does not exist is a form of self-sacrifice... All Muslims unfortunately, are suspect.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 139-140.

27.22

Yaser Arafat on Aggressiveness

Yaser Arafat's message of Feb. 11, 1979, to the Ayatollah Khomeini: "I pray Allah to guide your steps on the road of faith and jihad in Iran, which will continue the struggle until we reach the walls of Jerusalem, where we will raise the flags of our two revolutions."

Robert Spencer, The Myth of Islamic Tolerance, p. 178.

27.23

Arafat Given the Nobel Peace Prize!

Arafat and his PLO held the record for the largest hijacking (four aircraft in a single operation) - which has just been equalled - the greatest number of hostages held at one time (300), the greatest number of people shot at an airport, the largest ransom collected (\$5 million paid by Lufthansa), the greatest variety of targets (40 civilian passenger aircraft, five passenger ships, 30 embassies or diplomatic ministries, plus innumerable fuel depots and factories), etc. Instead of being tried at an International tribunal as were the Nazi and Serbian leaderships, Arafat's bloody exploits gained for him acceptance as a leader for peace!

Dr. John Ankerberg, Fast Facts on Islam, p. 138.

27.24 Is Islam the Problem?

Guess What?

Ch. 1: Muhammad: Prophet of War

- Muhammad did not teach “peace and tolerance”.
- Muhammad led armies and ordered assassinations of his enemies.
- Islamic tradition allows for negotiated settlements only in service of the ultimate goal of Islamic conquest.

Ch. 2: Book of War

- The Qur'an commands Muslims to make war on Jews and Christians.
- Oft-quoted tolerant peaceful Qur'anic verses have actually been canceled, according to Islamic theology.
- There is nothing in the Bible that rivals the Qur'an's exhortation to violence.

Ch. 3: Islam. Religion of War

- Muhammad taught his followers that there was nothing better (or holier) than jihad warfare.
- Muhammad told his men to offer non-Muslims only three choices: conversion, subjugation or death.
- These teachings are not marginal doctrines or historical relics - they are still taught in mainstream Islam.

Ch. 4: Islam: Religion of Intolerance

- Islamic law mandates second-class status for Jews, Christians, and other non-Muslims in Islamic societies.
- These laws have never been abrogated or revised by any Islamic authority.
- The idea that Jews fared better in Islamic lands than in Christian Europe is false.

Ch. 5: Islam Oppresses Women

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- The Qur'an and Islamic law treat women as nothing more than possessions of men.
- The Qur'an sanctions wife-beating.
- Islam also allows for child marriage, the virtual imprisonment of women in their homes, "temporary marriage," (i.e. prostitution - but only for Shi'ites!), and more.

Ch. 6: Islamic Law: Lie, Steal, and Kill

- Islam's only overarching moral principles is "if it's good for Islam, it's right."
- Islam allows for lying, as well as stealing and killing, in certain circumstances.
- This leads to largescale deception campaigns today.

Ch. 7: How Allah Killed Science

- The much-ballyhooed "Golden Age" of Islamic culture was largely inspired by non-Muslims.
- Core elements of Islamic belief militated against scientific and cultural achievement.
- Only Judaism and Christianity, not Islam, provide a viable basis for scientific inquiry.

Ch. 8: The Lure of Islamic Paradise

- The Qur'an describes Paradise in terms that make it clear that it is a place merely to indulge one's physical appetites.
- September 11 hijacker Muhammad Atta packed a "paradise wedding suit" into his luggage on that fateful day.
- Paradise is guaranteed only to those who "slay and are slain" for Allah.

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), pp. 3-107.

see STOP A-15

27.25

Killing Relatives is Permissible

Loyalty to Islam overrides human bonds = Killing relatives included. (9:23-24, 58:22-23)

27.26
Jihad a Religious Duty

Ali 19:17, p. 265.....I have been commanded that I should fight these people till they bear witness that there is no God but Allah and keep up prayer and pay zakat (taxes). When they do this, their blood and their property shall be safe with me except as Islam requires...

Dr. John Ankerberg, Fast Facts on Islam, p. 108.

Averroes: "Scholars agree that jihad is collective not a personal obligation... According to the majority of scholars, the compulsory nature of jihad is founded on sura 2:216 'Prescribed for you is fighting, though it be hateful to you'.... Scholars agree that all polytheists should be fought. This is founded on sura 8:39 'Fight them until there is no persecution and the religion is God's entirely'".

Dr. John Ankerberg, Fast Facts on Islam, pp. 123-124.

Ibn Khaldun: "In the Muslim community, the holy war is a religious duty, because of the universalism of the Muslim mission and the obligation to convert everybody either by persuasion or by force."

Dr. John Ankerberg, Fast Facts on Islam, p. 124.

Sayyid Qutb: dominion should be reverted to Allah alone, namely to Islam, that holistic system He conferred upon men. An all-out offensive, a jihad, should be waged against modernity so that this moral rearmament could take place. The ultimate objective is to re-establish the Kingdom of Allah upon earth...

Dr. John Ankerberg, Fast Facts on Islam, p. 125.

27.27
The Necessity of "Offensive" Jihad in Islam

Radical Islamic Fundamentalism has a very specific vision for the future. As Iranian Muslim **Ayatullah Morteza Mutahhari** wrote in The Holy War of Islam and Its legitimacy in the Quran, "Islam came to reform society and to form a nation and a government. Its mandate is the reform of the whole world. Such a religion cannot be indifferent. It cannot be with a law of jihad."

Most importantly, in this war to "reform the whole world" jihad can be offensive, not defensive. The "defense" of Islam is interpreted as including offensive measures:

So when we say that the basis of jihad is defense, we do not mean defense in the limited sense of having to defend oneself when one is attacked with the sword, gun or artillery shell. No, we mean that (Islamically speaking) if one's being, one's material or spiritual values are aggressed or in fact, if something that mankind values and respects and which is necessary for mankind's prosperity and happiness (for example, Islam), is aggressed, then we are to defend it... The meaning of defense is so wide that it includes the defense of spiritual values... However, (the idea of "no compulsion in religion") does not... mean that, if we se... "No God but Allah" being threatened from some direction, we are not to defend it. No, not at all.

Dr. John Ankerberg, Fast Facts on Islam, pp. 109-110.

Al-Buti: Dr. Muhammad Sa'id Ramadan al-Buti is a scholar of Azhar University of Cairo who is foremost as a writer and lecturer on Islamic Law. In his book "Jurisprudence in Mohammad's Biography" he states:

"The Holy War as it is known in Islamic Jurisprudence, is basically an offensive war. This is a duty of Muslims in every age when the needed military power becomes available to them. This is the phrase in which the meaning of Holy War has taken its final form. Thus the apostle of God said: 'I was commanded to fight the people until they believe in God and his message...'

David Earl Johnson, Princes of Islam, p. 43.

27.28

No Tolerance of Other Religions

Muslim theologians are unanimous in declaring that no religious toleration was extended to the idolaters of Arabia at the time of Muhammad. The only choice given them was death or the acceptance of Islam. This total intolerance never seems to be taken into consideration by the apologists of Islam when they lay claims to Islamic tolerance. ("Jihad, the Arab Conquests and the Position of Non-Muslim Subjects" secularism.org/jihad/index.htm)

Dr. John Ankerberg, Fast Facts on Islam, p. 110.

27.29

The Objective of Jihad

Sayyid Mujtaba Musavi Lari:

As a world faith for everyone everywhere, Islam knows no geography; but must extend to every last soul in every region of the world... History shows that no established order was ever replaced by a new superior order without some warfare... Islam (will) run into opposition from people with vested interests in corruption....

Islam does not war against people. It wars against oppression... Islam's aim is that the knowledge of God should cover the earth as the waters cover the sea... and to this end Muslims are prepared to give their lives in peace or if necessary in war... In his book entitled "War and Peace in Islam", Dr. Majid Khadouri writes,.... "(Islam's) first success was in uniting the nations which accepted it within themselves, so that civil wars ceased. It went on to found a family of Islamic nations at peace with each other. It aims to bring that blessing to the whole world. Thus the aim of the Jehad is peace on earth, abd that will be its final result. ([home.swipnet.se</islam/articles/jehad.htm](http://home.swipnet.se/~islam/articles/jehad.htm))

Moderate Muslim governments are subject to subversion and terrorist attacks by Muslim radicals. There is a continuing war bewteen Muslim Pakistan and Hindu India in the Kashmir that has resulted in tens of thousands of dead Hindus and who knows how many dead Muslims. Indeed, some 5 to 7 million people, including many Muslims, have been killed in Islamic-related wars int he last 30 years. On the larger scale, the conflict between Iran and Iraq and the west is ongoing. Consider in brief just a few more instances of conflict:

- heavy fighting in Algeria between Islamic fundamentalists and the military.
- war between Christian and Ethopia and Muslim Eritrea.
- conflict in Kosovo between the Christian Serbs and the Muslim Albanians.
- the ongoing hostility between Turkey and Greece.
- the Islamic Party of Kenya's declaration of Jihad on the government.
- Nigeria's cicil war between Muslims and Christians.
- war in Chechnya and Daghestan, both Muslim areas in the Caucasus.
- Muslim insurrection against the pro-Russian regimes in Tajikistan and Uzvekistan in Central Asia.
- the Chinese-Islamic war involving Uighur Muslims in east Turkestan (more usually known as Sinkiang Province) in Western China.
- the ongoing war in the southern Philippines between Catholics and Muslims.

Dr. John Ankerberg, Fast Facts on Islam, pp. 75-76.

27.30

A Dangerous Prospect

In 1998, one of the nation's foremost authorities on Muslim nationalism, **Anthony Dennis**, pointed out that for years, Muslim radicals and terrorists have been "actively working toward either political unification or some form of Islamic Confederation..." Further, the radicals are winning the battle for the hearts of the moderate Muslim populace. If fundamentalist dictatorships are installed in key "moderate" Muslim nations like Egypt, or in Turkey, then we will face an extremely dangerous situation in which democracy has almost no chance throughout the Muslim world.

I believe that the fundamentalist movement will eventually pose a hemispheric and ultimately a global military threat for several reasons. First, their avowed hostility and hatred of all things Western makes the U.S. and indeed Western culture and civilization a natural enemy of theirs. Second, they are on their way to becoming a global threat because as they rise to power in additional countries their military capabilities and strength will accordingly increase... (With weapons of mass destruction,) they may finally have found a way to strike back at "the Great Satan", as they call us, with more than just simple acts of terrorism. (Anthony J. Dennis, *The Conservative Monitor*, May 1998.)

As Dennis points out, the problem currently is not Islam, but Islamic radicalism. Nevertheless, Islam as a religion will have to decide what it sill do with the specific causes of highly dangerous fundamentalism within its ranks - causes supported by the Quran, by precedents of religiously justified jihad in Islamic history, by Islamic laws (sharia) and tradition, and by other features of Islam.

Dr. John Ankerberg, Fast Facts on Islam, pp. 112-113.

27.31

Fatwa

"The ruling to kill the Americans and their allies - civilian and military - is an individual duty for every Muslim who can do it in any country which it is possible to do it."

Osama bin Laden and other Muslim extremists from Bangladesh, Egypt and Pakistan signed this fatwa (Command for Muslims to

follow) "Urging Jihad Against Americans" in Feb. 1998 with the overall title "Declaration of War by the World" Islamic Front.

Majid Khadduri: of John Hopkins University writing in 1955, jihad is "an instrument of both the universalization of (Islamic) religion and the establishment of an imperial world state."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 262.

27.32

Fear us

The message of radical Islam is *Fear us*. Muslim radicals have indeed perfected fear as a powerful tool that produces instant compliance. The beheading of Daniel Pearl was a clear message to the world: *We are Muslims. We hate you. You are infidels and you will be slaughtered in the name of Allah.*

Nonie Darwish, Now They Call Me Infidel, p. 205.

27.33

The War Verses in the Qur'an as Compared to what the Bible Says About these Subjects

- A. Allah's Perspective
- B. Commanded & Obligatory
- C. Moral Issues
- D. Non-Combatants
- E. Help
- F. Strategy
- G. Target & Objectives
- H. Promises & Rewards

A.

Allah's Perspective

1.

Fighting is the "Way of Allah"

Ma'ida 5:35.....O you who believe! Be mindful of your duty to Allah, and seek the way of approach to Him, and strive in His way in order that you may succeed.

Enfal 8:75.....And those who afterwards believed and left their homes and stroved along with you, they are of you; and those who are akin are nearer to one another in the ordinance of Allah. Surely, Allah is Knower of all things.

Ankebut 29:69*.....As for those who strive in Us, We surely guide them to Our paths; and verily Allah is with the good.

Mark 10:19.....Thou knowest the commandments: Do not commit adultery; do not kill...

Hebrews 12:14.....Follow peace with all men, and holiness, without which no man shall see the Lord.

2.

Fighting for Allah is More Important Than Family Relationships & Home Life

Tevbe 9:24.....Say: If your fathers, your sons, your brothers, your wives, your tribe, the wealth you have gained, the commerce you fear may slacken and the homes you love are dearer to you than Allah and His messenger and the struggle in His way, then wait until Allah brings about His command. Allah does not guide the evildoing people.

Mujadila 58:22.....You will find no believers in Allah and the Last Day on friendly terms with those who oppose Allah and His messengers, even though they be their fathers, their sons, their brothers, or their kindred... Allah's party will surely triumph.

Taghabun 64:14.....O believers, among your wives and your children there are enemies for you, therefore beware of them. And if you overlook their offenses and forgive and pardon them, then know that Allah is Forgiving and Merciful.

Ephesians 5:25.....Husbands love your wives, even as Christ also loved the church, and gave himself for it,

Ephesians 5:26.....That he might sanctify and cleanse it with the washing of water by the word;

Ephesians 5:27.....That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Ephesians 5:28.....So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Ephesians 5:29.....For no man ever yet hated his own flesh, but nourisheth and cherish it, even as the Lord the church.

3.

**Fighting for Allah is More Important
Than Life Itself**

Tevbe 9:38.....O you who believe! What is the matter with you that when you are asked to go forth in the cause of Allah you cling heavily to the earth? Do you prefer the life of this world to the Hearafter? But little is the comfort of this life as compared with the Hearafter.

Tevbe 9:120.....It is not fitting for the people of Madina and the desert Arabs who dwell around them to fail to follow Allah's Messenger and prefer their lives to his life, because nothing they could suffer or do, but was reckoned to their credit as a deed of righteousness, whether they suffered thirst, or fatigue, or hunger in the way of Allah, or took a step which provoked the disbelievers or received from the enemy a gain. Allah does not lose the wages of good.

1 Peter 3:8.....Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous,

1 Peter 3:9.....Not rendering evil for evil, or railing for railing, but on the contrary, blessing, knowing that ye should inherit a blessing.

1 Peter 3:10.....For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile;

1 Peter 3:11.....Let him eschew evil, and do good; let him seek peace, and pursue it.

1 Peter 3:12.....For the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil.

Tevbe 9:38.....O you who believe! What is the matter with you that when you are asked to go forth in the cause of Allah you cling heavily to the earth? Do you prefer the life of this world to the Hearafter? But little is the comfort of this life as compared with the Hearafter.

4.

Allah Plots for War

Enfal 8:30.....And when those who disbelieve plot against you (O Muhammad) to wound you fatally, or to kill you or to drive you

out; they plot, but Allah (also) plots; and Allah is the best of plotters.

Jeremiah 29:11.....For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not evil...

Habakkuk 1:13.....thou are of purer eyes than to behold evil, and canst not look on iniquity.

5.

Allah Wills for Fighting

Enfal 8:42.....When you were on the near bank (of the valley on the Madina side) and they were on the farther side, and the caravan was below you (on the costal plain). And you had set a time to meet one another you surely would have failed to keep it, but (it happened, as it did, without forethought of either of you) that Allah might conclude a thing that must be done; that he who perished by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His sovereignty). Assuredly, Allah in Truth is Hearer, Knower.

Ezekiel 18:23.....Have I any pleasure at all that the wicked should die? saith the Lord GOD, and not that he should return from his ways, and live?

Ezekiel 18:32.....For I have no pleasure in the death of him that dieth, saith the Lord GOD; wherefore, turn yourselves, and live.

Ezekiel 33:11.....Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn from your evil ways; for why will ye die, O house of Israel?

2 Peter 3:9.....The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering toward us, not willing that any should perish, but that all should come to repentance.

2 Timothy 2:22.....Flee also youthful lusts, but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.

1 Thessalonians 5:13.....be at peace among yourselves.

1 Thessalonians 5:14.....Now we exhort you, brethren, warn them that are unruly, encourage the fainthearted, support the weak, be patient toward all men.

1 Thessalonians 5:15.....See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves, and to all men.

1 Thessalonians 5:22.....Abstain from all appearance of evil.

6.

Allah Loves Those Who Fight

Saff 61:4*.....Allah loves those who fight for His cause in ranks, as if they were a solid structure.

John 8:44.....Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.

Galations 5:19.....Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness,

Galations 5:20.....Idolatry, sorcery, hatred, strife, jealousy, wrath, factions, seditions, heresies,

Galations 5:19.....Envyings, murders, drunkenness, revelings and the like; of which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God.

1 Timothy 1:5.....Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned.

1 Timothy 1:18.....This charge I commit unto thee, son Timothy, according to the prophecies which pointed to thee, that thou by them mightest war a good warfare,

1 Timothy 1:19.....Holding faith, and a good conscience, which some, having put away concerning faith, have made shipwreck.

1 Timothy 1:20.....Of who are Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

7.

Fighting was the Way of Allah For All the Previous Prophets

Tevbe 9:111.....Allah has bought from the believers their lives and their wealth because the Garden will be theirs. They shall fight in the way of Allah, kill and be killed; that is a promise that is binding upon Allah in the Torah and the Gospel and the Qur'an. Who is more faithful to His promise than Allah? Rejoice

then in the bargain you have made with Him. That is the supreme triumph.

Hajj 22:78.....And fight for Allah, the right fight for him. He has chosen you, and has not laid upon you in religion any hardship; the faith of your father Abraham. He named you Muslims previously, and in this (Scripture), that the Messenger may be a witness against you, and that you may be a witness against all people. Therefore, observe the prayer, and pay the Zekât, and hold fast to Allah, for He is your Patron. An excellent Patron, and an excellent Helper!

Ahzab 33:7.....And (remember when) We took from the prophets a Covenant, and from you (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant; **Ahzab 33:8.....**That He may ask the loyal of their loyalty. And He has prepared a painful doom for the unfaithful.

2 Corinthians 11:13.....For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

2 Corinthians 11:14.....And no marvel; for Satan himself is transformed into an angel of light.

2 Corinthians 11:15.....Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

B.

Commanded & Obligatory

8.

True Believers Subscribe to Fighting

Tevbe 9:44.....Those who believe in Allah and the last Day will never ask you to exempt them from fighting with their wealth and their lives. Allah knows well the righteous.

Kaf 49:15.....The true believers are those who have faith in Allah and His Messenger, and do not doubt, and who fight for His cause with their wealth and their lives. They indeed are the truthful ones.

James 4:1.....From whence come wars and fightings among you? Come they not here, even of your lusts that war in your members?

James 4:2.....Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not.

James 4:3.....Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

James 4:4.....Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.

James 4:5.....Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy.

James 4:6.....But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

James 4:7.....Submit yourselves, therefore, to God. Resist the devil, and he will flee from you.

9.

Commands and Encouragement to Fight

Bakara 2:244.....Fight for the cause of Allah, and know that Allah is Hearer, Knower.

Nisa 4:71.....O you who believe! Take your precautions, then go forth in parties (to jihad), or go forth all together.

Nisa 4:76.....Those who believe fight for the cause of Allah; and those who disbelieve fight for the cause of tâghût. So fight the minions of Satan. Assuredly, the devil's strategy is ever weak.

Nisa 4:84.....So fight! (O Muhammad) for the cause of Allah. You are not responsible (for anyone) except for yourself, and rouse the believers. Perhaps Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

Enfal 8:65.....O Prophet! Urge the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred steadfast they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a people without intelligence.

Tevbe 9:14.....Fight them! Allah will punish them by your hands and humble them and give you victory over them and heal the breasts of a believing people.

James 1:19.....Wherefore, my beloved brethren, let every man be swif to hear, slow to speak, slow to wrath;

James 1:20.....For the wrath of man worketh not the righteousness of God.

2 Corinthians 10:3.....For though we walk in the flesh, we do not war after the flesh

2 Corinthians 10:4.....(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds),

2 Corinthians 10:5.....Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

10.

The Law of Retribution or Reciprocity An Eye for an Eye

Bakara 2:178.....O you who believe! The Law of retribution is prescribed for you in the matter of the murderer; the freeman for the freeman, the slave for the slave, and the female for the female. For him who is forgiven somewhat by his (injured) brother, prosecution shall be according to useage, and payment to him in kindness. This is an alleviation and a mercy from your Lord. He who transgresses after this shall have a painful doom.

Bakara 2:179.....In this (law of) retribution there is life for you.

Bakara 2:194.....A sacred month for a sacred month, and sacred things (too are subject to) reciprocity. If anyone attacks you, attack him with the like of that with which he attacked you. And fear Allah, and know that Allah is with the Godfearing.

Ma'ida 5:45.....And We ordained for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But, if any one remit the retaliation (by way of charity), it is an act of atonement for himself. And whosoever judges not by what Allah had revealed, such are the wrongdoers.

Nahl 16:126.....If you punish, then punish with the like of that wherewith you were afflicted. But if you endure patiently, this is indeed better for those who are patient.

Hajj 22:60.....Whoever punishes with the like of that with which he was punished, and then is (again) oppressed, Allah is Relenting, Forgiving.

Shura 42:39.....And those who, when great wrong is done to them, defend themselves,

Shura 42:40.....The recompense of an ill-deed is an ill-deed like thereof. But whosoever pardons and seeks reconciliation, his reward is with Allah. Lo! He does not love the wrong-doers.

Shura 42:41.....And those who avenge themselves after they have been wronged, cannot be held blameworthy.

Matthew 5:38.....Ye have heard that it hath been said, An eye for an eye, a tooth for a tooth; (Exodus 21:22-25, Leviticus 24:17-22, Deuteronomy 19:19-21)

Matthew 5:39.....But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.

Luke 6:27.....But I say unto you that hear, love your enemies, do good to them who hate you,

Luke 6:28.....Bless them that curse you, and pray for them who despitefully use you.

Luke 6:29.....And unto him that smiteth thee on the cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

Luke 6:30.....Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

1 Thessalonians 5:15.....See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves, and to all men.

Hebrews 10:30.....For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

11.

Fighting is a Test of the Believers from Allah

Al-i Imran 3:140.....If you have suffered a wound, so did the (disbelieving) people (at Badr). We alternate these vicissitudes among mankind so that Allah may know those that believe, and choose witnesses (or: martyrs) from among you. And Allah does not love the wrongdoers.

Al-i Imran 3:166.....That which befell you on the day when the two armies met was by permission of Allah; that He might know the true believers.

Al-i Imran 3:167.....And that He might know the hypocrites, to whom it was said: "Come, fight for the cause of Allah, or defend

yourselves." They answered: "If only we could fight we would follow you." On that day they were nearer to disbelief than faith. They were saying a thing with their mouths which was not in their hearts. And Allah is best aware of what they hide.

Tevbe 9:16.....Or, did you think that you would be left (without a trial) before Allah had known which of you fought valiantly, and chose none as intimate friend other than Allah and His messenger and the believers? Allah has full knowledge of what you do.

Muhammad 47:4.....Now, when you meet the disbelievers in the battle-field, first smite their necks; then when you have crushed them completely, bind (the prisoners) tight. Then either grace or ransom, until war lays down her burdens. That is the ordinance. And if Allah had willed, He would Himself have dealt with them. But (He has adopted this way) so that He may test some of you by means of others. And those who are slain in the way of Allah, He will not render their actions vain.

Acts 23:1.....And Paul, earnestly beholding the council, said, Men and brethren, I have lived in good conscience before God until this day.

Acts 24:16.....And in this do I exercise myself, to have always a conscience void of offense toward God, and toward men.

2 Corinthians 4:1.....Therefore, seeing we have this ministry, as we have received mercy, we faint not,

2 Corinthians 4:2.....But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commanding ourselves to everyman's conscience in the sight of God.

C. Moral Issues

12.

**Fighting is Obligatory for You,
Even Though You May Not Think it is Right**

Bakara 2:216.....Fighting is obligatory for you, though it be disliked by you; but it may be that you hate a thing although it

is good for you, and love a thing although it is bad for you. Allah knows, but you do not.

Romans 14:23.....And he that doubteth is condemned if he eat, because he eateth not of faith; for whatever is not of faith is sin.

1 John 3:15.....Whoso hateth his brother is a murderer; and ye know that no murderer hath eternal life.

13.

No Personal Responsibility or Conscience for Having Killed Others "Allah Made Me Do It"

Enfal 8:17.....You (believers) slew them not, but Allah slew them. And you (Muhammad) did not throw when you threw, but Allah threw, that He might test the believers by a fair test from Him. Truly Allah is Hearer, Knower.

James 1:13.....Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man;

James 1:14.....But every man is tempted, when he is drawn away of his own lust, and enticed.

James 1:15.....Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

14.

Would a Holy God Encourage People to Curse their Enemies?

Bakara 2:159-160*....Those that hide the clear proofs and guidance We have revealed, after We have proclaimed them in the Scriptures, shall be cursed by Allah, and by those who have the power to curse.

Al-i Imran 3:61*....And those who dispute with you concerning him (Jesus), after the knowledge which has come to you, say (to them): "Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly and invoke the curse of Allah upon those who lie."

Maid 5:64.....The Jews say: "Allah's hand is fettered." Be their hands fettered and be they cursed for saying so. Nay, but both his hands are outstretched. He gives as He pleases. But the revelation which has been revealed to you from your Lord is

certain to increase in most of them their obstinate rebellion and disbelief; and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguishes it. Their effort is for corruption in the land, and Allah loves not those who work corruption.

Genesis 12:3.....And I will bless them that bless thee, and curse them that curseth thee.

Proverbs 24:17.....Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.

Luke 6:27-31*....But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back.

Romans 3:12-14....."Their throats are open graves; their tongues practice deceit..." "Their mouths are full of cursing and bitterness..." "...and the way of peace they do not know."

Romans 12:14.....Bless those who persecute you; bless and do not curse.

James 3:9-10.....With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness. Out of the same mouth come praise and cursing. My brothers, this should not be.

15.

Killing is Not the Worst Thing You Can Do

Bakara 2:191.....Kill them wherever you find them; drive them out of the places from which they drove, for tumult and persecution are worse than killing.

Bakara 2:217.....Say: To fight (in a sacred month) is a grave matter; but barring people from the path of Allah, denying people form the Inviolable Sanctuary is far graver in His sight. Tumult and persecution are worse than killing.

James 2:10.....For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

James 2:11.....For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

16.

Fighting is Good for You

Tevbe 9:41.....March forth, lightly armed and heavily, and strive with your wealth and your lives in the way of Allah. That is best for you if you but knew it.

Ankebut 29:6.....And whosoever strives, strives only for himself, for Allah is altogether Independent of (His) creatures.

Saff 61:11.....You should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if you but knew it.

2 Timothy 2:23.....But foolish and unlearned questions avoid, knowing that they breed strifes.

2 Timothy 2:24.....And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient,

2 Timothy 2:25.....In meekness instructing those that oppose him, if God, perhaps, will give them repentance to the acknowledging of the truth,

2 Timothy 2:26.....And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

D.

Non-Combatants

17.

Those Who Fight are Above Those Who Don't

Nisa 4:95.....Those of the believers who sit (at home in Medina), other than those who have a (disabling) hurt, are not equal with those who strive for the cause of Allah with their wealth and their lives. Allah has conferred on those who strive with their wealth and their lives a rank above the ones who sit (at home).

Tevbe 9:19.....Have you made the (mere obligation of) giving water to the pilgrims and the maintenance of the Inviolable Mosque as (equal to the works of) those who have believed in Allah and the Last Day and fought for His cause? They are not equal in the sight of Allah. He does not guide the wrongdoers.

Tevbe 9:20.....Those who believe and have left their homes and fought for Allah's cause with their wealth and their lives are of much greater worth in Allah's sight. They are the triumphant.

1 Samuel 30:22.....Then answered all the wicked men and worthless fellows, of those who went with David, and said, Because they went not with us, we will not give them any of the spoil that we have recovered, except to every man his wife and children, that they may lead them away and depart.

1 Samuel 30:23.....Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

1 Samuel 30:24.....For who will hearken unto you in this matter? But as his part is who goeth down to the battle, so shall his part be who tarrieth by the baggage; they shall divide alike.

18.

Non-Fighters are Backsliders & Belittled

Al-i Imran 3:155.....Those of you who turned back on the day the two hosts met, it was Satan alone who caused them to backslide, because of some of that which they have earned. But now Allah has forgiven them. Assuredly, Allah is Forgiving, Clement.

Nisa 4:72.....There are certainly some men among you who tarry behind; and if misfortune befell you, he would say: "Allah has been gracious to me since I was not present with you."

Nisa 4:77.....Have you not seen those to whom it was said: "Hold back your hands from fighting, establish the Prayer and pay the Zekât, but when fighting was prescribed for them, behold! a party of them fear men even as they fear Allah, or with a greater fear, saying: "Our Lord! Why have you ordained fighting for us? If only You would give us respite for a while!" Say (to them, O Muhammad): "The enjoyment of this world is short; and the Hereafter will be better for him who fears Allah; and you will not be wronged, even (in the weight of) a datethread!"

Enfal 8:5.....Even as your Lord caused you (Muhammad) to go forth from your home with Truth, and yet a group of the believers were averse (to it).

Enfal 8:7.....And when Allah promised you one of the two bands (either the caravan or the army of Qureish) that it should be yours, and you longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers.

Tevbe 9:86..... Whenever a Sûra is revealed saying: "Believe in Allah and fight along with His Messenger", the men of wealth among them still ask you to excuse them, saying, "leave us with those who sit (at home)".

Ahzab 33:18..... Allah already knows those of you who hinder, and those who say unto their brethren: "come you hither unto us!" and they come not to the stress of battle save a little.

Ahzab 33:20..... They reconed that the clans would never leave, and when the clans come, they will wish that they were in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a few.

Muhammad 47:20..... And those who believe say: "If only a sûra were revealed!" But when a decisive sûrah is revealed in which fighting is mentioned, you see those in whose hearts is a disease looking at you like (someone) under the shadow of death. Therefore, woe unto them!

Judges 7:2..... And the LORD said to Gideon, The people who are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me saying, Mine won hand hath saved me.

Judges 7:3..... Now, therefore, go, proclaim in the hearing of the people, saying, Whosoever is fearful and afraid, let him return and depart darly from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

Judges 7:4..... And the LORD said to Gideon, The people are yet too many...

Judges 7:7..... And the LORD said unto Gideon, By the three hundred men who lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his place.

19.

Hell and Punishment Are Promised to Non-Combatants

Enfal 8:15..... O you who believe! When you meet those who disbelieve in batttle, turn not your backs to them.

Enfal 8:16..... Whoso on that day turns his back to them, unless manoeuvering for battle or intending to join a company, he truly has incurred wrath from Allah, and his habitation will be hell, a hapless journey's end.

Tevbe 9:39.....If you do not go forth, He will punish you sternly and replace you by other people. You will in no way harm Him. Allah has power over all things.

Tevbe 9:81.....Those who were left behind rejoiced at sitting still, (remaining far) behind the messenger of Allah, for they did not like to fight in the way of Allah with their wealth and their lives. They said "Do not go forth in this heat." Say to them: "The fire of Hell is far hotter." If only they could understand!

Fath 48:16.....Tell the desert Arabs who were left behind: "You will soon be called upon to fight a mighty people. You will have to fight them, or they will submit. Then if you obey, Allah will give you a good reward, but if you turn your backs as you did before, Allah will punish you with a painful torment.

1 Peter 4:15.....But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

Revelation 21:8.....But the fearful, and unbelieving, and the abominable, and murders, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire which burneth with fire and brimstone, which is the second death.

Revelation 22:15.....For outside are dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whosoever loveth and maketh a lie.

20.

Don't Befriend Anyone Who Does Not Fight or Who is an Enemy

Nisa 4:89.....They yearn that you should disbelieve even as they disbelieve, that you may be upon a level (with them); so take not friends from them until they migrate from their homes in the cause of Allah; and if they turn back to (to enmity) then seize them and slay them wherever you find them, and choose no friend or helper from among them.

Tevbe 9:83.....If Allah brings you back (from the war) unto a group of them, and they ask leave to march with you, say: "You shall not march with me, nor shall you fight with me against an enemy. You were content with sitting still on the first occasion, so sit still with those who remain behind."

Mumtahanah 60:1.....O Believers! Do not make friends with those who are enemies of Mine and yours, showing them kindness when they have denied the truth that has been revealed to you and driven the Messenger and yourselves out of your city because you believe in Allah, your Lord. If it was indeed to fight for My cause, and out of a desire to please Me that you left your city, how can you be friendly to them in secret? I well know all that you hide and all that you proclaim. Whoever of you does this will stray from the right path.

Mumtahanah 60:9.....Allah only forbids you to make friends with whose who have fought against you on account of your religion and driven you from your homes, or abetted others to do so. Those who make friends with them are wrongdoers.

2 Corinthians 6:14.....Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

2 Corinthians 6:15.....And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?

Ephesians 5:11.....And have no fellowship with the unfruitful works of darkness but, rather, reprove them.

21.

If You Loose it is Your Own Fault

Al-i Imran 3:165.....When a disaster befell you after you had yourselves inflicted (losses) twice as heavy, you exclaimed: "Whose fault was that?" Say (to them, O Muhammad): "It is from yourselves. Allah is able to do all things."

Tevbe 9:25.....Allah has already helped you on many fields, and on the day of Hunayn; while you were pleased with your great numbers, it availed you nothing; the earth, with all its vastness seemed to close in, and you turned your backs in retreat.

Fath 48:22.....If the disbelievers fight you, then they will certainly turn their backs and will find no protector or helper.

Ephesians 6:12.....For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in hight places.

22.

Warfare Among Mutual Believers May be Needed

Hujurat 49:9.....An if two parties of the believers fall to mutual fighting make peace between them. And if one party of them does wrong to the other, fight that which does wrong till it returns to the ordinance of Allah. Then if it returns, make peace between them justly and act equitably. Allah loves those who do justice.

Matthew 18:15.....Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

Matthew 18:16.....But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Matthew 18:17.....And if he neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a tax collector.

2 Thessalonians 3:14.....And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

2 Thessalonians 3:15.....Yet count him not as an enemy, but admonish him as a brother.

23.

**Careful Investigation is Needed
Before Destruction is Allowed**

Nisa 4:94.....O you who believe! When you go out to fight for the cause of Allah, investigate carefully, and say not to anyone who offers you peace: "You are not a believer," seeking the chance profits of this life (so that you may despoil him). With Allah profits and spoils are abundant. Even thus (as he now is) were you before; but Allah has since then been gracious to you. Therefore take care to investigate. For Allah is well aware of what you do.

Deuteronomy 13:14.....Then shalt thou inquire, and make search, and ask diligently; and behold, if it be truth, and the thing certain, that such abomination is wrought among you,

Deuteronomy 13:15.....Then shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

**E.
Help**

**24.
Helping Those Who Fight**

Enfal 8:72.....Those who believed and left their homes and stroved with their wealth and their lives for the cause of Allah, and those who took them in and helped them; these are protecting friends of one another. And those who believed but did not leave their homes, you have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a people between whom and you there is a treaty. Allah is Seer of what you do.

Enfal 8:74.....Those who believed and left their homes and stroved for the cause of Allah, and those who took them in and helped them - these are the believers in truth. For them is forgiveness, and a generous provision.

Hadid 57:10.....And why should you not give in the cause of Allah, when He alone will inherit the heavens and the earth? Those of you that gave of their wealth before the victory and took part in the fighting are not equal (to those who gave and fought thereafter). Their degree is greater. Yet Allah has promised each a good reward. He has knowledge of all your actions.

Ephesians 6:18.....Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplicaiton for all saints.

Ephesians 6:19.....And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel,

Ephesians 6:20.....For which I am an ambassador in bonds; that in this I may speak boldly, as I ought to speak.

25.

Divine Help Comes to those who Fight

Al-i Imran 3:121.....And remember when you set forth at an early hour from your housefolk to assign to the believers their battle positions; Allah is Hearer, Knower.

Al-i Imran 3:122.....When two parties of you became fainthearted, but Allah was their Protecting Friend. In Allah let the believers put their trust!

Al-i Imran 3:123.....Allah had already given you the victory at Badr when you were a despised (small force). So have fear of Allah, in order that you may be thankful.

Al-i Imran 3:124.....And when you said to believers: "Is it not sufficient for you that your Lord should support you with three thousand angels sent down?"

Al-i Imran 3:125.....Yes: if you have patience, and guard yourselves against evil, Allah will send to your aid five thousand angels making a terrific onslaught, if they suddenly attack you.

Al-i Imran 3:173.....Those whom men said: "The enemy have gathered against you, therefore fear them," but this increased their faith, and they cried: "Allah is sufficient for us! He is the best Protector."

Enfal 8:9.....When you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels, rank on rank."

Enfal 8:71.....And if they would betray you, they betray Allah before, and He gave (you) power over them. Allah is Knower, Wise.

Tevbe 9:26.....Then Allah sent down His tranquillity upon His messenger and the believers, and sent (to your aid) invisible warriors and punished the disbelievers. Such is the reward of disbelievers.

Ahzab 33:25.....And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is Strong, Mighty.

Hebrews 13:1.....Let brotherly love continue.

Hebrews 13:5.....Let your manner of life be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.

Hebrews 13:6.....So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

26.

Exemptions from Fighting

Nisa 4:102.....let them take their arms. Then when they have performed their prostrations, let them fall to the rear and let

another party come that has not yet prayed and let them pray with you, and let them take their precaution and their arms. Those who disbelieve wish for you to neglect your arms and your baggage, that they may attack you in a single charge. It is no sin for you to lay aside your arms if rain impedes you or you are ill.

Tevbe 9:36.....The number of the months with Allah has been twelve since the time He created the heavens and the earth. Four of them are sacred. That is the right religion. So do not wrong yourselves during them. And fight the polytheists altogether just as they themselves fight against you altogether. Know that Allah is with the righteous.

Tevbe 9:92.....Nor (is there any blame) on those who came to you, to be provided with mounts, and when you said to them, "I am unable to provide you with mounts," they returned with tears streaming from their eyes, grieving that they could find no means to contribute.

Tevbe 9:122.....It is not right that the believers should go out to fight altogether. A band from each community should stay behind to instruct themselves in religion and warn their people when they return to them so that they may take heed.

Acts 6:1.....And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Acts 6:2.....Then the twelve called the multitude of the disciples unto them, and said, It is not fitting that we should leave the word of God, and serve tables.

Acts 6:3.....Wherefore, brethren, look among you for seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business.

Acts 6:4.....But we will give yourselves continually to prayer, and to the ministry of the word.

F. Strategy

27.

Offensive Warfare & Fighting Encouraged

Nisa 4:104.....Relent not in pursuit of the enemy. If you are suffering hardships, they too are suffering similar hardships,

and you hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.

Tevbe 9:5.....When the sacred months are over, slay the polytheists wherever you find them, and take them (captive) and besiege them, and lie in wait for them everywhere. But if they repent and establish the Prayer and pay the Zekât, let them go their way. Allah is Forgiving and Merciful.

1 Timothy 2:1.....I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

1 Timothy 2:2.....For kings, and for all that are in authority, that we may lead a quiet and peacable life in all godliness and honesty.

1 Timothy 2:3.....For this is good and acceptable in the sight of God, our Savior,

1 Timothy 2:4.....Who will have all men to be saved, and to come to unto the knowledge of the truth.

28.

Defensive Warfare & Fighting Encouraged

Bakara 2:190.....Fight for the sake of Allah those who fight against you, but do not attack them first. Allah loves not the aggressors.

Ma'ida 5:33.....The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be a severe punishment.

Tevbe 9:13.....Will you not fight people who have broken their oaths and purposed to drive out the messenger and attacked you first? What! Do you fear them? Surely Allah is more worthy of your fear, if you are believers.

Hajj 22:39.....(Fighting is) permitted to those who are fought against, because they are wronged; and surely Allah is Able to help them.

Romans 12:18.....If it be possible, as much as lieth in you, live peaceably with all men.

29.

Harshnesss and Terror are Sanctioned

Ma'ida 5:38.....As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is mighty, Wise.

Bukhari 5:79.....The Prophet said... "I would cut even the hand of Fatima (ie., the daughter of Muhammad) if she committed a theft."

Al-A'raf 7:4.....How many a township have We destroyed! As a raid by night, or while they were resting at midday, Our terror came to them.

Enfal 8:11.....When our Lord inspired the angels, (saying): "I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.

Enfal 8:57.....If you come on them in the war, deal with them so as to strike fear in those who are behind them, that perhaps they may remember.

Enfal 8:67.....It is not for any prophet to have captives until he has made slaughter in the land. You desire the lure of this world and Allah desires for you the Hereafter, and Allah is mighty, Wise.

Tevbe 9:73.....O prophet! Strive against the disbelievers and hypocrites. Be harsh with them. Their ultimate abode is hell; an evil destination.

Tevbe 9:123.....O you who believe! Fight the disbelievers who are near you, and let them find a harshness in you; and know that Allah is with the righteousness.

1 Thessalonians 2:6.....Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ,

1 Thessalonians 2:7.....But we were gentle among you, even as a nurse cherisheth her child.

Titus 3:1.....Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

Titus 3:2.....To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.

30.

Fighting Gives Licence to Destroy the Ecology

Hashr 59:5.....Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's leave, so that He might humiliate the evil-doers.

Isaiah 11:9.....They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Isaiah 65:24.....And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.

Isaiah 65:25.....The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's food. The shall not hurt nor destroy in all my holy mountain, saith the LORD.

31.

**Holding Firm in the Fighting,
and Don't Ask for Peace**

Enfal 8:45.....O you who believe! When you meet an army, hold firm and think of Allah much, that you may be successful.

Muhammad 47:35.....Therefore, do not be faint-hearted, and do not beg for peace, for you will surely gain the upper hand. Allah is with you and will never let your works go to waste.

Matthew 5:9.....Blessed are the peacemakers; for they shall be called the sons of God.

Romans 12:14.....Bless those who persecute you; bless, and curse not.

Romans 12:17.....Recompense to no man evil for evil. Provide things honest in the sight of all men.

Romans 12:19.....Dearly beloved, avenge not yourselves but, rather, give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. (Deut 32:35)

1 Corinthians 7:15.....God hath called us to peace.

32.

Peace Treaties & Verses Forbidding Killing

Nisa 4:90..... Except those who seek refuge with a people between whom and you there is a treaty (of peace), or (those who) come to you because their hearts forbid them to make war on you or make war on their own people. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they keep away from you and wage not war against you and offer you peace, Allah allows you no way against them.

Nisa 4:91..... You will find others who desire that they should have security from you, and security from their own people. As often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace, nor cease their hostilities against you, then seize them and slay them wherever you find them. Against such We have given you clear authority.

Ma'ida 5:32..... For that cause We ordained for the Children of Israel that whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers came to them of old with clear signs (of Allah's sovereignty), but afterwards many of them became evildoers in the earth.

En'am 6:151..... Say: "Come, I will recite to you that which your Lord has made a sacred duty for you: that you ascribe nothing as partner to Him and that you do good to parents, and that you slay not your children on a plea of want - We provide for you and for them - and that you draw not near to shameful things whether open or concealed. And that you slay not the life which Allah has made sacred, except in the course of justice. This He has commanded you, in order that you may learn wisdom.

Exodus 20:13..... Thou shalt not kill.

Matthew 19:16..... And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Matthew 19:17..... And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.

Matthew 19:18..... He saith unto him, Which? Jesus said, Thou shalt do no murder...

**G.
Target & Objectives**

33.

Fight Until Islam is Triumphant

Bakara 2:193.....And fight them until tumult and persecution are no more, and religion is for Allah. But if they desist, then let there be no hostility except against evil-doers.

Enfal 8:39.....And fight them until persecution is no more, and religion is all for Allah. But if they cease, then assuredly Allah is Seer of what they do.

John 18:36.....Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from here.

34.

**Fight Those Who Oppose Islam,
Disbelievers & Hypocrites**

Tevbe 9:12.....And if they break their oaths after their treaty and assail your religion, then fight the heads of disbelief. For they have no binding oaths, and so that they may desist.

Ahzab 33:60.....If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge you on against them, then they will be your neighbours in it but a little while.

Ahzab 33:61.....Accursed, (they shall suffer a curse). They will be seized wherever found and slain with a (fierce) slaughter.

Ahzab 33:62.....That was the way of Allah in the case of those who passed away of old; you will not find for the way of Allah any changing.

Tahrim 66:9.....O Prophet! make war on the disbelievers and the hypocrites, and deal sternly with them. Hell will be their home, evil their fate.

2 John 9.....Whoso transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

2 John 10.....If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed.

2 John 11.....For he that biddeth him Godspeed is partaker of his evil deeds.

35.

Fight Against the Hypocrites

Munafiqun 63:1.....When the hypocrites come to you they say: 'We bear witness that you are Allah's messenger.' Allah knows that you are indeed His messenger, and Allah bears witness that the hypocrites are lying!

Munafiqun 63:2.....They use their oaths as a disguise and debar others from the path of Allah. Evil is what they do.

Munafiqun 63:3.....That is because they believed and then renounced their faith: their hearts are sealed, so that they are devoid of understanding.

Munafiqun 63:4.....And when you see them their figures please you, and when they speak you listen to what they say. Yet they are like propped-up beams of timber. They are the enemy. So beware of them. The curse of Allah be upon them! How perverse they are. (cf. Ahzab 33:61)

Numbers 24:9.....He crouched, he lay down like a lion. Who shall stir him up? Blessed is he who blesseth thee, and cursed is he who curseth thee.

Numbers 24:10.....And Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies, and, behold thou hast altogether blessed them these three times.

36.

Fight Against Oppressors

Nisa 4:75.....And why should you not fight for the cause of Allah and of the weak among men and of the women and the children who are crying: "Our Lord! Rescue us from this town of which the people are oppressors!"

Proverbs 3:29.....Devise not evil against thy neighbor, seeing he dwelleth securely by thee.

Proverbs 3:30.....Strive not with a man without cause, if he have done thee no harm.

Proverbs 3:31.....Envy thou not the oppressor, and choose none of his ways.

37.

Fighting Against People of the Scripture

is Encouraged

Tevbe 9:29.....Fight against those from among the People of the Scripture who do not believe in Allah nor the Last Day; who do not forbid what Allah and His messenger have forbidden, and who do not adopt the religion of truth until they pay the tribute out of hand, utterly subdued.

Tevbe 9:30.....The Jews say Ezra ('Uzayr) is the son of Allah, and Christians say the Messiah is the son of Allah. Such are their sayings by which they imitate those who disbelieved of old. May Allah assail them. How perverse they are!

Ahzab 33:26.....And He brought down those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some you slew, and you made captive others.

Hashr 59:2.....He it is that drove the disbelievers among the People of the Book out of their dwellings into the first exile. You did not think that they would go, and they, for their part, fancied that their strongholds would protect them from Allah. But Allah overtook them whence they did not expect, casting such a terror into their hearts that their dwellings were destroyed by their own hands as well as by those of the faithful. So learn a lesson, O you who have eyes!

1 Peter 3:13.....And who is he that will harm you, if ye be followers of that which is good?

1 Peter 3:14.....But if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled,

1 Peter 3:15.....But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear,

1 Peter 3:16.....Having a good conscience, that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good manner of life in Christ.

1 Peter 3:17.....For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

38.

The Enemies of Islam are Stupid & Cowardly

Hashr 59:14.....They will never fight against you in a body, save in fortified cities from behind high walls. Their hostility among themselves is very great; you think of them as one, yet their hearts are divided. That is because they are a folk who have no sense.

Matthew 5:21.....Ye have heard that it was said by them of old, Thou shalt not kill and whosoever shall kill shall be in danger of judgement;

Matthew 5:22.....But I say to you that whosoever is angry with his brother without a cause shall be in danger of judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say Thou fool, shall be in danger of hell fire.

H. Promises & Rewards

39.

Gaining Spoils of War Are the Reward to those Who Fight

Enfal 8:1.....They ask you (O Muhammad) about the spoils of war. Say: "The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His Messenger, if you are (true) believers.

Enfal 8:41.....And know that whatever you take as spoils of war, a fifth thereof is for Allah, and for the messenger and for the kinsman (who has need) and orphans and the needy and the wayferer, if you believe in Allah and that which We revealed to our slave on the Day of Discrimination, the day when two armies met. And Allah is Able to do all things.

Enfal 8:69.....Now enjoy what you have won, as lawful and good, and keep your duty to Allah. Surely, Allah is Forgiving, Merciful.

Tevbe 9:88.....But the Messenger and the believers with him have struggled with their possessions and their lives. These shall be rewarded with good things. They are the successful.

Hashr 59:6.....And that which Allah gave as spoil to His messenger from them, you did not make for this any expedition with either cavalry or camelry; but Allah gives His messenger lordship over whomsoever Allah pleases: and Allah is able to do all things.

Hashr 59:7.....That which Allah gives as spoil to His messenger from the people of the townships, it is for Allah and His

messenger (for the State) and for the near of kin and the orphans and the needy and the wayfarer, so that they will not become the property of the rich among you. Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain from it. Have fear of Allah; He is stern in retribution.

Hashr 59:8.....And (spoil is) for the poor fugitives who have been driven out from their homes and belongings, who seek bounty from Allah and help Allah and His Messenger. They are the true believers.

Muzzammil 73:20.....He knows among you there are sick men and others travelling the road in quest of Allah's bounty; and yet others fighting for His cause.

Exodus 3:22.....But every woman shall ask of her neighbor, and of her who sojourneth in her house, jewels of silver and of gold, and raiment; and ye shall put them upon your sons, and daughters; and ye shall despoil the Egyptians.

Exodus 11:1.....And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go from here; when he shall let you go, he shall surely thrust you out from here altogether.

Exodus 11:2.....Speak now in the ears of the people, and let every man ask of his neighbor, and every woman of her neighbor, jewels of gold.

Exodus 11:3.....And the Lord gave the people favor in the sight of the Egyptians.

Deuteronomy 13:16.....And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God, and it shall be an heap forever; it shall not be built again.

Deuteronomy 13:7.....And there shall cling nothing of the cursed thing to thine hand; that the Lord may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn to thy fathers.

Bakara 2:218.....Assuredly, those who believe and emigrate (to escape persecution because of their religion) and fight in the

way of Allah, may hope for Allah's mercy. Allah is Forgiving, Merciful.

Nahl 16:110.....Then surely your Lord, unto those who emigrated after they had been persecuted and then fought and were steadfast, surely your Lord thereafter is Forgiving, Merciful.

41.

Paradise Promised to Fighters & Martyrs

Al-i Imran 3:169.....Think not of those who are slain in the cause of Allah as dead. They are alive; with their Lord they have provision.

Al-i Imran 3:195.....And their Lord accepted (their prayers): "Never will I suffer to be lost the work of any of you, whether male or female; you are (the offspring) of one another. So those who emigrated, and were expelled from their homes, and suffered harm in My cause, and fought and were slain, assuredly, I will remit from them their sins, and admit them into gardens beneath which rivers flow; a reward from Allah, and with Allah is the best of rewards.

Nisa 4:74.....Let those fight for the cause of Allah who sell the life of this world for the Hereafter. Whoever fights for the cause of Allah, be he slain or be he victorious, on him We shall bestow a great reward.

Nisa 4:100.....Whoever emigrates for the cause of Allah will find much refuge and abundance in the earth, and whoso leaves his home, a fugitive to Allah and His messenger, and is overtaken by death, his reward is incumbent upon Allah. Allah is ever Forgiving, Merciful.

Enfal 8:59.....And let not those who disbelieve suppose that they can outstrip (Allah's purpose). Assuredly, they cannot escape.

Enfal 8:60.....Make ready for them all you can of (armed) force and of horses tethered, that thereby you may dismay the enemy of Allah and your enemy, and others beside them whom you know not. Allah knows them. Whatsoever you spend in the way of Allah it will be repaid to you in full, and you will not be wronged.

Tevbe 9:52.....Say: "Are you waiting for anything to befall us except one of the two best things (martyrdom or victory)? But we

expect for you that Allah will send His punishment from Himself, or by our hands. So wait, if you will; we too, are waiting with you.

Ephesians 2:8.....For by grace are ye saved through faith; and that not of yourselves, it is the gift of God -

Ephesians 2:9.....Not of works, lest any man should boast.

Titus 3:4.....But after the kindness and love of God, our Savior, toward man appeared,

Titus 3:5.....Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit,

Titus 3:6.....Which he shed on us abundantly through Jesus Christ, Our Savior.

Titus 3:7.....That, being justified by his grace, we should be made heirs according to the hope of eternal life.

27.34

Jesus and War

Paul Copan

Let me say something about Jesus and war: The Christian church is not a theocratic nation (Jesus said, “My kingdom is not of this world; otherwise, my servants would fight”), but Christians ideally should live within national boundaries to seek the well-being of that nation. Sometimes, they may be called upon to defend that nation’s existence (or that of another vulnerable nation) against an aggressor’s attack.

Contrary to what many believe, Jesus’ words about “turning the other cheek” after someone hits you on the right cheek are dealing with personal insults, not with acts of violence or force. Rather, Jesus said, “When insulted, be willing to take another insult.” Assuming that persons in Jesus’ time were generally right-handed, a hit on the right cheek is a *back-handed slap*, which even today in the Middle East expresses a *gross insult*. This idea of a slap as an insult is seen in Lamentations 3:30: “Let him give his cheek to the smiter and be filled with insults.” This slap would be roughly equivalent to spitting in someone’s face in our society.

Jesus is not saying, “Don’t defend yourself when you are attacked” or “Don’t help a woman who is being raped” or “Don’t defend your country when it is being attacked.” He is not negating the *judicial* principle of an “eye for an eye and a tooth for a tooth”; he speaks against the abuse of that judicial principle to justify personal retaliation or vengeance.

Some observations on Jesus’ comments in the Sermon on the Mount:

- “Do not resist an evil person”: The OT advocates self-defense (even killing to save one’s own life). Police and law enforcement are necessary to preserve order in society. Rom. 13:4 makes clear that evildoers are to be resisted. Jesus forcefully resisted the money-

changers in the temple in Jn. 2. What Jesus is saying here does not apply to how the state should operate but how disciples of Christ should operate in their interpersonal relationships. (The state, for example, must bring evildoers to justice. “Forgive your enemies” would not be appropriate for a justice system, letting off criminals without punishment.)

- “Whoever slaps you on your right cheek, turn to him the other also”: This text does not mean that your child cannot defend himself as a last resort when being beat up by the school bully. This does not imply that we stand by while a woman is being raped. Even Jesus, when slapped by order of the priest, didn’t literally “turn the other cheek.” Rather, he said, “If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike me?” (Jn. 18:23).
- “And if someone wants to sue and take your tunic, let him have your cloak as well”: The cloak (outer garment) was considered the inalienable right or possession under the law of Moses (Ex. 22:26). Jesus is here saying, “Gladly part with what is legally yours.” The Christian surrenders his “inalienable rights” for the good of others.
- “If someone forces you to go one mile, go with him two miles”: In Christ’s time, a Roman soldier could force a Jew to carry a burden one mile (1,000 paces) and no more. This action was meant to infuriate the Jews since the Jews despised the Romans. Can you imagine the shock if a follower of Christ would offer to carry the load another mile? This displays a supernatural disposition. Christ here says, “Go beyond expectations forced upon you.”
- Give to the one who asks you, and do not turn away from the one who wants to borrow from you”: This passage does not justify indiscriminate giving, but rather cheerful, sacrificial generosity--even to those who are evil We should not give money to the person with alcohol on his breath. God certainly doesn’t give us everything WE ask for because he knows our requests may not always be good (Jas. 4:2ff.). Nor is Christ advocating a government welfare system which gives handouts to all who ask. Paul wrote that a person should work if he is to

Although there are some pacifistic Christian groups which I respect, I believe good biblical reasons can be given for advocating a just war as a last resort to bring about lasting peace: Governments, when operating as they should, must bring order and punish evildoers. God approves of this arrangement, as Romans 13:1-7 and 1 Pet. 2:14 indicate. Even though war is never neat and innocent civilians will be killed, the Judeo-Christian tradition is realistic in recognizing human self-centeredness and sinfulness which may necessitate force to keep evil from spreading its tentacles further, to *restrain violence*.

If a war is ever to be fought, its principles should be just, keeping in mind both human beings as made in God’s image and the reality of human sinfulness:

Taken from Arthur Holmes’ essay (“Just War”) in *Four Views on War*, ed., Robert Clouse (Downers Grove, Ill.: InterVarsity Press, 1991), 4-5.

1) JUST CAUSE: The only morally legitimate reason to go to war is for self-defense (or for defending a nation in moral need of defense)—*or if there is very strong reason for a pre-emptive strike* (e.g., a “rogue nation” with “dirty bombs”): “If this rule were universally followed there would be no aggressors and no wars.”

610

2) JUST INTENT: *The only morally legitimate goal in war is the restoration of peace, with justice for both friend and foe:* “Vengeance, subjugation, and conquest are unjustifiable purposes.” Sometimes there may be “unintentional effects” (killing civilians) which accompany the intended effect of restraining violence.

3) LAST RESORT: “war should be entered upon only when negotiation, arbitration, and compromise, and all other paths fail; for as a rational being man should, if at all possible, settle his disputes by reason and law, not by force.”

4) LAWFUL DECLARATION: Only a lawful government has the right to initiate war. Only the state--not individuals or parties within the state--can legitimately exercise this authority.

5) IMMUNITY OF NON-COMBATANTS: “those not officially serving as agents of the government in its use of force, including POW's and medical personnel and services, should not be permitted to fight and are not to be subject to violence.”

6) LIMITED OBJECTIVES: Since the goal of war is *peace*--not the destruction of the enemy nation's economy or the destruction of its political institutions.

7) LIMITED MEANS: “only sufficient force should be used to resist violence and restore peace.” “Sufficient” does not necessarily mean decisive victory
C.S. Lewis, writing during WWII, said that “war is very disagreeable.”^[9] Be that as it may, evil and aggression are a reality, and we may be doing more harm by ignoring or not stopping evil. He said that a society of pacifists won't remain pacifistic long!

^[9] *The Weight of Glory and Other Essays* (New York: Macmillan), 39.

Only liberal societies tolerate Pacifists. In the liberal society, the number of Pacifists will either be large enough to cripple the state as a belligerent, or not. If not, you have done nothing. If it is large enough, then you have handed over the state which does tolerate Pacifists to its totalitarian neighbor who does not. Pacifism of this kind is taking the straight road to a world in which there will be no Pacifists.

Jesus said that those who are peacemakers are blessed—not just peacekeepers, but those who actively seek to unite parties at odds with one another. In the Christian faith, this is best exemplified by Jesus, in whose death we see, in the words of St. Paul, “God was in Christ, reconciling the world to Himself.”

<http://www.rzim.org/usa/usfv/tabid/436/articleid/93/cbmoduleid/1045/default.aspx?id=6>

27.35

Jihad: The Qur'an's Biggest Subject

The largest subject in the Qur'an: 139 verses out of 6,236 = 1 out of every 45 verses in the Qur'an is a war verse!

27.36

Questions for Islam

Peace: Is real peace for Islam when it is dominant and has political and religious power over others? Is "peace" a code word for submission to Islam? Islam means "submission or obedience." In practice it means submission to the Qur'an, the example of Muhammad, and the laws and traditions based on the Qur'an and Muhammad's sayings and deeds.

Jihad: Is Jihad a combination of individual and community struggle to bring Islam to dominance in the world either through

1. conversion to Islam, or
2. submission to the authorities of Islam, or
3. to conflict with results in either submission or death?

Freedom of Religion: Is there real freedom for an individual who is born into a Muslim family or community to leave Islam and become a follower of another religion or no religion at all? If there is freedom of religion, why is apostasy such an issue with Muslims? Why does it result in conflict, excommunication, and sometimes in the death of the one who leaves Islam?

"If a Muslim says, 'I have embraced another religion instead of Islam' before he is called to repentance, he will be brought before a group of medical specialists, so that they can examine him to see if he is still in his right mind. After he has then been called to repentance, but decides to hold fast to the testimony of another religion not coming from Allah - that is not Islam, he will be judged." (King Hassan II of Morocco, also the imam of his country quoted in the daily newspaper Al Alam before the human rights commission, 15 May 1990.)"

Religion and Politics: Is it inherent within Islam that it sees itself as a political religion in which there is little or no differentiation between religion and the political order or system of government?

Dr. George Braswell, Islam and America, pp. 113 & 123.

Desecration of Holy Books

A mere rumor of a desecration of a copy of the Qur'an can already cause heavy rioting by Muslims with the destruction of property and the loss of lives.

The following links point to articles reflecting on the Muslim reactions to the now infamous Newsweek story on alleged Qur'an desecrations in Guantanamo Bay:

- Saudi Arabia Desecrates Hundreds of Bibles Annually
SIA NEWS

Washington DC - The Saudi government burns and desecrates hundreds of bibles its security forces confiscate after raids on Christian expatriates worshiping privately or at border crossings.

As a matter of official policy, the government either incinerates or dumps bibles, crosses and other Christian paraphernalia.

Hundreds of Christian worshipers are arrested every year by Saudi police in raids on their private gatherings. Bibles, crosses and printed materials are confiscated and later burnt or dumped into trash. Bibles and other Christian paraphernalia found with travelers into the country are confiscated and destroyed.

Although considered as holy in Islam and mentioned in the Koran dozens of times, the Bible is banned in Saudi Arabia, and is confiscated and destroyed by government officials.

Recently, there has been a crackdown on symbols of Christianity in Saudi Arabia. On April 21st Saudi authorities raided a make-shift church in Riyadh and arrested 40 Christians. Many Christian religious symbols, such as crucifixes and bibles were later destroyed by Saudi security forces.

When it was revealed last week that a copy of the Koran had allegedly been desecrated by American military personnel at Guantanamo Bay, the Saudi government voiced its strenuous disapproval of such activities. More specifically, the Saudi Embassy in Washington articulated "great concern and urged Washington to conduct a quick investigation". The Saudi government has also recommended to the American government to install "deterring measures" so that an incident such as this would not be repeated. The Saudi government would not comment on their policy of desecrating bibles that had been seized from foreign nationals.

Interestingly though, desecration of religious texts and symbols and intolerance of varying religious viewpoints and beliefs has been the official policy inside of the Kingdom of Saudi Arabia. Ruled by a Wahhabi theocracy for some time now, the ruling elite of Saudi Arabia have made it difficult for many Western religions, as well as dissenting sects of Islam, to visibly coexist inside of the kingdom.

Another way in which religious and cultural issues are becoming more divisive is the Saudi treatment of Americans who are living in their country. As of today there around 30,000 Americans living and working in various parts of Saudi Arabia, who are not allowed to visibly celebrate their religious and even secular holidays if they are not of the Wahhabi faith. This includes holidays such as Christmas and Easter but also such secular holidays as Thanksgiving. All surrounding Gulf States allow non-Islamic holidays to be celebrated with the exception of Saudi Arabia.

The American State Department had no comment on this issue.

<http://www.arabianews.org/english/article.cfm?qid=175&sid=2>

However, there is not only hypocrisy on the part of Muslims as outlined in the above articles.

As tragic as the newsweek story turned out, look at these words of Condoleezza Rice, the US Secretary of State, made before the Senate Appropriations Subcommittee on State, Foreign Operations and Related Programs on 12 May 2005:

"Disrespect for the holy Koran is not now, nor has it ever been, nor will it ever be, tolerated by the United States." ([Source](#))

On the other hand, the above linked article on desecration of Bibles in Saudi Arabia ends with this line:

"The American State Department had no comment on this issue." ([Source](#))

Something is not quite right here.

The story is not over yet. Muslim rioting is not restricted to Islamic countries. The following is taken from a Christian information and [prayer letter](#):

More than 300 Muslim protestors set fire to a wooden cross outside the American Embassy in London last Friday 20th May.

The crowd, led by Omar Bakri Muhammad and Yassar al-Siri, were protesting against the alleged desecration of a Qur'an by American military interrogators at Guantanamo Bay. This followed claims by Newsweek magazine that a copy of the Qur'an had been put down a toilet. American and British flags were also burnt, and the protestors chanted calls for violence against the US and UK. Amongst the protestors were about 50 women, some of whom had brought their children.

At the time this protest took place, Newsweek had retracted their story about the alleged incident in Guantanamo Bay. Yet the cross-burning still took place, and has caused little interest in the British media.

Riots in Afghanistan about the same issue had already caused the deaths of 16 people.

Is suicide bombing justified or condemned under Islam?

Summary Answer:

Suicide is against Islam. Martyrdom is not.

"Suicide bomber" is a derogatory term invented in the West to try and describe what in Islam is known as a Fedayeen or Shahid... a martyr. The point of the bomber isn't suicide. It is to kill infidels in battle. This is not just permitted by Muhammad, but encouraged with liberal promises of heavenly reward.

The Qur'an:

[Qur'an \(4:74\)](#) - "*Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward."*"

[Qur'an \(9:111\)](#) - "*Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme."*"

[Qur'an \(2:207\)](#) - "*And there is the type of man who gives his life to earn the pleasure of Allah..."*"

[Qur'an \(61:10-12\)](#) "*O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty? That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew! He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.*" This verse was given at the battle Uhud and uses the Arabic word, Jihad.

The large-eyed virgins are mentioned in several places as well, including verses [44:54](#) and [52:20](#). For those who swing the other way, there are "perpetual youth" verse [6:17](#), otherwise known as "boys" verses [52:24](#) and [76:19](#).

From the Hadith:

[Bukhari \(52:54\)](#) - The words of Muhammad: "*I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred.*" This is why modern-day Jihadists often say that they love death.

[Muslim \(20:4678\)](#) - During the battle of Uhud, Muhammad was desperate to push men into battle. He promised paradise for those who would martyr themselves, prompting a young man who was eating dates to throw them away and rush to his death.

[Muslim \(20:4655\)](#) - A man asks Muhammad "which of men is the best?" Muhammad replies that it is the man who is always ready for battle and flies into it "*seeking death at places where it can be expected.*" (Tellingly perhaps, the next most saintly man in Islam is the hermit who lives in isolation "sparing men from his mischief.")

[Muslim \(20:4681\)](#) - "*Surely, the gates of Paradise are under the shadows of the swords.*" After hearing Muhammad say that martyrdom leads to paradise, a young man pulls his sword and breaks the sheath (indicating that he has no intention of returning) then flings himself into battle until he is killed.

[Muslim \(20:4635\)](#) - "*Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honour that has been bestowed upon him.*"

Additional Notes:

A suicide bombing is really an act of homicide. When Muslims in the West pretend that Islam is against such practices by pointing to the hadith that oppose killing oneself, such as [Bukhari \(23:446\)](#), they are being disingenuous. Muslims in the Arab world, who are less concerned about public relations, celebrate and revere suicide bombers, knowing that martyrdom in battle is glorified by their religion.

Another point is that Muhammad was quite shrewd in making suicide a crime while at the same time painting paradise in the most prolifically decadent terms - an endless orgy of sex, food, and aesthetic comfort. The frustration of the young believer, who is convinced that such eternal gratification lies just on the other side of death, but is forbidden from attaining it directly by his own hand, therefore comes to think of martyrdom as a relief. Frankly, it's a wonder that suicide bombings aren't even more common than they are.

As a side note: the first suicide bomber in history may well have been Amalda de Rocas, a Christian teenage girl who was captured by the Turkish armies that were sent to conquer Cyprus in 1570 for no other reason than that they were not Muslim. During the campaign, the Muslims slaughtered entire towns (after promising them safe passage) and captured about 2,400 children for transport back to the robust sex slave market in Islamic Turkey.

Amalda, one of the older girls, realized the hell that awaited them and threw a burning torch into a powder keg, blowing up the ship and sparing several hundred Christian children the indignity of sexual exploitation at the hands of the Muslims of the day.

It is probably unfair to compare Amalda's noble and desperate act to the homicidal mass-murder sprees of Muhammad's modern-day Fedayeen, who cause misery to innocent people simply for

the purpose of achieving a gluttonous paradise for themselves... but we thought that it makes for an interesting note.

See also: [Killing for Allah to Avoid Hell](#)

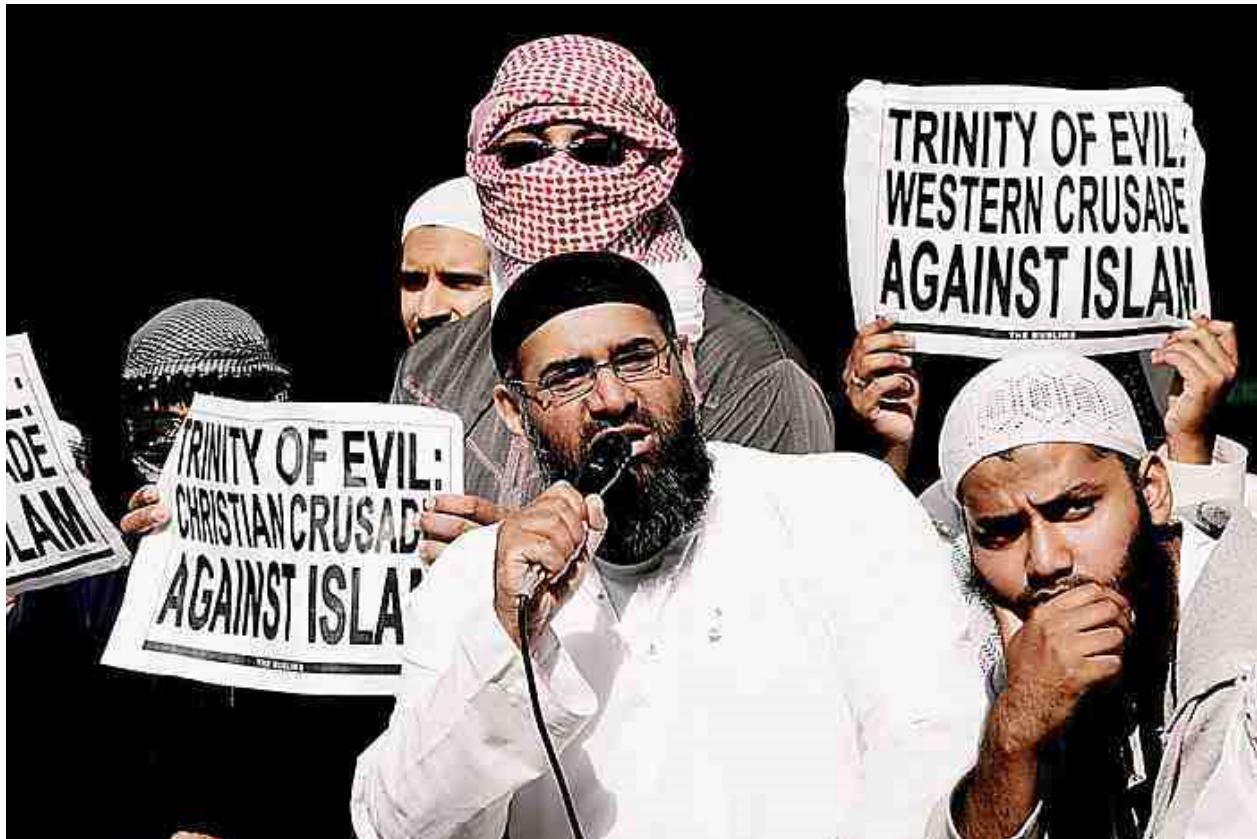
[TheReligionofPeace.com Home Page](#)

27.39 What is a Fanatic?

'Defined in Psychological terms, a fanatic is a man who consciously overcompensates a secret doubt'---Aldous Huxley (1894-1963)









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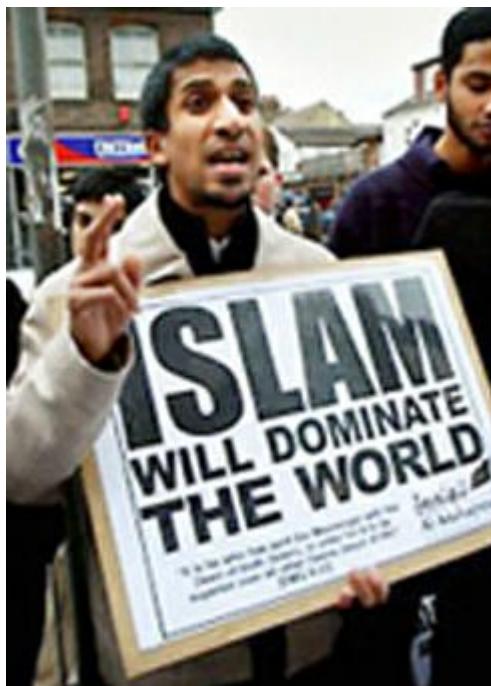












<http://www.snopes.com/photos/politics/muslimprotest.asp>
<http://images.google.com/images>

THE CALIPHATE - ARMAGEDDON NEWS



REXOTIC AVI

**“BEFORE IT DIES,
ISRAEL MUST BE
HUMILIATED
AND DEGRADED”**

— KHALED MESHAAH, FEBRUARY 3, 2006
LEADER OF HAMAS, RULER OF THE GAZA STRIP

ARMAGEDDON
NEWS

#SAYNOTOTERROR

▶ ▶! 🔍 27:10 / 1:02:23



THE CALIPHATE - ARMAGEDDON NEWS



REXOTIC AVI

**“THIS IS THE TIME
TO BE REAL MEN.
A TIME FOR JIHAD.
A TIME TO MAKE
SACRIFICES FOR
ALLAH.”**

— FATHI HAMAD, JUNE 2, 2014
FORMER INTERIOR MINISTER OF GAZA

ARMAGEDDON
NEWS

#SAYNOTOTERROR

▶ ▶! 🔍 27:43 / 1:02:23



THE CALIPHATE - ARMAGEDDON NEWS



REXOTIC AVI

"WE MOST MASSACRE
[THE JEWS] IN ORDER
TO BREAK THEM
DOWN AND PREVENT
THEM FROM SOWING
CORRUPTION IN
THE WORLD"

— YUNIS AL-ASTAL, MARCH 6, 2014
MEMBER OF PALESTINIAN LEGISLATIVE COUNCIL

ARMAGEDDON
NEWS

#SAYNOTOTERROR

▶ ▶️ 🔍 27:55 / 1:02:23



THE CALIPHATE - ARMAGEDDON NEWS



REXOTIC AVI

ARMAGEDDON
NEWS

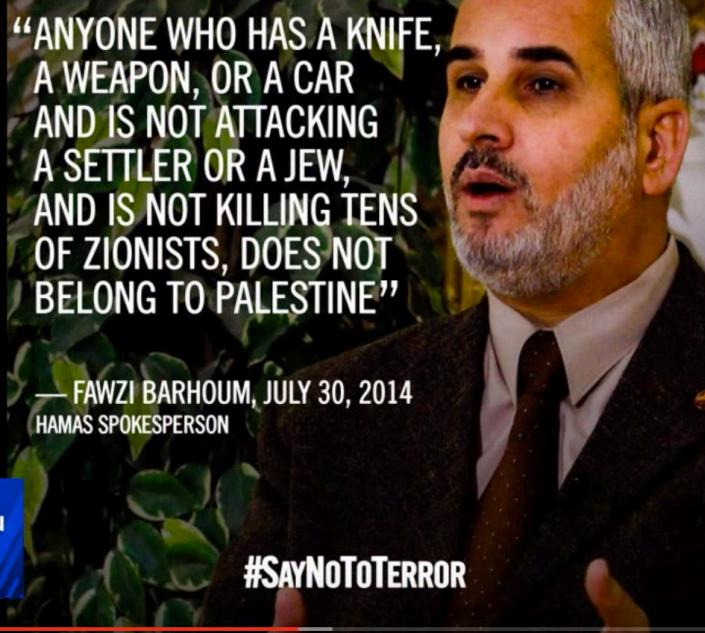
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THE CALIPHATE - ARMAGEDDON NEWS



REXOTIC AVI

ARMAGEDDON
NEWS

#SAYNOTOTERROR

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▶ ▶| 27:55 / 1:02:23



THE CALIPHATE - ARMAGEDDON NEWS



REXOTIC AVI

Translated By
memrity.org

الدولة



Oh Allah, do not spare a single one of them [Jews]. Oh Allah, count their numbers, and kill them, down to the very last one.

– Al-Jazeera, January 9, 2009

ARMAGEDDON
NEWS

▶ ▶ | 40:29 / 1:02:23



THE CALIPHATE - ARMAGEDDON NEWS



REXOTIC AVI

Translated by
MEMRI TV Arabic



Oh Allah, disperse them and kill them all.

الافتتاحية في الجلسات العامة لمجلس الشورى إلا بعد ورود المعا

ARMAGEDDON
NEWS

▶ ▶ | 40:26 / 1:02:23



REXOTIC AVI



REXOTIC AVI



27.41

Current Day Islamic Terrorist Organizations

Islamic Foreign Terrorist Organizations
BUREAU OF COUNTERTERRORISM

HTTP://WWW.STATE.GOV/J/CT/RLS/OTHER/DES/123085.HTM

Foreign Terrorist Organizations (FTOs) are foreign organizations that are designated by the Secretary of State in accordance with section 219 of the Immigration and Nationality Act (INA), as amended.

Date Designated	Name
10/8/1997	Abu Nidal Organization (ANO)
10/8/1997	Abu Sayyaf Group (ASG)
10/8/1997	Gama'a al-Islamiyya (Islamic Group) (IG)
10/8/1997	HAMAS
10/8/1997	Harakat ul-Mujahidin (HUM)
10/8/1997	Hizballah
10/8/1997	Kurdistan Workers Party (PKK)
10/8/1997	Palestine Liberation Front (PLF)
10/8/1997	Palestinian Islamic Jihad (PIJ)
10/8/1997	Popular Front for the Liberation of Palestine(PFLP)
10/8/1997	PFLP-General Command (PFLP-GC)
10/8/1999	al-Qa'ida (AQ)
9/25/2000	Islamic Movement of Uzbekistan (IMU)
12/26/2001	Jaish-e-Mohammed (JEM)
12/26/2001	Lashkar-e Tayyiba (LeT)
3/27/2002	Al-Aqsa Martyrs Brigade (AAMB)
3/27/2002	Asbat al-Ansar (AAA)
3/27/2002	al-Qaida in the Islamic Maghreb (AQIM)
10/23/2002	Jemaah Islamiya (JI)
1/30/2003	Lashkar i Jhangvi (LJ)
3/22/2004	Ansar al-Islam (AAI)
12/17/2004	Libyan Islamic Fighting Group (LIFG)
12/17/2004	Islamic State of Iraq (formerly al-Qa'ida)
6/17/2005	Islamic Jihad Union (IJU)
3/5/2008	Harakat ul-Jihad-i-Islami/Bangladesh (HUJI-B)
3/18/2008	al-Shabaab
7/2/2009	Kata'ib Hizballah (KH)
1/19/2010	al-Qa'ida in the Arabian Peninsula (AQAP)
8/6/2010	Harakat ul-Jihad-i-Islami (HUJI)
9/1/2010	Tehrik-e Taliban Pakistan (TTP)
11/4/2010	Jundallah
5/23/2011	Army of Islam (AOI)
3/13/2012	Jemaah Anshorut Tauhid (JAT)
5/30/2012	Abdallah Azzam Brigades (AAB)
9/19/2012	Haqqani Network (HQN)
3/22/2013	Ansar al-Dine (AAD)
11/14/2013	Boko Haram
11/14/2013	Ansaru

12/19/2013	al-Mulathamun Battalion
1/13/2014	Ansar al-Shari'a in Benghazi
1/13/2014	Ansar al-Shari'a in Tunisia
4/10/2014	ISIL Sinai Province (Ansar Bayt al-Maqdis)
5/15/2014	al-Nusrah Front
8/20/2014	Mujahidin Shura Council of Jerusalem (MSC)
9/30/2015	Jaysh Rijal al-Tariq al-Naqshabandi (JRTN)

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Current Day Islamic Terrorist Incidents

https://en.wikipedia.org/wiki/Islamic_terrorism

- 18 April 1983 - [1983 United States embassy bombing](#) 63 killed, 120 wounded.
- 23 October 1983 - [1983 Beirut barracks bombing](#) 305 killed, 75 wounded.
- 26 February 1993 - [World Trade Center bombing](#), New York City. Six killed.
- 13 March 1993 - [1993 Bombay bombings](#). Mumbai, India. 250 dead, 700 injured.
- 24 December 1994 - [Air France Flight 8969 hijacking](#) in [Algiers](#) by three members of [Armed Islamic Group of Algeria](#) and another terrorist. Seven killed, including the hijackers.
- 25 June 1996 - [Khobar Towers bombing](#), 20 killed, 372 wounded.
- 17 November 1997 - [Luxor attack](#), six terrorists attack tourists at Egypt's famous Luxor Ruins. 68 foreign tourists killed.
- 14 February 1998 - [Bombing in Coimbatore, Tamil Nadu](#), India. 13 bombs explode within a 12 km radius. 46 killed and over 200 injured.
- 7 August 1998 - [1998 United States embassy bombings](#) in Tanzania and Kenya. 224 dead. 4000+ injured.
- 4 September 1999 - A series of [bombing attacks](#) in several cities of Russia, nearly 300 killed.
- 12 October 2000 - Attack on the [USS Cole](#) in the Yemeni port of Aden.
- 11 September 2001 - Four planes [hijacked](#) and crashed into [World Trade Center](#), [The Pentagon](#) and into a field in [Shanksville](#) by 19 hijackers. 2,977 killed and over 6,000 injured.^[266]
- 13 December 2001 - [Suicide attack on Indian parliament](#) in New Delhi by Pakistan-based Islamist terrorist organizations, Jaish-E-Mohammad and Lashkar-e-Toiba. 7 dead, 12 injured.
- 27 March 2002 - [Suicide bomb](#) attack on a [Passover](#) Seder in a Hotel in [Netanya, Israel](#). 30 dead, 133 injured.
- 30 March 2002 and 24 November 2002 - [Attacks on the Hindu Raghunath temple](#), India. Total 25 dead.
- 24 September 2002 - Machine gun attack on Hindu temple in [Ahmedabad](#), India. 31 dead, 86 injured.^{[267][268]}
- 12 October 2002 - [Bombing in Bali nightclub](#). 202 killed, 300 injured.^[269]
- 16 May 2003 - [Casablanca Attacks](#) - Four simultaneous attacks in [Casablanca](#) killing 33 civilians (mostly Moroccans) carried by [Salafia Jihadiya](#).
- 11 March 2004 - Multiple [bombings](#) on trains near Madrid, Spain. 191 killed, 1460 injured (alleged link to Al-Qaeda).
- 1 September 2004 - [Beslan school hostage crisis](#), approximately 344 civilians including 186 children killed.^{[270][271]}
- 2 November 2004 - The murder of [Theo van Gogh \(film director\)](#) by Amsterdam-born jihadist [Mohammed Bouyeri](#).^[272]
- 5 July 2005 - [Attack at the Hindu Ram temple](#) at [Ayodhya](#), India; one of the most holy sites of Hinduism. 6 dead.
- 7 July 2005 - Multiple [bombings](#) in [London Underground](#). 53 killed by four suicide bombers. Nearly 700 injured.
- 23 July 2005 - [Bomb attacks at Sharm el-Sheikh](#), an Egyptian resort city, at least 64 people killed.
- 29 October 2005 - [29 October 2005 Delhi bombings](#), India. Over 60 killed and over 180 injured in a series of three attacks in crowded markets and a bus, just 2 days before the [Diwali](#) festival.^[273] 19 November 2005 - [2005 Amman bombings](#). a series of coordinated

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- suicide attacks on hotels in Amman, Jordan. Over 60 killed and 115 injured.^[274]^[275] Four attackers including a husband and wife team were involved.^[276]
- 7 March 2006 - Varanasi bombings, India. A series of attacks in the Sankatmochan Hanuman temple and Cantonment Railway Station in the Hindu holy city of Varanasi. 28 killed and over 100 injured.^[277]
 - 11 July 2006 - Mumbai train bombings, Mumbai, India; a series of seven bomb blasts that took place over a period of 11 minutes on the Suburban Railway in Mumbai. 209 killed and over 700 injured.
 - 14 August 2007 - Qahtaniya bombings: Four suicide vehicle bombers massacred nearly 800 members of northern Iraq's Yazidi sect in the deadliest Iraq war's attack to date.
 - 26 July 2008 - Ahmedabad bombings, India. Islamic terrorists detonate at least 21 explosive devices in the heart of this industrial capital, leaving at least 56 dead and 200 injured. A Muslim group calling itself the Indian Mujahideen claims responsibility.^[278]
 - 13 September 2008 - Bombing series in Delhi, India. Pakistani extremist groups plant bombs at several places including India Gate, out of which the ones at Karol Bagh, Connaught Place and Greater Kailash explode leaving around 30 people dead and 130 injured, followed by another attack two weeks later at the congested Mehrauli area, leaving 3 people dead.
 - 26 November 2008 - Muslim extremists kill at least 174 people and wound numerous others in a series of coordinated attacks on India's largest city and financial capital, Mumbai. The government of India blamed Pakistan based militant group Lashkar-e-Taiba and stated that the terrorists killed/caught were citizens of Pakistan, a claim which the Pakistani government has refused. Ajmal Kasab, one of the terrorists, was caught alive.^[280]^[281]
 - 25 October 2009 - Baghdad, Iraq. During a terrorist attack, two bomber vehicles detonated in the Green Zone, killing at least 155 people and injuring 520.
 - 28 October 2009 - Peshawar, Pakistan. A car bomb is detonated in a woman exclusive shopping district, and over 110 killed and over 200 injured.
 - 1 January 2010 - Lakki Marwat, Pakistan. A suicide car bomber drove his explosive-laden vehicle into a volleyball pitch as people gathered to watch a match killing more than 100 people.^[282]
 - 1 May 2010 - New York, New York, USA. Faisal Shahzad, an Islamic Pakistani American who received U.S. citizenship in December 2009, attempted to detonate a car bomb in Times Square working with the Pakistani Taliban or Tehrik-i-Taliban Pakistan.
 - 13 May 2011 - Tehrik-i-Taliban Pakistan claimed attacks on two mosques simultaneously belonging to the Ahmadiyya Muslim Community, killing nearly 100 and injuring many others.^[284]
 - 13 July 2011 - Three bombs exploded at different locations in Mumbai, perpetrated by Indian Mujahideen.
 - 11 September 2012 - The 2012 Benghazi Attack took place on the evening of September 11, 2012; Islamic militants attacked the American diplomatic mission at Benghazi, in Libya, killing 2 U.S. Ambassadors.^[285]
 - 15 April 2013 - Dzhokhar and Tamerlan Tsarnaev set off two pressure cooker bombs at the finish line of the 2013 Boston Marathon and killed three people.
 - 22 May 2013 - Two Nigerian men attack and kill British Soldier, Lee Rigby in Woolwich, London, UK.^[286]
 - 22 September 2013 - 61 civilians, 6 Kenyan soldiers, and 5 attackers die in the Westgate shopping mall attack.
 - 7 January 2015 - Charlie Hebdo shooting - Two masked gunmen armed with Kalashnikov rifles and shotguns stormed the headquarters of the French satirical magazine Charlie Hebdo in Paris. They shot and killed 12 people, and wounded 11 others.
 - 26 June 2015 - Three separate attacks in a single day by ISIS terrorists, during the month of Ramadan,^[287] were carried out: in a US-owned gas factory outside Lyon, France, a man driving a delivery van gained entry and caused a massive explosion, leaving the head of his decapitated boss impaled on the factory's fence;^[288] in the Tunisian resort of Sousse, an ISIS gunman opened fire on tourists, targeting British holiday makers in particular, killing 38 people;^[289] and in Kuwait City, a suicide bomber detonated himself in a mosque packed with around 2,000 people, killing at least 25 people.^[290] 13 November 2015 - Coordinated shootings and suicide bombings in Paris, France. 130 dead, 368 injured.
 - 13 November 2015 - Coordinated shootings and suicide bombings in Paris, France. 130 dead, 368 injured.

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The object of a Christian is to be like Christ and the object of a Muslim to be like Muhammad!

Bible

Matthew 10:24-25.....25. It is enough for the disciple to be like his master.

Luke 6:27-28*.....27. But I say unto you that hear, Love your enemies, do good to them who hate you, 28. Bless them that curse you, and pray for them who despitefully use you.

Luke 6:40.....The disciple is not above his master: but every one that is perfect shall be as his master.

John 14:15 & 23-24*.....15. If ye love me, keep my commandments. 23. Jesus... If a man love me, he will keep my words: and my Father will love him... 24. He that loveth me not keepeth not my sayings...

John 18:36*.....Jesus... my kingdom is not of this world; if my kingdom were of this world, then would my servants fight.

Romans 12:19-20*.....19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord... 20. if thine enemy hunger, feed him; if he thirst, give him drink... 21. Do not overcome by evil, but overcome evil with good.

James 4:2 & 8.....2. From whence come wars and fightings among you? come they not hence from your lusts that war in your members? 8. Cleanse your hands ye sinners.

Qur'an

Al-i İmran 3:31*.....Say: If ye do love Allah, Follow me: Allah will love you and forgive your sins.

Nisa 4:80*.....whoever obeys the Messenger obeys Allah...

Ahzab 33:21*.....Verily in the messenger of Allah you have a good example...

Saf 61:4*.....Allah loves those who fight for His cause in ranks, as if they were a solid structure.

28.*

Militant Islam*

(Fundamentalist*, Fundamentalism*, Islamism*, Islamists*)

28.1

Three Types of Muslims

Secularist: holds that Muslims can only advance by emulating the West. The leading secular country is Turkey where Kemal Ataturk in the period 1923-38 imposed extraordinary changes on an overwhelmingly Muslim population. Çevil Bir, one of the key figures in dispatching the Turkey's militant Islamic government in 1997, flatly states that in his country, "Muslim fundamentalism remains public enemy number one."

Whether one looks at political stability, economic growth, or cultural achievement, Turkey has no Muslim match. Personal freedoms and human rights are greater than anywhere else. (However unhappy the fate of Kurds in Turkey may be, they flee from Iraq into Turkey, and not the other way around.)

Turkey worries the Islamists because it has the only population willing to stand up and be counted in the fight against extremism. Egyptians mounted no public demonstration to protest the killing of Farag Fodah; but the Turks responded to the murder of the prominent anti-islamist journalist Uğur Mumcu by turning out on the streets in tens of thousands, chanting: "Turkey will not become another Iran... Let those who want the Shari'a go to Iran... Death to Islamic terrorism."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 31 & 47.

Reformist: which offers a murky middle, is very popular. Whereas secularism forthrightly calls for learning from the West, reformism sneakily appropriates from it. In case after case, reformist appropriates Western ways under guise drawing on their own heritage. The reformist' goal is to imitate the West without acknowledging as much. Though intellectually bankrupt, this is politically very useful and explains why reformism is very widespread. (p. 6)

Fundamentalist: The third response to the modern trauma is fundamentalism, also known as Islamism or militant Islam. It has three main features: a devotion to the sacred law, a rejection of Western influences, and a running of faith into ideology. The Shari'a somewhat resembles Jewish law, but nothing

comparable exists in Christianity. Militant Islam not only calls for the application of these laws of old, but for their far more rigorous application than ever before was the case. Islamists strain to reject all aspects of Western influence. Militant Islam turns the traditional religion of Islam into a 20th century style ideology. (p. 7-8)

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 6-8 & 12.

28.2

Traditional Islam vs. Militant Islam

Traditional Islam seeks to teach human beings how to live in accord with God's will; militant Islam aspires to create a new order.

The traditionalis will reject television, afraid of the devastating modernism that it will bring; the Islamist call for increasing the number of sets... once he has gained control of the broadcast.

Traditionalists fear the West, but Islamist are eager to challenge it.

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 10-11.

28.3

Objectives of Islamic Fundamentalism

- the demand to retun to the shari'a, and to make Islamic law the basis for the country.
- resistance to Western imperialism in all its forms - political, vultural, economic, religious and ideological.
- the stron call for a more just society in which there is a fairer distribution of wealth.

Colin Chapman, Cross and Crescent, p. 155.

28.4

"Islamophobia" and Today's Ideological Jihad

- The UN has condemed "Islamophobia" while while turning a blind eye to atrocities committed by jihadists. p. 195.
- The charge of "Islamophobia" is used to intimidate and silence critics of violent jihad in Islam. p. 195.

- Some groups are even trying to brand those who tell the truth about Islam and jihad as purveyors of "hate speech".
p. 195.

Militant Islam is a utopian ideology, initiated in the 20th century, that attracts only a portion of Muslims (perhaps 10 to 15 percent), seeks to capture control of governments, and is nakedly aggressive toward all those who stand in its way, no matter what their faith. (p. 3)

It is necessary once again to distinguish between Islam and militant Islam. Islam is an ancient faith and capacious civilization; militant Islam is a narrow, aggressive 20th century ideological movement.

Islam itself - the centuries-old faith - is not the issue but one extremist variant of it is. Militant Islam derives from Islam but is a misanthropic, misogynist, triumphalist, millenarian, anti-modern, anti-Christian, anti-Semitic, terroristic, jihadistic, and suicidal version of it.

Dr. Daniel Pipes, Minatures, p. 46-47.

28.5 Ideological Islam

Islamists compare Islam not to other religions but to other ideologies. "We are not socialists, we are not capitalist, we are Islamic," said the Malaysian militant Islamic leader Anwar Ibrahim.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 80.

28.6 Not a Product of Poverty

- Wealth does not inoculate against militant Islam.
- A flourishing economy does not inoculate against radical Islam.
- Poverty does not generate militant Islam.
- A declining economy does not generate militant Islam.

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 57-58.

28.7 A New Development

According to Iran's spiritual leader, 'Ali Hoseyni Khamene'i, "The Islamic system that the imam (Khomeini) created... has not existed in the course of history, except at the beginning (of Islam), and does not exist elsewhere in the world today."

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 74-75.

28.8 **When Fundamentalism Takes Over**

When Islamist do take power, as in Iran, Sudan, and Afghanistan, the result is invariably a disaster, both for the subjects of those regimes and for the outside world. Economic decline begins immediately; Iran is the best example, where for two decades and more the standard of living has almost relentlessly gone down. Personal rights are disregarded, as spectacularly shown by the reestablishment of slavery in Sudan. Repression of women is an absolute requirement; this was seen most dramatically under the Taliban in Afghanistan, where women were excluded from schools and jobs.

A militant Islamic state is almost by definition a rogue state, not playing by the rules except those of expediency and power, a ruthless institution that causes misery at home and abroad. Islamist in charge means conflicts proliferate, society is militarized, arsenals grow, and terrorism becomes an instrument of state. It is no accident that Iran was engaged in the longest conventional war of the 20th century (eight years long, 1980-88, against Iraq) and that both Sudan and Afghanistan have been in the throes of decades-long civil wars. Islamists repress moderate Muslims and treat non-Muslims as inferior specimens.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 13.

28.9 **What to Do to Counter Militant Islam**

- **Do not engage in official or public dialogue.** President Husni Mubarek of Egypt counseled Washington along these lines: "To engage in dialogue with radical fundamentalists is a waste of time." Actually, it is worse than that because engaging in such dialogue works both to legitimize Islamists and to confirm their belief in Western weakness.

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 49-50.

29.*

Muhammad*

29:1

Muhammad's Birth

April 20, 570 A.D. (Shi'ites say April 26th)

29.2

Muhammad's Genealogy

(adapted from 1 Chronicles 1:17-30)

Shem
 Arphaxad
 Shelah
 Eber
 Peleg
 Reu
 Serug
 Hahor
 Terah
Abraham
Ishmael
 Kedar
 ...
 Muhammad

Dr. Abraham Sarker, Understand My Muslim People, p. 38.

29.3

Muhammad's Family

Father: Abdullah, who died before Muhammad's birth.

Mother: Amina, who took Muhammad on a journey to Al-Medina and she died on the return journey when Muhammad was six and was buried at al-Abwa. Amina b. Wahb gave birth to Muhammad in 570 at Mecca.

Foster Mother: Halima, admitted that she thought Muhammad was "possessed by the devil".

Grandfather: 'Abd al-Muttalib b. Hashem', took care of Muhammad for two years. He died when Muhammad was eight.

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Uncle: Abu Talib, who became Muhammad's custodian. He did not accept Muhammad's prophethood but protected him nevertheless.

Aunt: Safiya

Wife: Khadija, 15 years Muhammad's senior.

Children:

2 sons died in infancy.

Kasem ibn Muhammad

Taher ibn Muhammad

4 daughters, two of whom married future caliphs.

Ruqayyah bint Muhammad

Umm Kulthum bint Muhammad

Zainab bint Muhammad

Fatimah: given in marriage to Muhammad's cousin

Ali bin Abu Taleb when she was 12 years old.

Children of Maria:

Ibrahim ibn Muhammad

29.4

Muhammad's Appearance

Muhammad was sturdy and thickset, of medium height, with heavy shoulders and a thick black curling beard. He was beetle-browed, and long black silken lashes, which he painted with kohl, fell over eyes which were very large, dark and piercing, and often bloodshot. His skin was rosy, "soft as a woman's" and he had a Roman nose, thin and aristocratic, with flaring nostrils. He had dazzling white teeth, but was gap-toothed towards the end of his life. When he laughed, which was often, he opened his mouth wide, so that the gums were visible, and when he spoke, he turned his whole body, not only the head. It was a good head, with a high forehead and a little too large for the body, and his thick hair glistened and fell in waves to his shoulders. What people remembered most was the sweetness of his expression, and sudden opening of the enormous eyes... Of his voice they say it was very low and deep, but when he shouted, it was like a blare of trumpets, frightening everyone in sight... and with that strange quick walk of his he resembled more than ever a bull about to

charge. His hair never turned grey, but was thick and lustrous at the end as in his youth.

Dr. Abraham Sarker, Understand My Muslim People, p. 41.

29.5 **Muhammad's Revelation**

1. Muhammad had seizures, during which he sweat vigorously during revelations, according to his wife Aishah. Bells rang in his ears. He became upset, and his face changed. 'Umar ibnu'l Khattab tells that Muhammad shivered, his mouth foamed, and he rared like a camel.
2. Revelation came in dreams.
3. Inspiration came in visions.
4. Sometimes he saw an angel in the form of a young, tall man.
5. At other times he saw actual angels (42:51)
6. During one evening (known as the Mi'raj) he received his revelation as he crossed the "seven heavens" to receive the revelation.
7. Allah spoke to him from behind a veil (42:51).

From Bukhari

Bukhari.....(The Prophet added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, 'I do no know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, I do not know how to read (or, what shall I read?). Thereupon he caught me for the third time and pressed me and then released me and said, "Read! In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And Your Lord is Most Generous... (unto)... that which he knew not.' (V. 96:5)" (Vol. 9, Book 91 no. 6982.)

Khadija told Muhammad what Waraqa had said, lessening Muhammad's anxiety. Then Waraqa gave the new prophet a warning:

"I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should

remain alive till the day when you will be turned out then I would support you strongly." (Bukhari, Vol. 1, Book 1, no.3)

From Ibn Ishaq

Muhammad returned to **Khadija** in tremendous distress. According to **Aisha**: "Then Allah's Messenger returned with that (the Revelation), and his heart severely beating; (and the) muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, 'Cover me!' The covered him, till his fear was over, and after that he said, 'O Khadija! What is wrong with me? I was afraid something bad might happen to me' Then he told her all that had happened. And he repeated to her his initial fears: "Woe is me poet or possessed." He meant "poet" in the sense of one who received ecstatic, and possibly demonic, visions.

Khadija appeared to have more confidence in Muhammad than he did in himself. She then went to see **Waraqa** and told him what Muhammad had told her he had experienced in the cave of Hira. Waraqa exclaimed: "Holy! Holy! Verily by Him in whose hand is Waraqa's soul, if thou has spoken to me the truth, O Khadija, there hath come unto him the greatest Namus (that is, **Gabriel**) who came to Moses aforetime, and lo, he is the Prophet of this people. Bid him be go good heart."

Robert Spencer, The Truth About Muhammad, pp. 42-43. From Ibn Ishaq, p. 106.

Then Waraqa kissed the new prophet on the forehead and bid him farewell. (Ibn Ishaq, 107)

As a final test of his prophethood, Khadija asked Muhammad, "O son of my uncle, are you able to tell me about your visitant, when he comes to you?" When Muhammad told her that he could, she devised a sure-fire way to tell if the spirit was good or evil:

So when Gabriel came to him, as he was wont, the apostle said to Khadija, "This is Gabriel who has just come to me." Get up, O son of my uncle," she said and sit by my left thigh." The apostle did so, and she said, "Can you see him? "Yes" he said. She said, " Then turn round and sit on my right thigh." He did so and she said, "Can you see him?" When he said that he could she asked him to move and sit in her lap. When he had done this she again asked if he could see him, and when she said yes, she disclosed her form and

cast aside her veil while the apostle was sitting in her lap. Then she said, "Can you see him?" And he replied, "No." She said, "O son of my uncle, rejoice and be of good heart, by God he is an angel and not a satan."

Robert Spencer, The Truth About Islam, p. 44, from Ibn Ishaq, p. 107.

29.6

Are there any prophetic verses in the Bible which "predict" or "foretell" the coming of Muhammad?

Deuteronomy 18:15-18.....The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken... I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth...

Mark 1:6-9.....John said, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and loose... he shall baptize you with the Holy Spirit.

John 1:21-30.....John said, "I baptize with water; but there standeth one among you, whom ye know not. He it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to loose.

John 5:31.....If I bear witness of myself, my witness is not true.

John 14:16-17.....And I pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth, whom the world cannot receive... he dwelleth with you, and shall be in you.

John 14:26.....But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatever I have said unto you.

Acts 3:19-23.....And he shall send Jesus Christ, who before was preached unto you, Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the age began. For Moses truly said unto the fathers, A prophet shall the Lord, your God, raise up unto you of your brethren, like unto me; him shall you hear...

2 Corinthians 13:1.....In the mouth of two or three witnesses shall every word be established.

A'raf 7:157.....Those who follow the messenger, the prophet who can neither read nor write, whom they find described in the Torah and Gospel which are with them... He will relieve them of their burden and the fetters that they used to wear.

Saf 61:6.....Jesus, son of Mary, who said: 'O Children of Israel; I am the messenger of Allah to you, confirming that which was revealed before me in the Torah (Books of Moses) and bringing good tidings of a messenger who will come after me, whose name is Ahmed.

**The Verses in Which Muslims Think that They Find
Prophecies Concerning Muhammad**

1.

Are there prophetic verses in the Bible concerning the coming of Muhammad?

Bakara 2:89, 129 & 146
 Al-i Imran 3:81
 An'âm 6:20 & 114
 A'râf 7:157 ***
 Ra'd 13:43
 Taha 20:133
 Shu'arâ 26:196-197
 Qasas 28:52-54
 Ankabut 29:47
 Sajda 33:7
 Ahqâf 46:10
 Fath 48:29
 Saff 61:6 ***
 Bayyina 98:4

Matthew 7:15-20
 Matthew 24:11 & 24
 2 Corinthians 11:3-15
 Galatians 1:6-9
 2 Peter 2:1-2
 1 John 2:18-28
 1 John 4:1-6

Verses in the Bible where Muslims claim there is a prophetic reference to Muhammad:

**1.
Genesis 17:20**

Ishmael is the father of the Arab nations and Isaac is the father of the Jewish race. According to verses 19 & 21, God's eternal covenants were made with Isaac and his seed, not Ishmael.

2.**Genesis 49:10**

According to this verse the person in view was to come from the tribe of Judah; Muhammad, however, was not a Jew but an Arab from the tribe of Quraish. According to both Jews and Christians this verse is a reference to the Messiah, and Christ was from the tribe of Judah.

Matthew 1:2, Luke 3:33, & Hebrews 7:14.

3.**Deuteronomy 18:15 & 18**

Some Muslims take these verses as a reference to Muhammad; However note that:

A) "from the midst of thee, of thy brethren" refers to the Jews, and Muhammad was not a Jew. (Cf. 18:1-2 & Deut. 17:14-15 & cf. A'raf 7:65 & 73)

B) No prophet was expected from the seed of Ishmael. According to Genesis 16:1-12 God's covenants were made with the seed of Isaac (i.e. with the Jews, not the Arabs).

C) This prophet was to be similar in power to Moses, but Muhammad did not perform miracles similar Moses's; Christ, however, did (John 20:30-31).

D) According to Acts 3:17-26 this passage from Deuteronomy 18:15-18 is a direct reference to Christ.

E) Christ pointed out that this and other Old Testament verses point to Himself. John 5:45-46 cf. Genesis 12:3, 26:4, 28:18, 22:18, 28:14.

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4.

Deuteronomy 33:1-2

Some Muslims think that this is a prophetic reference to Islam.

- 1) Moses on mount Sinai
- 2) Jesus on Seir
- 3) Muhammad on Mount Paran (Arabia) because when he came to conquer Mecca he had ten thousand soldiers with him.

However, mount Paran is located in the N.E. Sinai desert, hundreds of kilometers from Arabia, (cf. Genesis 14:6 Numbers 10:12, 12:16--13:3 and Deuteronomy 1:1). Secondly, Christ was not from Seir, but from Israel.

Furthermore, in the second verse, the person in question is the Lord Himself, not Muhammad, and he comes with saints, not with soldiers.

In the context of this chapter, it is a prayer of blessing on the Jews, and a curse upon their enemies. Historically the Arabs have always been the enemies of the Jews. Muhammad himself was not a Jew but an Arab.

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5.

Deuteronomy 34:10-12

Some Muslims think that this may be a prophetic verse about Muhammad. However, Muhammad admitted that he did not perform miracles like Moses's

(Cf. Bakara 2:118 and Al-i Imran 3:183-184) Furthermore, Muhammad did not talk face to face with God like Moses did (Bakara 2:97). On the other hand Christ did speak directly with God. (John 1:18, 12:49), and he performed similar miracles (John 20:30-31).

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6.

Psalms 45:3-5

Because Muhammad frequently used a sword, some Muslims think that this may be a reference to Muhammad. However, note that:

A) According to verse six, this verse is talking about God Himself.

B) According to Hebrews 1:6-9, Psalms 45:6 is a direct reference to Christ, and Christ is God.

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7.

Psalms 149:1-9

Because this verse mentions a double edged sword and the taking of vengeance, some Muslims think that this is a reference to Muhammad. However, the subject in the 2nd verse the "Creator" is seen to be the King of Israel and in the 4th verse again we see that it is the Lord Himself is the subject. Muhammad was neither a Creator nor the Lord, nor was he ever a king of Israel. The children of Israel never rejoiced in Muhammad. (v.2)

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8.

Isaiah 21:6-7 & 13-17

According to some Muslims the person on the donkey is Jesus and the person on the camel is Muhammad. Because these verses mention, horses, donkeys, camels, bows, war and Arabia, this passage must be a prophecy about Muhammad.

However, if we take the passage in its context, we see that it is neither about Jesus, nor about Muhammad. The 9th verse mentions the fall of Babylon. Historically, this took place in 519 A.D. with king Darius, and thus fulfilled an Old Testament prophecy.

Furthermore, according to verse 16, these events were to happen "within a year" not a thousand years later.
(See. Isaiah 36:18-21)

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9.

Isaiah 29:12

According to some Muslims, this verse concerns Muhammad because he was unable to read or write.

However, if we look at verse 1 & 8 we see that the city of David, Ariel (Jerusalem) is mentioned. Verses 17, 19 & 23 Mention Lebanon and Israel. Muhammad however, never did live in this area, but belonged to the Quraish tribe of Arabia.

Furthermore, the events mentioned in Isaiah 29 have not yet come to pass, but will take place in the future during the battle of Armageddon. (See. Isaiah 29:2-6 and Zechariah 14:1-21, Ezekiel 38:17-23 and Revelation 16:17-21)

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10.

Isaiah 42:1-4

The third and fourth verses do not apply well to Muhammad, and in Matthew 12:15-21 we see that these verses are a direct reference to Christ.

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11.

Isaiah 53:1-12

Because Muhammad was despised and rejected by some, some Muslims assume that this is a prophetic passage concerning him. However;

a) Isaiah 53:5, 6, 7, and 8 are direct references to Christ who "was wounded for our transgressions he was bruised for our iniquities. But Islam completely denies the doctrine of atonement for sin.
(See: Isra 17:15, An'âm 6:39, Hûd 11:119)

b) Verses 5 and 12 could not possibly refer to Muhammad because the Qur'an teaches that no one can bear the sins of another. (An'âm 6:164)

c) According to the 1 Peter 2:22-25 and Acts 8:32-33 the 53rd chapter of Isaiah is a prophecy concerning the Christ; and Muhammad was not the Christ.

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12.

Isaiah 63:1-6

Some Muslims think that this passage refers to Muhammad because he is called "the prophet with a sword." They think that Bozrah may be a reference to Basra. However, Bozrah is found in the area of Edom by the Dead Sea, 80 km S.E. of Jurf ed Darawish. Furthermore, it is apparent

that in verses 5-6 and 15-16 that the warrior in question here is the Lord Himself. Therefore, it cannot possibly refer to Muhammad.

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**13.
Daniel 2:29**

According to some Muslims, this passage may be a reference to Muhammad because he was a king, and he sometimes received revelation while reclining on a bed. However, according to verse 28 we see that the king mentioned here is King Nebuchadnezzar, and the prophet Daniel is seen to be talking with him. These people lived 609--534 B.C. and therefore, it could not possibly be a reference to Muhammad.

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**14.
Habakkuk 3:3**

Some Muslims think that the reference to Teman and Mount Paran shows that this refers to Muhammad. However, the context clearly shows that God is the subject in question.

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**15.
Matthew 3:11**

Some Muslims imagine that this may be a reference to Muhammad because he was very strong and fiery. However, in the Bible it is clear that this is a prophetic reference to Christ. (See: Malachi 43:1, Isaiah 40:3, Matthew 3:1-3 & 14, Matthew 11:2-5, Mark 1:1-3, Luke 3:4-6, John 1:29, John 7:37-39, and Acts 1:4-8.)

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16.

Matthew 21:43

Some Muslims think that because the Christians were unfaithful, that the Kingdom of God was taken from them and given to the Arabs or Muslims. Verse 43 begins with "Therefore", and the reason is stated in verse 42: "The stone which the builders rejected, the same is become the head of the corner." In the context it is apparent that Christ spoke this parable against the Jewish Chief Priests and Pharisees.

It was the Jews who rejected Christ, and according to 1 Peter 2:5-10 Christ is forming a new priesthood, a holy nation, with himself as the chief cornerstone, not Muhammad. According to 1 Corinthians 3:10-13 there is no other foundation other than Christ. Therefore these verses cannot refer to Muhammad or Islam.

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**17.
Mark 1:7**

Muslims often think that Christ's words here refer to the prophet Muhammad. However in the 6th verse, we see that John the Baptist is talking and in John 1:26-43 we see that he was speaking about the Christ, not Muhammad. See also Matthew 3:11-14 and Luke 3:16-17.

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**18.
John 1:21**

Some Muslims think that the person in question here is Muhammad, because the Jews asked John if he was either the "Christ", "Elijah" or "that prophet" and he answered "no".

The words "that prophet" is a reference to Deuteronomy 18:18, and we have seen that this is a reference to Christ, not Muhammad. See also Malachi 4:5, Matthew 17:10, Mark 9:11, Matthew 11:14, Acts 3:18-26.

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**19.
John 4:21**

Some Muslims say that because worship would no longer be done facing in the direction of Jerusalem, this is a foreshadowing of the fact that the direction of worship would be towards Mecca. However in verses 23 and 24 it is clear that no future direction is intended as Christ wants people to worship in spirit and in truth.

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**20.
John 14:30**

Some Muslims think that Christ's reference to "the prince of this world" coming is a direct reference to Muhammad. However, Christ used this term to refer to Satan, not Muhammad. See also:

Luke 4:5-8
 John 12:31
 John 14:30
 John 16:11
 2 Corinthians 4:4
 Ephesians 2:2
 Ephesians 6:11-12
 James 4:4
 1 John 2:15-17
 1 John 5:4-5
 Revelation 12:9

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**21.
John 14:16-17 & 26,
15:26, 16:7 & 13**

Many Muslims claim that the promised "Comforter" who was to come is a reference to Muhammad. It is claimed that the word "Paracletos" in the Greek is a corruption and that the original should have been "Periclytos" a supposed alternative name for Muhammad or Ahmad. However;

paracletos > periclytos

aHMAD > muHaMmaD

more	praised
praiseworthy	

1) Among the existing 5,300 New Testament Greek manuscripts which pre-date Islam, and among the other manuscripts after Islam there is not one single textual variant from the word "paraclytos, and the word "Periclytos" is not found in any manuscript of any time period before or after Islam. Although "periclytos", which means famous or renowned, was used by Homer when he wrote the Iliad and the Odyssey in the classical Greek of the 10th century B.C., there is not one instance where this word, or any of the other members of its word group, are used in the Koine Greek of the New Testament or the Septuagint translation of the Old Testament. Thus there is no textual or linguistic support for claiming the usage of "periclytos" anywhere in the Bible.

2) The word "Paracletos" means "Comforter" or "Helper" and this word is only used for God Himself. (See Nisâ' 4:83 and Isra 17:56). Furthermore, this word does not suit "the prophet with a sword".

3) In the New Testament the word "Paracletos" is only used of the Holy Spirit and Christ. (See: John 14:16, 17, 26, 15:26, 16:13, 1 John 2:1).

4) The person whom Christ spoke of was the unseen Holy Spirit or Spirit of truth. This Holy Spirit was living among Christ's disciples and Jesus said that it was going to indwell them (John 14:16-17). However, according to the Qur'an, Muhammad was no more than an ordinary man (Al-i Imran 3:144, Kahf 18:110, Fussilat 41:6)

5) The mentioned "Comforter" is said to be the Holy Spirit and it was going to be sent by the Father in Christ's name. (John 14:26) Muslims cannot say this is true concerning Muhammad.

6) The Holy Spirit's mission was not to gather armies and fight wars as Muhammad did, but to convict men of their sins, (John 16:8-9), and the essence of sin is to not believe Christ is the Son of God (John 3:18 & 36). Muhammad, however, denied that fact that Christ is the Son of God (Maryam 19:35 & 88-93, Furqân 25:2, Zukhruf 43:81-82).

7) The Holy Spirit's mission was not to lift up himself, but to lift up the person of Christ. (John 15:26, John 16:13-14). Muhammad did not do this. Christ claimed to be deity, and Muhammad denied that Christ was God. (John 1:1-18, 4:13-26, 5:17-18, 8:51 & 58, 10:30 & 20:28-29 -- Al-i Imran 3:59, Nisâ 4:36 & 171, Maide 5:17, 72, 75 & 116, Tauba 9:30-32). This is not lifting up

Christ, but rather is putting him down.

8) Muhammad furthermore denied Christ's mission as the sacrificial atonement for the sins of the world. He also denied his physical death and resurrection from the dead. (Nisâ 4:157-159 cf. Matthew 27:43-56) These teachings are at the foundation of Christianity. (1 Corinthians 15:1-4 & 17-19). Because Muhammad rejected the foundational teachings of the New Testament regarding the Christ, he therefore did not fulfill the role of the Comforter. (John 14:26)

9) This person (The Comforter - Paracletos) was going to live within the hearts of all believers in Christ. This cannot be claimed of Muhammad.

10) Jesus said soon after his resurrection from the dead that he would send the promised "Comforter" and he told them to wait for this event in Jerusalem (Acts 1:5 & Luke 24:49) The coming of the promised Holy Spirit is seen to have happened on the day of Pentecost some 40 days later in Acts chapter 2. Therefore, it could not be a reference to the coming of Muhammad some 600 years later.

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22. Acts 3:22-26

Because some Muslims think that Deuteronomy 18:15 & 18 is a reference to Muhammad, and because it is quoted here, that it must be another reference to Muhammad. However in the context of Acts 3 it is clearly

taking about Jesus (Acts 3:18-20 & 26).

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Conclusion:

The verses listed above constitute the strongest and most frequently quoted places where Muslims think they can see a prophetic reference to Muhammad in the Bible. However, according to the verses listed above, it is apparent that there are no prophetic references to Muhammad in the Bible. On the contrary, it is clear in the Bible that:

1) John the Baptist was the **last** and the **greatest** of the prophets, as he was the forerunner of the Messiah.

Isaiah 40:3-5
 Malachi 3:1
 Malachi 4:5-6

Matthew 11:7-15
 Matthew 17:10-13
 Mark 1:1-8
 Luke 1:13-17
 Luke 1:76-79
 John 1:6-8
 John 1:15-37
 John 3:23-30

2) Christ clearly indicated that after him many **false prophets** would come and he warned people not to listen to them.

Matthew 7:15-20
 Matthew 24:4-5, 11 & 23-27
 Mark 13:5-6 & 21-23
 Luke 21:8
 2 Corinthians 11:3-15
 Galatians 1:6-9
 2 Peter 2:1-2
 1 John 2:18-28
 1 John 4:1-6
 Revelation 16:13

Revelation 19:20
 Revelation 20:10

3) The book of Revelation ends the canon of Scripture and that **no more books** were to be added to Scripture.

Deuteronomy 4:2
 Deuteronomy 12:32
 Psalms 30:5-6
 Proverbs 30:5-8
 Isaiah 8:19-20
 Jeremiah 26:2

Matthew 5:17-19
 Galatians 1:6-9
 1 John 2:24-27
 2 John 9-11
 Jude 3-4
 Revelation 22:18-19

4) If any person or even an angel teaches **any other Gospel** other than the Gospel of Christ, then that person is **damned**.

Galatians 1:6-9
 1 Corinthians 14:32-33
 2 Corinthians 11:3-15
 1 John 2:18-28

5) According to 1 John 2:22-23 and 4:1-6, **anyone who denies Christ** is the Messiah or that he is the Son of God, this person is influenced by the spirit of the **Anti-Christ**. The Qur'an openly denies the following important doctrines concerning Christ:

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 a) The Qur'an denies that Christ is **God in the flesh**:

Nisâ' 4:171
 Mâ'ida 5:17-19, 71-75 & 115
 Zukhruf 43:57-59

 Isaiah 7:14
 Isaiah 9:6

Mark 14:61-62

John 4:13-26

John 5:17-18

John 8:51 & 58

John 20:28-29

Colossians 2:9

Titus 2:13

1 John 5:20

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b) The Qur'an denies that
Christ is the **Son of God:**

Bakara 2:116

An'âm 6:101 ***

Tauba 9:30-32

Yûnus 10:68

Maryam 19:35 & 88-92

Furqân 25:2

Zukhruf 43:81-82

Ikhlâs 112:1

Matthew 16:16

Mark 5:6-8

Luke 1:35

John 1:1, 14, 18 & 33-34

Romans 1:1-4

Philippians 2:5-8

Hebrews 1:8

1 John 5:20

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c) The Qur'an denies that
Christ is the **Saviour**, the
atoning sacrificial Lamb of
God, slain to save the world
from the penalty of sin.

Nisâ' 4:156-158

Mâ'ida 5:97

An'âm 6:164

A'râf 7:8-9

Isra 17:15

Anbiya 21:47

Mu'minûn 23:102-103

Kauthar 108:1-2

Isaiah 53:4-12

Matthew 20:28

Matthew 26:26-28

John 1:29

Romans 12:1-2

Hebrews 9:1-28

Hebrews 10:1-18

Hebrews 13:16

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d) The Qur'an denies that
Christ actually physically
died on the cross:

Nisâ' 4:156-158

Matthew 27:43-56

Mark 15:33-41

Luke 24:44-47

John 19:16-37

Acts 2:22-36

Romans 5:8-10

1 Corinthians 2:2

1 Corinthians 15:1-6

Also see:

Matthew 24:5 & 23-24

Mark 13:21-22

2 Thessalonians 2:1-12

2 John 1:7

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29.8

Are there Prophecies by Muhammad?

1.

Victory at the Battle of Badr

(the subject is the Day of Judgement)

Kamer 54:43, 45 & 48.....

2.

652

Muhammad's Dream

(leaves more questions than answers
and shows God using deception to achieve His aims)

Enfal 8:43.....

3.

Vision of the Pilgrimage

("if God wills" doesn't work with a prophetic vision)

Fetih 48:27.....

4.

The Defeat of the Romans

In 615-616 the Persians were threatening to take Constantinople. Eight years later in 624 the tide had turned and the Romans were entering Persia. The historical experience that a losing nation turns the battle around and defeats its opponent is certainly not rare: It can happen by chance 1 in 4 or 5 times.

Rum 30:1-4.....

29.9

The Biblical Tests of a True Prophet

When Prophecy Comes True

Deut. 18:17-20.....

Deut 18:21-22.....

Deut. 13:1-4.....

Two (or more) Witnesses are Needed

Deut. 19:15.....

John 5:31.....

2 Corinthians 13:1.....

Bakara 2:282.....

Maide 5:109.....

Nur 24:4.....

Miracles may be used to Confirm a Witness

Matthew 12:15-18 & 22.....

John 6:30.....

R'ad 13:4 & 27.....

17:1.....

Sam Shamoun & Jochen Katz

In some of our papers we have presented the Biblical criteria to distinguish between true and false prophets. One criterion that the Holy Bible gives is that the teachings of a prophet or a messenger must fully agree with the previous revelations:

"If a prophet arises among you, or a dreamer of dreams, and gives you a sign or a wonder, and the sign or wonder which he tells you comes to pass, and if he says, 'Let us go after other gods,' which you have not known, 'and let us serve them,' you shall not listen to the words of that prophet or to that dreamer of dreams; for the LORD your God is testing you, to know whether you love the LORD your God with all your heart and with all your soul. You shall walk after the LORD your God and fear him, and keep his commandments and obey his voice, and you shall serve him and cleave to him. But that prophet or that dreamer of dreams shall be put to death, because he has taught rebellion against the LORD your God, who brought you out of the land of Egypt and redeemed you out of the house of bondage, to make you leave the way in which the LORD your God commanded you to walk. So you shall purge the evil from the midst of you."

Deuteronomy 13:1-5

"I appeal to you, brethren, to take note of those who create dissensions and difficulties, in **opposition to the doctrine which you have been taught**; avoid them. For such persons do not serve our Lord Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded." Romans 16:17-18

"I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel -- not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, **should preach to you a gospel contrary to that which we preached to you, let him be accursed**. As we have said before, so now I say again, **If any one is preaching to you a gospel contrary to that which you received, let him be accursed.**" Galatians 1:6-9

"And this is love, that we follow his commandments; this is the commandment, as you have heard from the beginning, that you follow love. For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the antichrist. Look to yourselves, that you may not lose what you have worked for, but may win a full reward. **Any one who goes ahead and does not abide in the doctrine of Christ does not have God**; he who abides in the doctrine has both the Father and the Son. **If any one comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting;** for he who greets him shares his wicked work." 2 John 1:6-11

The Quran also agrees with this criterion since it says:

It is not (possible) that a man, **to whom is given the Book, and Wisdom, and the prophetic office**, should say to people: "Be ye my worshippers rather than God's": on the contrary (He

would say) "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly." Nor would he instruct you to take angels and prophets for Lords and patrons. What! would he bid you to unbelief after ye have bowed your will (To God in Islam)? Behold! ***God took the covenant of the prophets***, saying: "**I give you a Book and Wisdom; then comes to you an apostle, CONFIRMING what is with you; do ye believe in him and render him help.**" God said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses." S. 3:79-81 Y. Ali

Other versions render Sura 3:81 slightly different:

AND, LO, God accepted, THROUGH THE PROPHETS, this solemn pledge [from the followers of earlier revelation]: "If, after all the revelation and the wisdom which I have vouchsafed unto you, ***there comes to you an apostle CONFIRMING the truth already in your possession***, you must believe in him and succour him. Do you" - said He - "acknowledge and accept My bond on this condition?" They answered: "We do acknowledge it." Said He: "Then bear witness [thereto], and I shall be your witness." S. 3:81 Asad

Asad noted:

Lit., "the solemn pledge of the prophets". Zamakhshari holds that what is meant here is a pledge taken from the community as a whole: a pledge consisting in their acceptance of the messages conveyed through the prophets. ([Source](#))

The late Muhammad Ali translated it similarly to Asad:

And when Allah made a covenant THROUGH THE PROPHETS: Certainly what I have been given you of Book and Wisdom – ***then a Messenger comes to you VERIFYING that which is with you***, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness that I (too) am of the bearers of witness with you. M. Ali ([Source](#))

Ali explains the reason for his formulation in a footnote:

81a. *Mithaq al-nabiyyin* means literally *the covenant of the prophets*, and may therefore signify either the covenant of the prophets *with Allah* or the covenant of the prophets *with their people*. As the words that follow are plainly addressed to the people, the Jews and the Christians being particularly addressed in the last two verses, I adopt the latter interpretation, and therefore translate the words as meaning *a covenant through the prophets*. Both Moses and Jesus especially laid an obligation on their people to accept the prophet about whom they prophesied. Thus, through Moses, Almighty God had warned the Israelites, after promising them "a prophet from among their brethren like unto thee", and that "Whosoever will not hearken unto My words which he shall speak in My name, I will require of him" (Deut. 18:19). And Jesus was equally emphatic when, prophesying the advent of the Comforter, he added: "He will guide you into all the truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak" (John 16:13). As a matter of fact the Prophet had his advent foretold by all the prophets of the world. The new Testament bears testimony to this: "Whom the heaven must receive until the time

of restitution of all things, which God hath spoken by the mouth of *all of His holy prophets since the world began*. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you" (Acts 3:21, 22). The covenant referred to was made through each prophet separately as he appeared in the world. And just as all the prophets foretold the advent of the Prophet Muhammad and laid an obligation upon their people to accept him, **so the Prophet Muhammad also told his followers to believe in all the prophets that had appeared among different people in different ages**, and this is stated in what follows. The truth of the first statement that all the prophets foretold the advent of the Prophet Muhammad **is borne out by the second statement that the Prophet would bear testimony to the truth of all the prophets of the world.** ([Source](#); bold emphasis ours)

The foregoing is significant for at least two reasons. First, Surah 3:81 is presupposing that the previous Scriptures, i.e. the Holy Bible, are the criteria determining whether a person is a true or false prophet. The author of the Quran essentially accepted the fact that all messengers must be in full agreement with the teachings of the Holy Bible, otherwise they would be rejected.

Second, the only way for Muhammad or anyone else claiming to be a messenger to be able to confirm the previous Scriptures is if these Books remained intact. If these texts were corrupted then the messenger wouldn't be able to confirm them lest he be guilty of verifying scriptures that God had not inspired. And yet failing to confirm the Scriptures in the possession of the people before him would lead to a complete rejection of such a messenger. The people would consider such a person a false messenger for contradicting the Scriptures in their possession which they would view as being the uncorrupt revelations of God!

To put it in another manner, the only way for the community of the prophets such as the Jews and Christians to know whether someone like Muhammad was a messenger is if he confirmed their Holy Scriptures. But if these Scriptures had been corrupted then there would be no way for the people to know who that messenger was since they no longer had the authentic Scriptures for him to confirm. This would lead them to conclude that such a person was a false messenger for not confirming their religious texts!

It should not be hard for Muslims to see why this reasoning is valid. Just imagine another man coming today, claiming to be a prophet (or some other title to the effect that he is speaking with divine authority), and saying exactly what Muhammad said, i.e. he came to confirm what the earlier prophets said. Would Muslims accept him as a prophet because he claims to confirm what Muhammad had already said? The Muslim answer would obviously be no, since that person must not contradict the teachings of the Quran or Muhammad, and yet by claiming to be a prophet he would be contradicting the Quran's testimony that Muhammad is the seal of the prophets.

In fact, isn't that what Baha'ullah (founder of the Baha'is) and Mirza Ghulam Ahmad (founder of the Ahmadiyya) did? Both acknowledge (confirm) Muhammad as a prophet and the Quran as divine revelation, but they are adding their own words to it. Their additional writings are foundational for the movements they have started. Yet Muslims reject them as false. Why would they if these men satisfy this quranic criterion of confirming the revelation that came before them?

Just as Christians do, Muslims test the later claims to prophethood with the former revelation — and they are right in doing so. That has to be the principle.

The foregoing leaves Muslims in a quagmire. If the Quran is to be believed then Muslims must accept the fact that the previous Scriptures have been preserved and Muhammad had to confirm them as true revelations. Yet, since these previous Scriptures of the Jews and Christians (i.e. the Holy Bible) contradict the teachings of the Quran and Muhammad on essential issues, this therefore means that Muhammad is a false prophet.

In conclusion, Muhammad fails the very biblical criterion – accepted by the Quran itself – for determining whether a person is a true prophet or not.

<http://answering-islam.org/Quran/Bible/criterion.html>

Further Reading

Here are the papers documenting the criteria which the Holy Bible gives to distinguish true and false prophets, showing how Muhammad fails the criteria for being a true prophet:

<http://answering-islam.org/Green/test.htm>

http://answering-islam.org/Shamoun/true_seal.htm

<http://answering-islam.org/Campbell/s6c1.html>

<http://answering-islam.org/Responses/Menj/fatrah2.htm>

http://abrahamic-faith.com/shamoun/Is_Muhammad_a_true_Prophet_of_God.html

<http://abrahamic-faith.com/mohammed-the-false-prophet.html>

29.11

Divinely inspired ignorance?

How Muhammad failed the "test of a prophet" again and again

[Jochen Katz](#)

The Qur'an speaks of a certain encounter that Muhammad had with some Jews, and their arguments by which they resisted and rejected Muhammad and his message. In this passage (S. 3:181-185) we also find the following statement:

Those same men said, ‘God has made covenant with us, that we believe not any Messenger until he brings to us a sacrifice devoured by fire.’ Say: ‘Messengers have come to you before me bearing clear signs, and that you spoke of; why therefore did you slay them, if you speak truly?’
S. 3:183 Arberry

This is a somewhat cryptic statement that we need to unpack in order to understand what it means, and to see the reasons why it is wrong.

Obviously, this fire is not a usual fire that is lit by people to burn a sacrifice (or anything else), but a miraculous fire. It is supposed to be an authenticating sign given by God that this messenger is a true prophet of God; i.e. this verse refers to "fire from heaven". It is God himself who sends the fire to devour the sacrifice. This understanding is also reflected in many Muslim translations of this verse. I will quote only two:

Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" Al-Hilali & Khan

(The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful! Pickthall

Whom is Muhammad talking about?

Which messenger brought fire from heaven to devour a sacrifice and was (then) slain by whom? The nearer and wider context of this verse makes it most likely that this refers to a dispute Muhammad had with some Jews (as also Al-Hilali & Khan indicate in their translation). Thus, the reference point for this discussion has to be the Jewish scriptures, the Old Testament of the Bible.

Biblical facts: It is true, there were several occasions on which God sent fire to devour a sacrifice prepared by a prophet, judge or king of Israel (Leviticus 9:23-24, Judges 6:20-22, 1 Chronicles 21:26, 2 Chronicles 7:1-3, 1 Kings 18). Moreover, the Bible speaks often about false prophets and gives the Children of Israel a number of criteria to distinguish false prophets from true prophets ([1](#), [2](#)). It is also correct that on one occasion fire from heaven consumed a sacrifice as a sign of confirmation for the divine authority of the prophet Elijah over against the prophets of the false god Baal (1 Kings 18).

However, "bringing a sacrifice devoured by fire from heaven" was never made a general criterion or a distinguishing sign that Israelites should demand from everyone who claims to be a prophet. No such command is in the Bible. Such a "covenant" does not exist. Moreover, the vast majority of the true prophets sent by God never experienced this particular miracle.

Therefore, we need to ask: **Who lied?**

The statement, '*God has made covenant with us, that we believe not any Messenger until he brings to us a sacrifice devoured by fire*', was either **a lie by these Jews**, or the author of the Qur'an / **Muhammad lied** by putting this wrong statement into the mouth of the Jews, although they never made such a claim.

In the latter case, if Muhammad made up this false argument and put it into the mouth of the Jews, then he is a liar and is disqualified as a prophet from God. If the author of the Qur'an

invents false statements about the Jews (or anyone else for that matter), then the Qur'an is exposed as cheap polemics, and it does not come from God who is the truth.

In the former case, Muhammad had the perfect occasion to show that he is truly inspired by God by exposing that the claim of these Jews is wrong. He could simply have said: "God tells me that you are lying. Show me where in your scriptures you are commanded this!" They would not have been able to show it. His opponents would have been silenced, and Muhammad would have gained credibility.

Excursus: Muhammad had to struggle over and over again with the problem that he was not able to do any miracles. He claimed to be a prophet from the same God who had sent the earlier prophets. On the one hand, he included many stories about the miracles done by these earlier prophets in his own message; on the other hand, he demanded from his audience to be accepted as another prophet like them but without showing any miracle that would authenticate his divine authority.

It is no surprise that Muhammad was confronted time and again with the sceptical question, "Why has no sign (miracle) been sent down upon him from his Lord?", or some similar formulation. Such questions are found in S. 2:118, 6:37, 10:20, 11:12, 13:7, 13:27, 20:133, 29:50. There are a number of different ways that Muhammad / the author of the Qur'an responds to such demands. One answer that is given a number of times is the claim that even if God were to send such miraculous signs, they would still not believe (2:145, 17:59, 28:48, 37:14-15), i.e. there is no point in giving miracles. ([Muhammad and Miracles](#) is a detailed article discussing the statements of the Quran on this matter.)

S. 3:183 belongs to this group of verses that seek to directly or indirectly divert the attention from Muhammad's lack of miracles by claiming that there is no point in giving them. Specifically, the demand of the Jews is answered here by a rhetorical question: Why do you demand a miracle when you killed the earlier prophets that performed various miracles for you, including the specific miracle which you are demanding from me?

Back to the main topic of this article. S. 3:183 reports an objectively wrong statement, an assertion that was allegedly made by some Jews who opposed Muhammad's claim to prophethood. We may never know whether these particular Jews tried to trick or deceive Muhammad with this "divine criterion", and the Qur'an only recorded this, or if Muhammad lied about the Jews.

Be that as it may, the question now is how does an inspired prophet respond to a false claim about God's earlier revelation? Even though Muhammad was not able to perform miracles, if he had exposed their false claim, he could have made some progress in regard to his own credibility.

However, instead of exposing their demand as a false claim, a fabrication, he attacks the honesty or sincerity of the questioners. Instead of dealing with the content of their criterion of prophethood, he uses an ad hominem approach in order to avoid the uncomfortable issue of his own authentication:

Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" S. 3:183 Al-Hilali & Khan

These Jews put before Muhammad a criterion or test of prophethood that he was not able to satisfy. Seeing attack as his only way of defense, Muhammad in return questions their sincerity. The accusation and conclusion that is implicit in the rhetorical question given to them in response is this: Because you killed the prophets which came to you with miracles, you are not truthful and have therefore no right to question me. Suddenly the question is no longer what is the correct criterion for a true prophet, and whether Muhammad satisfies this criterion, but the issue now is the sincerity of the people questioning Muhammad.

Given that Muhammad was not able to show any miracles to authenticate his claim to be a true prophet of God, this was probably the best he could do. In some way, that was a clever move. Too bad that the Qur'an does not give any room for the comments of the Jews on Muhammad's diversion tactics. However, those skeptical Jews were a constant threat to Muhammad's credibility. He was not willing to tolerate that his authority be undermined by a repeated questioning of his status as a prophet. Therefore, Muhammad decided to get rid of them, and he expelled or killed all the Jews living in Medina in order to solve this problem once and for all, see the section on [Muhammad and the Jews](#).

Viewing it as Muhammad's personal response, as coming from an imperfect human being, I can understand all that. However, Islam expects us to believe that the Qur'an is not Muhammad's word, but God's word. His answer to the claim of those Jews was allegedly not Muhammad's idea, but God told him to give this answer. And that causes considerable problems.

God knew exactly that the criterion put forward by these Jews was wrong. God never gave such a command, and he is not forgetful about his earlier revelations. God could have given a decisive answer that would have exposed them as fabricating a command of God.

Muhammad, on the other hand, was ignorant on the matter. He may have had a suspicion that these Jews tried to deceive him, but he was not sure, and their criterion could just as well be taken from their scriptures. Therefore, he could not directly charge them with deception in this specific matter. He ends his answer with "if you are truthful", which is not only part of his counterattack, but also an admission of his own ignorance. This is the first indication that the answer did not come from God but from Muhammad's mind.

Furthermore, the answer reveals not only the uncertainty of the author, it contains also a clear error and thus exposes his ignorance about certain facts of Biblical history. Muhammad does not only raise a question about the honesty and sincerity of these Jews, he also makes positive statements which can be checked against the Bible.

The answer, "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, ...?" presents three statements as if they were facts:

1. Messengers (from God) came to the Jews who brought clear signs, i.e. miracles.
2. At least some of these came even with the specific sign that fire from heaven devoured a sacrifice that they had prepared.
3. The Jews killed those messengers.

Whom is Muhammad talking about? What are the names of those alleged messengers? Again, Muhammad is not certain enough about the details, so he remains vague in his statements. Nevertheless, there is no doubt that this idea is inspired by the story of Elijah's confrontation with the prophets of Baal on Mount Carmel that is reported in 1 Kings 18 and belongs to the better known stories of the Bible. [Read at least [1 Kings 18:25-39](#) if you are not familiar with the story, but it would be even better to read the whole story of Elijah starting in 1 Kings 16:29.]

The first statement is true: God sent messengers / prophets to the Israelites and some of them God confirmed with miracles.

The second statement is questionable: The Qur'an seems to speak about a plurality of messengers who prepared a sacrifice that was then devoured by fire which was sent directly by God as a public confirmation that these are true prophets.

However, Elijah was the only prophet to whom this sign was given before a skeptical audience so that the people should see that Elijah's God was the true God, and that Elijah was truly sent by God.

There were a number of further occasions where a sacrifice was devoured by fire sent by God, but in none of these cases did it serve the purpose of confirming the prophet as being a true prophet. In Leviticus 9:23-24 fire from the Lord devours the sacrifice prepared by Aaron according to the instructions of Moses. However, Moses had already done many miracles and the people did not doubt his divine authority. The fire did not come to confirm Moses as a prophet. The occasion was the inauguration of the priestly service of Aaron and his sons. In Judges 6:20-22 we read that Gideon's offering is consumed by fire from the Lord, but it is a sign only for Gideon to confirm for him that it is really the Lord who is speaking to him. It is not a sign that Gideon brings to the people. There is nobody else present. In 1 Chronicles 21:26 God sent fire on the sacrifice after David's prayer of repentance as sign that God had accepted David's repentance for the sin he had committed. David was the king of Israel and nobody questioned his authority. The fire was not to confirm David as prophet or king, but to show him that his repentance and sacrifice was accepted by God. Finally, in 2 Chronicles 7:1-3 God sent fire from heaven in response to Solomon's prayer at the dedication of the Temple. Again, there was no question about Solomon's authority. He was the king. God gave this fire as a sign that he accepted the Temple as the place where his presence would dwell.

There was only one time when God authenticated a prophet before the people by sending fire on a sacrifice, and that was the contest between Elijah and the prophets of Baal on Mount Carmel (1 Kings 18). The second statement is wrong when it claims this was given as a sign of public authentication for several messengers.

The third statement is definitely false: Even if we allow all the above given names of people who experienced that God sent fire to devour their sacrifice (Moses, Aaron, Gideon, David, Solomon,

Elijah), there is not even one among them who was killed by the Jews. Ironically, the only prophet whom this miracle was given as confirmation, did not even die on this earth, but was taken up to heaven by God (2 Kings 2:11). It is true that there were plans to kill Elijah, but it was not the Jews who tried to kill him. Ahab, the king of Israel, had married Jezebel, a foreign woman who brought an idolatrous pagan religion with her. She sought to kill Elijah after he had defeated and killed the false prophets of Baal (1 Kings 19:1-2). However, God protected Elijah and, eventually, Elijah was taken to heaven without dying (2 Kings 2:11).

As so often, the author of the Qur'an messed up on the details of the Biblical stories. It is true that a number of prophets sent to the Jews were persecuted and some even killed. It is also true that there were some men of God who experienced that fire from the Lord devoured their sacrifice. However, not one of those men of God who were given the sign of "fire from heaven devouring their sacrifice" were killed by the Jews.

God certainly knew this. But Muhammad was ignorant about the details and often confused the Biblical stories (*). This error is again strong evidence that Muhammad himself is the author, and it was not God who gave him this response as an answer to the Jews.

Again, the answer to the Jews was made up by Muhammad, and the error contained in it exposes the ignorance of the author. This is a false claim in the Qur'an and it constitutes evidence that Muhammad fabricated himself^[1] what he claimed to have received as divine revelation. To claim that God is the author of the Qur'an is an insult to God, because it means to ascribe ignorance to God and blame him for the errors in the Qur'an.

Without question, the issue of testing a prophet is very important. In the Bible God spoke several times about the matter of how to discern true prophets from false prophets (1, 2). Muhammad was confronted with this question a number of times, but this core issue was only evaded by the author of the Quran. The Jews came with a criterion. Why has Allah not corrected their wrong criterion and given the right criterion? Instead, Muhammad simply evaded the matter with an ad hominem attack on the questioner. That is not what I would expect from God. It is unworthy of God. That observation also points to Muhammad as the originator of this text. Muhammad did not have an answer on this matter.^[2]

A possible Muslim objection

Some Muslims may try to avoid the charge that Muhammad's answer in the Qur'an was ignorant by claiming either that the Bible is wrong on Elijah, or that this passage does not talk about Elijah but about some other prophets whose story is not recorded in the Old Testament.

This explanation does not work. After all, Muhammad's counterattack will only be able to silence the Jews if they know what he is talking about. If they are not aware of any prophet who brought fire from heaven and which was then killed by the Jews, Muhammad's answer will not be able to convince them, but only make them laugh about his ignorance. And what the Jews know about their prophets is found in their scriptures. The answer presupposes that this is a known fact among the Jews. But Muhammad was wrong in this assumption. Again, I would love to know what these Jews said in response, whether in direct response to Muhammad, or only among themselves, but the Qur'an does not report that.

An internal contradiction

We have seen that the third statement above is false according to the Bible. However, it is worse than that. The author of the Qur'an does not only say that "some Jews (in the past) killed those messengers" but "why then did YOU kill them", addressing the questioners directly. This is not only factually wrong, it also contradicts the teaching of Islam in other passages of the Qur'an.

According to Islam there is no original sin and no one is accused or punished for what his parents did. We know that during Muhammad's time there were no prophets sent to the Jews.

Nevertheless, in this verse Muhammad is accusing the Jews of his time of killing the prophets. This contradicts his own message and theology. This matter is discussed in more detail in footnote 2 of the companion article, [Which Prophets Did the Jews Kill?](#)

How Muhammad failed the test in multiple ways

Some Jews came to Muhammad and confronted him with a test of his prophethood. This is only fair, since Muhammad demanded from them that they would accept him as a prophet, and the Bible tells us that we should test everyone who comes claiming to be a prophet. This encounter became a test of Muhammad's prophethood in several ways, and Muhammad failed in all respects.

First, Muhammad failed because he did not satisfy the criterion of a physical miracle to authenticate his claim to be a prophet of God like the earlier prophets. The Jews were wrong to demand only this one specific sign of "fire that devours a sacrifice", but their scriptures report how God regularly confirmed his true prophets with miracles. The Jews were certainly justified to expect that a genuine prophet of God would have a confirming supernatural sign.

Muhammad was not able to bring any miracles of the kind given to the earlier prophets, neither fire from heaven, nor any other supernatural sign.

Second, even if the claim of the Jews that God's test is fire from heaven was wrong, being faced with a false claim is a test in itself. Perhaps this was even intentional, i.e. the test which the Jews brought was not on the surface of their claim; they didn't actually want to see supernatural fire, but they wanted to see whether Muhammad was able to give an answer to their trick question that exhibited divine insight. Intentional or not, Muhammad failed this "test behind the test" because he did not recognize that the criterion was not genuine.

Third, Muhammad failed because his answer contained a factually wrong statement that exposed his ignorance of the Bible. The Jews didn't kill any prophet who had brought the miracle of fire from God which devoured a sacrifice.

And it doesn't help Muhammad at all that he attributed his wrong answer to God. On the contrary, by doing so he exposed himself as a false prophet.

The first two failures may be specific to this particular encounter, but the third one we see over and over again in the Qur'an. Muhammad was not a prophet from God because his allegedly

divine revelation contains numerous false statements ranging from apparently small numerical inaccuracies, e.g. the age of Noah (*), to more substantial errors regarding the history of Israel and the Jewish prophets (like the one discussed in this present article) to grave misrepresentations of essential doctrines of the Christian Faith, like the crucifixion of Jesus (*), his divine sonship (*), and the doctrine of the Trinity (*).

In addition to that there is the questionable morality of Muhammad (endorsing marriage to minors in general and having sex with a nine-year old himself, the assassination of his critics, etc.), his being a victim of magic, etc., see the articles listed in the section on the person of Muhammad (*).

Notes

1. If we recognize that Muhammad fabricated revelation and put forged words in the mouth of God, then it becomes a definite possibility that he may as well have forged the whole thing and put false claims into the mouth of the Jews, even though they never said this. However, this is only a side note, Muhammad failed the test of a true prophet in either case. The main purpose of this verse may actually be something else. This verse belongs to a series of similar verses. It is one of Muhammad's frequent attacks against the Jews, see the article [Which Prophets Did the Jews Kill?](#)
2. In fact, the issue of false prophets is totally absent from the Quran. In my opinion, the reason is obvious: Muhammad preferred not to stir up trouble. If he gave criteria, people could wake up to the fact that prophets are not simply to be believed but that God expects the believers to test people who claim to be prophets. Claims to prophethood are to be questioned and closely examined. Muhammad could not risk that. God's true prophets never had to fear such questioning. Only false prophets have a problem in this regard. And it is obvious that Muhammad did not like the idea that people would evaluate his claim to prophethood based on objective criteria.

http://www.answering-islam.org/Quran/Contra/inspired_ignorance.html

29.12 Muhammad's False Prophecies

[Sam Shamoun](#)

The Holy Bible gives us a test to determine a true prophet from a false one:

"But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death. You may say to yourselves, 'How can we know when a message has not been spoken by the LORD?' **If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.**" Deuteronomy 18:20-22

In light of what God says in the preceding passage, we will examine several predictions made by Muhammad in the Quran and Islamic traditions to see if whether he passes God's test.

On the Roman Conquest of Persia

S. 30:2-4:

"The Roman Empire has been defeated - in a land close by: But they, (even) after (this) defeat of theirs, will soon be victorious - within a **few years**."

As the prophecy stated the Byzantines did become victorious over the Persians who had at first defeated them. Yet there are fundamental problems with this alleged prophecy:

- According to Yusuf Ali the Arabic word for "a few years," *Bidh'un*, signifies a period of three to nine years; yet according to the historical records the victory did not come until nearly fourteen years later. The Persians defeated the Byzantines and captured Jerusalem at about A.D. 614 or 615. The Byzantine counter-offensive did not begin until A.D. 622 and the victory was not complete until A.D. 628, making it a period between thirteen to fourteen years, not "a few years" alluded to in the Quran.

Renowned historian and Muslim commentator, al-Tabari, places the Roman victory in 628 A.D. (6 A.H.), right after the signing of Hudaiybiya:

According to Ibn Humayd- Salamah- Muhammad b. Ishaq- Ibn Shihab al-Zuhri- 'Ubaydallah b. 'Abdullah b. 'Utbah b. Mas'ud- 'Abdullah b. 'Abbas- Abu Sufyan b. Harb, who said: We were merchant folk. The warfare between us and the Messenger of God had prevented us from journeying, so that our wealth became depleted. **After the truce between us and the Messenger of God**, we feared that we might not encounter security. I set out for Syria with a group of merchants of Quraysh. Our specific destination was Gaza, **and we arrived at the time of Heraclius' VICTORY over the Persians who were in his land - he expelled them and regained from them his Great Cross, which they had carried off. Having accomplished this against them and having received word that his cross had been rescued from them (he was staying at Hims), he set out from there on foot in thanksgiving to God for restoring it to him, to pray in Jerusalem.** Carpets were spread out for him, and fragrant herbs were strewn on them. When he reached Jerusalem and performed his worship - with him were his military commanders and the nobles of the Romans - he arose troubled one morning, turning his gaze to the sky ... (*The History of Al-Tabari: The Victory of Islam*, translated by Michael Fishbein [State University of New York Press, Albany 1997], Volume VIII, pp. 100-101; bold and capital emphasis ours)

The translator's footnote reads:

436. "In 627 Heraclius invaded the Persian empire, and in December of that year won an important victory near ancient Ninevah, but had to retreat shortly afterwards. In February

628, however, the Persian emperor was assassinated, and the son who succeeded him desired peace. By about March 628 Heraclius could regard himself as victorious, but the negotiations for the evacuation of the Byzantine empire by the Persians were not completed until June 629. In September 629 Heraclius entered Constantinople AS VICTOR, and in March 630 restored the Holy Rood to Jerusalem." (Watt, *Muhammad at Medina*, 113-114). See also Ostrgorsky, *History of the Byzantine State*, 103-4. (*Ibid.*, capital emphasis ours)

The hadith collection of al-Bukhari provides further corroboration that Abu Sufyan's visit with Heraclius occurred after the signing of Hudaiybiya:

Narrated 'Abdullah bin 'Abbas:

That Abu Sufyan bin Harb Informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Sham as traders, during the truce which Allah's Apostle had concluded with Abu Sufyan and the Quraish infidels. (*Sahih al-Bukhari*, Volume 4, Book 53, [Number 399](#))

Watt places Rome's complete victory at 630 A.D., fifteen to sixteen years after the so-called prophecy was given!

- The original Quranic text had no vowel marks. Thus, the Arabic word *Sayaghlibuna*, "they shall defeat," could easily have been rendered, with the change of two vowels, *Sayughlabuna*, "they (i.e. Romans) shall be defeated." Since vowel points were not added until some time after this event, it could have been quite possible for a scribe to deliberately tamper with the text, forcing it to become a prophetic statement.

This fact is solidified by Muslim commentator al-Baidawi. C.G. Pfander mentions Baidawi's comments on the variant readings surrounding this passage:

"But Al Baizawi shatters the whole argument of the Muslims **by informing us of certain varied readings in these verses of Suratu'r Rum**. He tells us that some read (Arabic text appears here) instead of the usual (Arabic text appears here) and (Arabic text appears here) instead of (Arabic text appears here). The rendering will then be: 'The Byzantines have conquered in the nearest part of the land, **and they shall be defeated in a small number of years**'. If this be the correct reading, the whole story about Abu Bakr's bet with Ubai must be a fable, since Ubai was dead long before the Muslims began to defeat the Byzantines, and even long before the victories which Heraclius won over the Persians. This shows how unreliable such Traditions are. The explanation which Al Baizawi gives is, that the Byzantines became conquerors of 'the well-watered land of Syria' (Arabic text appears here) and that the passage predicted that the Muslims would soon overcome them. If this is the meaning, the Tradition which records the 'descent' of the verses about six years before the Hijrah must be wrong, and the passage must belong to A.H. 6 at earliest. It is clear that, **as the vowel points were not used when the Qur-an was first written down in Cufic letters, no one can be certain which of the two readings is right**. We have seen that there is so much uncertainty about (1) the date at which the verses were 'sent down', (2) **the correct reading**, and (3) **the meaning, that it**

is quite impossible to show that the passage contains a prophecy which was fulfilled. Hence, it cannot be considered to be a proof of Muhammad's prophetic office." (C. G. Pfander, *Mizan-ul-Haqq - The Balance of Truth*, revised and enlarged by W. St. Clair Tisdall [Light of Life P.O. Box 18, A-9503, Villach Austria], 279-280) [emphasis ours]

This being the case, a Muslim cannot confidently tell us what the true reading of the text is and hence cannot insure us that this verse originally predicted the Byzantine victory over the Persians. Yet either rendering leaves us with a false prophecy within the Quran.

- It amazes us that a prophecy from God would not specify the exact time of the victory, seeing that God is all-knowing and all-wise, declaring the end from the beginning. When God specifies a time frame as an important part of a prophecy we would expect that it be precise, not a mere guess. For God to guess that the Byzantines would win at some time within "a few years" as opposed to specifying the exact year, is inconsistent with the belief in an Omniscient, Omnipotent Being. Hence, it is unlikely that the true God would actually make such a prophecy.

Interestingly, the phrase "a few years" serves to further discredit this alleged prophecy. Abu Bakr believed the term "a few years" meant that the Byzantines were going to win in three years:

"This passage refers to the defeat of the Byzantines in Syria by the Persians under Khusran Parvis. (A.D. 615 - 6 years before the Hegira). However, the defeat of the Persians should take place soon 'in a small number of years'. In the light of this prediction, Abu-Bakr undertook a bet with Ubai-ibn-Khalaf **that this prediction would be fulfilled within three years, but he was corrected by Mohammed who stated that the 'small number' is between three and nine years (Al-Baizawi).** Muslims tell us that the Byzantines overcame their enemies within seven years. **The fact, however, is that the Byzantines defeated Persia in A.D. 628 (Al-Baizawi commentary).** That was twelve years after the prediction of Mohammed. Consequently this passage does not qualify as a prophecy, particularly as the time between prophecy and fulfilment was far too short, and in addition the event was easily predictable." (Gerhard Nehls, *Christians Ask Muslims* [Life Challenge, SIM International; Africa, 1992], pp. 70-71)

On Entering Mecca

Sura 48:27 makes the following promise:

"Truly did Allah fulfill the vision for His Messenger. **Ye shall enter the Sacred Mosque, IF ALLAH WILLS, with minds secure,** heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory."

This verse was revealed in conjunction with the Muslims' failed attempt of entering Mecca to perform *Tawaf* (the ritual during Hajj of running between two mountains that was supposed to commemorate Hagar's fetching of water for Ishmael).

On their way to the Ka'bah, they were met with a Meccan deputation headed by Suhail b. Amr who forbade the Muslims from completing their journey. This meeting then led to the signing of the treaty of Hudaibiya.

Several problems arise from this whole incident. First, at the signing of the Hudaibiya treaty Muhammad agreed with the pagan Meccans to return to them those who had converted to Islam. At the same time Muhammad also bowed to their demands of replacing his signature of 'Muhammad, Messenger of God' with 'Muhammad, son of Abdullah' so that he might be allowed to make pilgrimage to Mecca the following year. The following is taken from [*Sahih al-Bukhari, Volume 3, Book 50, Number 891*](#):

"When Suhail bin Amr came, the Prophet said, 'Now the matter has become easy.' Suhail said to the Prophet 'Please conclude a peace treaty with us.' So, the Prophet called the clerk and said to him, 'Write: By the Name of Allah, the most Beneficent, the most Merciful.' Suhail said, **'As for "Beneficent," by Allah, I do not know what it means.**

So write: By Your Name O Allah, as you used to write previously.' The Muslims said, 'By Allah, we will not write except: By the Name of Allah, the most Beneficent, the most Merciful.' **The Prophet said, 'Write: By Your Name O Allah.'** Then he dictated, 'This is the peace treaty which Muhammad, **Allah's Apostle has concluded.**' Suhail said, **'By Allah, if we knew that you are Allah's Apostle we would not prevent you from visiting the Kaba, and would not fight with you. So, write: 'Muhammad bin Abdullah.'** The Prophet said, 'By Allah! I am Apostle of Allah even if you people do not believe me. **Write: Muhammad bin Abdullah.**' (Az-Zuhri said, 'The Prophet accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of Allah, (i.e. by letting him and his companions perform 'Umra.)') The Prophet said to Suhail, **'On the condition that you allow us to visit the House (i.e. Ka'ba) so that we may perform Tawaf around it.'** Suhail said, 'By Allah, we will not (allow you this year) **so as not to give chance to the Arabs to say that we have yielded to you, but we will allow you next year.**' SO, THE PROPHET GOT THAT WRITTEN.

"Then Suhail said, 'We also stipulate **that you should return to us whoever comes to you from us, even if he embraced your religion.**' The Muslims said, 'Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim?'" (bold emphasis ours)

One of those forced to return to Mecca with the pagans was Abu Jandal. In Ibn Ishaq's *Sirat Rasulullah (The Life of Muhammad*, trans. Alfred Guillaume, Oxford University Press), p. 505 we are told:

'When Suhayl (the Meccan representative and the treaty's compiler) saw Abu Jandal he got up **and hit him in the face and took hold of his collar**, saying, 'Muhammad, the agreement between us was concluded before this man came to you.' He replied, 'you are right.' **He began to pull him roughly by his collar and to drag him away to return him to Quraysh**, while Abu Jandal shrieked at the top of his voice, 'Am I to be returned to the polytheists **that they may entice me from my religion O Muslims?** and that increased the people's dejection'" (bold and italic emphasis ours)

And:

'While they were in this state **Abu- Jandal bin Suhail bin 'Amr** came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, 'O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abu Jandal to me.' The Prophet said, 'The peace treaty has not been written yet.' Suhail said, 'I will never allow you to keep him.' The Prophet said, 'Yes, do.' He said, 'I won't do: Mikraz said, 'We allow you (to keep him).' Abu Jandal said, 'O Muslims! **Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?**'

Abu Jandal had been [previously] tortured severely for the cause of Allah' ([Sahih al-Bukhari, Volume 3, Book 50, Number 891](#))

We need to ask did Moses ever return a convert (especially one who was an Egyptian) back to the pagan Pharaoh in order to please the latter in obtaining what he wanted? Did Jesus ever compromise the truth of God by agreeing with the Pharisees in turning back all gentile seekers in order to be accepted by the Jewish ruling council? Would either Moses or Jesus go so far as to deny their apostleship in order to please the demands of pagans? Would these men refuse to glorify the true God in the manner commanded by the Creator and acquiesce to the request of addressing God in a manner pleasing to the unbelievers, much like Muhammad did?

As one would expect the Muslims were enraged, especially Umar b. al-Khattab who rebuked Muhammad:

'Umar bin al-Khattab said, 'I went to the Prophet and said, "Aren't you truly the messenger of Allah?" The Prophet said, "Yes, indeed." I said, "Isn't our cause just and the cause of the enemy unjust?" He said, "Yes." I said, "**Then why should we be humble in our religion?**" He said, "I am Allah's messenger and I do not disobey Him, and He will make me victorious"' ([Sahih al-Bukhari, Volume 3, Book 50, Number 891](#))

The anger of the Muslims is justifiable when we realize that Muhammad promised that his followers would have access to Mecca that very same year. When that did not occur, Muhammad attempted to justify his statement by stating, "Yes, did I tell you that we would go to Ka'ba **this year?**" (*Ibid*)

In other words, since he did not specify when they would enter Mecca this cannot be considered a false prophecy! This is simply erroneous since the Muslim contingent was on their way to Mecca when a deputation from the pagan Arabs stopped them. In fact, one of Muhammad's demands in signing the treaty was that the pagans permit the Muslims to complete their journey to Mecca in order to perform *Tawaf*. Suhail denied Muhammad's request and instead made an agreement that the Muslims could enter Mecca the following year. Ibn Kathir further supports this in his commentary on S. 48:27:

"In a dream, the Messenger of Allah saw himself entering Makkah and performing *Tawaf* around the House. He told his Companions about this dream when he was still in Al-Madinah. When they went to Makkah in the year of Al-Hudaybiyyah, **none of them**

doubted that the Prophet's vision WOULD COME TRUE THAT YEAR. When the treaty of peace was conducted and they had to return to Al-Madinah that year, being allowed to return to Makkah the next year, **SOME OF THE COMPANIONS DISLIKED WHAT HAPPENED.** 'Umar bin Al-Khattab asked about THIS, saying, 'Haven't you told us that we will go to the House and perform *Tawaf* around it?'" (*Tafsir Ibn Kathir, Abridged, Volume 9, Surat Al-Jathiyah to the end of Surat Al-Munafiqun*, Abridged by a group of scholars under the supervision of Shaykh Safiur-Rahman Al-Mubarakpuri [Darussalam Publishers & Distributors, Riyadh, Houston, New York, London, Lahore; first edition, September 2000], p. 171; bold and capital emphasis ours)

Al-Tabari writes:

"While the Messenger of God was writing the document - he and Suhaly b. 'Amr - suddenly Abu Jandal, the son of Suhaly b. 'Amr, came walking with short steps in shackles. He had escaped to the Messenger of God. **The companions of the Messenger of God had set out NOT DOUBTING that they would conquer, because of a vision the Messenger of God had seen. Therefore, when they saw what they saw - the peace, the retreat, and the obligations the Messenger of God had taken upon himself - the people felt so grieved about it that they were close to despair.** When Suhayl saw Abu Jandal, he went up to him, struck him on the face, and grabbed him by the front of his garment. "Muhammad," he said, "the pact was ratified between me and you before this fellow came to you." "You are right," he replied. Suhayl began pulling and dragging [his son Abu Jandal] by the front of his garment to return him to Quraysh. Abu Jandal began screaming at the top of his voice, "People of the Muslims, shall I be returned to the polytheists for them to torment me for my religion?" **This made the people feel even worse.** The Messenger of God said: "Abu Jandal, count on a reward, for God will give you and those who are oppressed with you relief and a way out. We have made a treaty and peace between ourselves and these people; we have given them and they have given us a promise, and we will not act treacherously toward them." (*The History of Al-Tabari: The Victory of Islam*, Volume VIII, pp. 86-87; bold and capital emphasis ours)

This proves that Muhammad actually believed he was going to enter into Mecca, a plan that never materialized. In order to save face he had to deny admitting that he actually implied that the Muslims would enter Mecca that same year.

Second, to make matters worse Muhammad broke the treaty with the Meccans by refusing to return a Muslim convert from the Quraysh. This refusal was in clear violation of things expressly stipulated in the very document that Muhammad had agreed to sign:

"Umm Kulthum Uqba b. Mu'ayt migrated to the apostle during this period. Her two brothers 'Umara and Walid sons of 'Uqba came and asked the apostle to return her to them in accordance with the agreement between him and Quraysh at Hudaybiyya, but he would not. *God forbade it.*" (*Sirat Rasulullah*, p. 509; italic emphasis ours)

Hence, Muhammad justified the breaking of his oath by claiming that it was God's will to do so. Unfortunately for Muslims, this would prove that Muhammad's God is not the God of the Holy Bible since breaking one's oath is strictly forbidden. (Cf. Numbers 30:1-2)

In light of all these considerations we are again compelled to ask the following questions. Did Moses ever bow down to Pharaoh's requests in order to bring Israel out of bondage from Egypt? Did Jesus ever deny his Messiahship to gain access to the Temple? Did any true prophet of God ever compromise with the unbelievers in order to fulfill the will of God? Did these men proceed to break their oaths and promises in order to gain an unfair advantage over the unbelievers?

One final problem with all this is that Muslims claim that every single word in the Quran was revealed directly by God to Muhammad through Gabriel. Based on this assumption Muslims further reason that one will not find Muhammad's words intermingled with the words of God. This being the case, how do Muslims explain the fact that S. 48:27 has Allah saying *insha' Allah*, i.e. "If Allah wills"? Does God not know what his will is? If so, is he uncertain whether his purpose shall come to pass necessitating him to then qualify his statement with the phrase, *insha' Allah*?

One can understand how fallible humans who are unaware of God's purpose can qualify their statements with the expression "If God wills" (Cf. James 4:13-15). But for God to make such a qualification is beyond reasoning.

Furthermore, if God is in fact speaking then whom is he referring to when he says "If Allah wills"? Is he addressing himself or someone else? If he is addressing someone else, than how many Gods are there? Or perhaps Allah is also a multi-personal Being seeing that there is more than one Person that make up the unity of Allah?

This leads us to conclude that Muhammad's prediction not only failed to materialize, but that his motives in concocting revelation were power, money and fame. This verse also proves that God cannot be the author of the Quran.

On the Appearance of the Antichrist and the End of the World

Muhammad allegedly claimed that the Antichrist (called the *Dajjal*) was to appear shortly after the Muslim conquest of Constantinople. The following traditions are taken from the *Sunan Abu Dawud*:

[Book 37, Number 4281:](#)

Narrated Mu'adh ibn Jabal:

The Prophet (peace_be_upon_him) said: The flourishing state of Jerusalem will be when Yathrib is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war **will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjal (Antichrist) comes forth**. He (the Prophet) struck his thigh or his shoulder with his hand and said: This is as true as you are here or as you are sitting (meaning Mu'adh ibn Jabal).

[Book 37, Number 4282:](#)

Narrated Mu'adh ibn Jabal:

The Prophet (peace_be_upon_him) said: The greatest war, the conquest of Constantinople and the coming forth of the Dajjal (Antichrist) will take place **within a period of seven months.**

Book 37, Number 4283:

Narrated Abdullah ibn Busr:

The Prophet (peace_be_upon_him) said: The time between the great war and the conquest of the city (Constantinople) will be six years, and the Dajjal (Antichrist) **will come forth in the seventh.**

Accordingly, Muslims conquered Jerusalem in 636 AD. Constantinople was taken over by Muslims in May 1453 AD. Yet the prophecy regarding Yathrib (Medina) being in ruins and Antichrist's advent to take place seven months after the conquest of Constantinople did not materialize. Based on the preceding traditions Antichrist was to appear in November 1453.

Some may wish to argue that these events refer to future conquests. For instance some may wish to say that Constantinople is used as a synonym for the Roman Christian Empire. This would therefore be predicting that Muslims are to takeover Rome before Antichrist appears.

The problem with this is that if Muhammad was speaking of Rome he could have simply used the word Romans (Arabic: *Ar-Rum*). In fact, *Romans/Ar-Rum* is the name given to chapter 30 of the Quran. To call Rome either Constantinople or even Byzantium would be rather anachronistic. See above.

Hence, in light of the preceding factors we are forced to conclude that Muhammad's predictions failed to materialize, thus disqualifying him regarding his claim to prophethood.

Muhammad also believed in a young earth and that the world was about to end shortly after his advent. The following citations are taken from *The History of al-Tabari, Volume 1 - General Introduction and from the Creation to the Flood* (trans. Franz Rosenthal, State University of New York Press, Albany 1989), with all bold emphasis being ours:

"According to Ibn Humayd- Yahya b. Wadih- Yahya b. Ya'qub- Hammad- Sa'id b. Jubayr- **Ibn Abbas**: This world is one of the weeks of the other world - **seven thousand years. Six thousand two hundred years have already passed. (The world) will surely experience hundreds of years, during which there will be no believer in the oneness of God there. Others said that the total extent of time is six thousand years.**" (Tabari, pp. 172-173; emphasis ours)

"According to Abu Hisham- Mu'awiyah b. Hisham- Sufyan- al-A'mash- Abu Salih- Ka'b: **This world is six thousand years.**" (Ibid.)

"According to Muhammad b. Sahl b. 'Askar- Isma'il b. 'Abd al-Karim- 'Abd al-Samad b. Ma'qil I- Wahb: **Five thousand six hundred years of this world have elapsed.** I do not know which kings and prophets lived in every period (*zaman*) of those years. I aksed Wahb b. Munabbih: How long is (the total duration of) this world? He replied: **Six thousand years.**" (Tabari, pp. 173-174; emphasis ours)

According to at-Tabari Muhammad believe that the end of the world was to occur 500 years after his coming:

"According to Hannad b. al-Sari and Abu Hisham al-Rifa'i- Abu Bakr b. 'Ayyash- Abu Hasin- Abu Salih- **Abu Hurayrah: The Messenger of God said: When I was sent (to transmit the divine message), I and the Hour were like these two, pointing at his index and middle fingers.**" (Tabari, p. 176; emphasis ours, see also pp. 175-181)

Similar traditions are found in *Sahih Muslim*:

[Book 41, Number 7044:](#)

This hadith has been reported by Sahl b. Sa'd that he heard Allah's Messenger (may peace be upon him) as saying: I and the Last Hour are (close to each other) like this (and he, in order to explain it) pointed (by joining his) forefinger, (one) next to the thumb and the middle finger (together).

[Book 41, Number 7046:](#)

Shu'ba reported: I heard Qatada and Abu Tayyab narrating that both of them heard Anas as narrating that Allah's Messenger (may peace be upon him) said: I and the Last Hour have been sent like this, and Shu'ba drew his forefinger and middle finger near each other while narrating it.

[Book 41, Number 7049:](#)

Anas reported Allah's Messenger (may peace be upon him) as saying: I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger.

At-Tabari comments on the meaning of the Hour being as close as Muhammad's index and middle fingers:

"Thus, (the evidence permitting) a conclusion is as follows: The beginning of the day is the rise of the dawn, and its end is the setting of the sun. **Further, the reported tradition on the authority of the Prophet is sound.** As we have mentioned earlier, he said after having prayed the afternoon prayer: What remains of this world as compared to what has passed of it is just like what remains of this day as compared to what has passed of it. He also said: When I was sent, I and the Hour were like these two- holding index finger and middle finger together; I preceded it to the same extent as this one- meaning the middle

finger- preceded that one- meaning the index finger. Further, the extent (of time) between the mean time of the afternoon prayer- that is, when the shadow of everything is twice its size, according to the best assumption ('ala al-taharri)- (to sunset) is the extent of time of one-half of one-seventh of the day, give or take a little. Likewise, the excess of the length of the middle finger over the index finger is something about that or close to it. **There is also a sound tradition on the authority of the Messenger of God**, as I was told by Ahmad b. 'Abd al-Rahman b. Wahb- his paternal uncle 'Abd-allah b. Wahb- Mu'awiyah b. Salih- 'Abd al-Rahman b. Jubayr b. Nufayr- his father Jubayr b. Nufayr- **the companion of the Prophet, Abu Tha'labah al-Khushani: The Messenger of God said: Indeed, God will not make this nation incapable of (lasting) half a day- referring to the day of a thousand years.**

"All these facts taken together make it clear that of the two statements I have mentioned concerning the total extent of time, the one from Ibn Abbas, and the other from Ka'b, the one more likely to be correct in accordance with the information coming from the Messenger of God is that of Ibn 'Abbas transmitted here by us on his authority: **The world is one of the weeks of the other world - seven thousand years.**

"Consequently, because this is so **and the report on the authority of the Messenger of God is sound-** namely, that he reported that what remained of the time of this world during his lifetime was half a day, or five hundred years, since five hundred years are half a day of the days, of which one is a thousand years- the conclusion is that the time of this world that had elapsed to the moment of the Prophet's statement corresponds to what we have transmitted on the authority of Abu Tha'labah al-Khushani from the Prophet, and is 6,500 years or approximately 6,500 years. God knows best!" (Tabari, pp. 182-183, bold emphasis ours)

Hence, according to these traditions Muhammad believed that not only was the world less than 7,000 years old but it was to end on the seventh day, or seven thousand years from the time it was created.

Accordingly, the world should have ended sometime between 1070-1132 AD, approximately 500 years after the birth and death of Muhammad. This is based on the fact that according to at-Tabari and others, the advent of Muhammad took place approximately 6,500 years from the time of creation. This is clearly a false prophecy.

Yet this date contradicts the one approximated by Abu Dawood in his Sunan. There, we saw that Antichrist was to appear seven months after the conquest of Constantinople, an event that took place in 1453 AD. This being the case, how could Muhammad have claimed elsewhere that the world was to end 500 years after his own birth and death? To make matters worse, the Islamic traditions claim that Antichrist was actually present during Muhammad's lifetime. In fact, according to the traditions Antichrist was a man named Ibn Saiyad:

[*Sahih al-Bukhari, Volume 2, Book 23, Number 437:*](#)

Narrated Ibn 'Umar:

'Umar set out along with the Prophet (p.b.u.h) with a group of people to **Ibn Saiyad** till they saw him playing with the boys near the hillocks of Bani Mughala. Ibn Saiyad at that time was nearing his puberty and did not notice (us) until the Prophet stroked him with his hand and said to him, "Do you testify that I am Allah's Apostle?" Ibn Saiyad looked at him and said, "I testify that you are the Messenger of illiterates." Then Ibn Saiyad asked the Prophet (p.b.u.h), "Do you testify that I am Allah's Apostle?" The Prophet (p.b.u.h) refuted it and said, "I believe in Allah and His Apostles." Then he said (to Ibn Saiyad), "What do you think?" Ibn Saiyad answered, "True people and liars visit me." The Prophet said, "You have been confused as to this matter." Then the Prophet said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyad said, "It is Al-Dukh (the smoke)." (2) The Prophet said, "Let you be in ignominy. You cannot cross your limits." On that 'Umar, said, "O Allah's Apostle! Allow me to chop his head off." The Prophet (p.b.u.h) said, "**If he is he (i.e. Dajjal), then you cannot over-power him, and if he is not, then there is no use of murdering him.**" (Ibn 'Umar added): Later on Allah's Apostle (p.b.u.h) once again went along with Ubai bin Ka'b to the date-palm trees (garden) where Ibn Saiyad was staying. The Prophet (p.b.u.h) wanted to hear something from Ibn Saiyad before Ibn Saiyad could see him, and the Prophet (p.b.u.h) saw him lying covered with a sheet and from where his murmurs were heard. Ibn Saiyad's mother saw Allah's Apostle while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyad, "O Saf! (and this was the name of Ibn Saiyad) Here is Muhammad." And with that Ibn Saiyad got up. The Prophet said, "Had this woman left him (Had she not disturbed him), then Ibn Saiyad would have revealed the reality of his case."

The traditions go on to positively identify Ibn Saiyad as Antichrist:

Sahih al-Bukhari, Volume 9, Book 92, Number 453:

Narrated Muhammad bin Al-Munkadir:

I saw Jabir bin 'Abdullah swearing by Allah **that Ibn Sayyad was the Dajjal.** I said to Jabir, "How can you swear by Allah?" Jabir said, "I have heard 'Umar swearing by Allah regarding this matter in the presence of the Prophet **and the Prophet did not disapprove of it.**"

Sunan Abu Dawood, Book 37, Number 4317:

Narrated Jabir ibn Abdullah:

Muhammad ibn al-Munkadir told that he saw Jabir ibn Abdullah swearing by Allah **that Ibn as-Sa'id was the Dajjal (Antichrist).** I expressed my surprise by saying: You swear by Allah! He said: I heard Umar swearing to that in the presence of the Apostle of Allah (peace_be_upon_him), **but the Apostle of Allah (peace_be_upon_him) did not make any objection to it.**

Yet these traditions contradict the following traditions where Antichrist is described as being one eyed and as being locked up in chains:

[Sahih al-Bukhari, Volume 4, Book 55, Number 553:](#)

Narrated Ibn Umar:

Once Allah's Apostle stood amongst the people, glorified and praised Allah as He deserved and then mentioned the Dajjal saying, "I warn you against him (i.e. the Dajjal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. **You should know that he is one-eyed, and Allah is not one-eyed.**"

[Sunan Abu Dawood, Book 37, Number 4306:](#)

Narrated Ubudah ibn as-Samit: The Prophet (peace_be_upon_him) said: I have told you so much about the Dajjal (Antichrist) that I am afraid you may not understand. **The Antichrist is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated.** If you are confused about him, **know that your Lord is not one-eyed.**

[Sunan Abu Dawood, Book 37, Number 4311:](#)

Narrated Fatimah, daughter of Qays:

The Apostle of Allah (peace_be_upon_him) once delayed the congregational night prayer.

He came out and said: The talk of Tamim ad-Dari detained me. He transmitted it to me from a man who was of the islands of the sea. All of a sudden he found a woman who was trailing her hair. He asked: Who are you?

She said: I am the Jassasah. Go to that castle. **So I came to it and found a man who was trailing his hair, chained in iron collars, and leaping between Heaven and Earth.**

I asked: Who are you? He replied: **I am the Dajjal (Antichrist).** Has the Prophet of the unlettered people come forth now? I replied: Yes. He said: Have they obeyed him or disobeyed him? I said: No, they have obeyed him. He said: That is better for them.

Someone might interject here and claim that the traditions make mention of 30 Antichrists to come into the world:

[Sunan Abu Dawood, Book 37, Number 4319:](#)

Narrated Abu Hurayrah:

The Prophet (peace_be_upon_him) said: The Last Hour will not come before there come forth **thirty Dajjals (fraudulents),** everyone presuming himself that he is an apostle of Allah. (see also [Sahih al-Bukhari, Volume 9, Book 88, Number 237](#))

This implies that Ibn Saiyad was just one of the thirty antichrists, and not THE Antichrist that was to come right before the end of the world.

There are several problems with this assertion. First, none of the traditions claim that Ibn Saiyad is one of the thirty antichrists that were to appear. Rather, the traditions imply that he is THE Dajjal or Antichrist. Second, if we take either of the dates proposed by at-Tabari or Abu Dawood all thirty Dajjals needed to have appeared before either 1070-1132 or 1453 AD. Finally, according to the New Testament Muhammad is actually one of these Antichrists:

"Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour... Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist-he denies the Father and the Son. No one who denies the Son has the Father; whoever acknowledges the Son has the Father also." 1 John 2:18, 22-23

Since Muhammad denied that Jesus is God's Son he is therefore one of the many antichrists that was to come according to the apostle John.

As if the preceding weren't bad enough, other traditions have Muhammad predicting that the end was to come within the lifetime of his followers:

Sahih Muslim, Book 41, Number 7050:

'A'isha reported that when the desert Arabs came to Allah's Messenger (may peace be upon him) they asked about the Last Hour as to when that would come. And he looked towards the youngest amongst them and said: **If he lives he would not grow very old that he would find your Last Hour coming to you he would see you dying.**

Sahih Muslim, Book 41, Number 7051:

Anas reported that a person asked Allah's Messenger (may peace be upon him) as to when the Last Hour would come. He had in his presence a young boy of the Ansar who was called Mahammad. Allah's Messenger (may peace be upon him) said: If this young boy lives, **he may not grow very old till (he would see) the Last Hour coming to you.**

Sahih Muslim, Book 41, Number 7052:

Anas b. Malik reported that a person asked Allah's Apostle (may peace be upon him): When would the Last Hour come? Thereupon Allah's Messenger (may peace be upon him) kept quiet for a while, then looked at a young boy in his presence belonging to the tribe of Azd Shaniwa and he said: If this boy lives **he would not grow very old till the Last Hour would come to you.** Anas said that this young boy was of our age during those days.

Sahih Muslim, Book 41, Number 7053:

Anas reported: A young boy of Mughira b. Shu'ba happened to pass by (the Holy Prophet) and he was of my age. Thereupon Allah's Apostle (may peace be upon him) said: If he lives long **he would not grow very old till the Last Hour would come** (to the old People of this generation).

Muhammad clearly said that the young boy wouldn't have grown very old before the Last Hour came upon the people. Now let us be generous and suppose that the young boy was ten and lived to be hundred and ten years old, implying that the Last Hour was to take place a hundred years after Muhammad made these statements. Yet, centuries have passed and the Last Hour still hasn't come upon us.

But wait, there is more! According to the narratives of al-Bukhari, Muhammad announced that everyone would be dead within a hundred years:

Sahih al-Bukhari, Volume 1, Book 3, Number 116:

Narrated 'Abdullah bin 'Umar:

Once the Prophet led us in the 'Isha' prayer during the last days of his life and after finishing it (the prayer) (with Taslim) he said: "Do you realize (the importance of) this night? Nobody present **on the surface of the earth tonight** will be living after the completion of one hundred years from this night."

Sahih al-Bukhari, Volume 1, Book 10, Number 539:

Narrated Abdallah:

"One night Allah's Apostle led us in the 'Isha' prayer and that is the one called Al-'Atma by the people. After the completion of the prayer, he faced us and said, 'Do you know the importance of this night? Nobody present **on the surface of the earth tonight** will be living after one hundred years from this night.'" (See Hadith No. 575).

Nearly fourteen centuries have gone by and there continue to be human beings alive all around the earth! This particular hadith was so troubling that another narration tries to explain it away by arguing that Muhammad really meant that none of his generation would be alive in a hundred years:

Sahih al-Bukhari, Volume 1, Book 10, Number 575:

Narrated 'Abdullah bin 'Umar:

The Prophet prayed one of the 'Isha' prayer in his last days and after finishing it with Taslim, he stood up and said, "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night."

The people made a mistake in grasping the meaning of this statement of Allah's Apostle and they indulged in those things which are said about these narrators (i.e. some said that the Day of Resurrection will be established after 100 years etc.) But the Prophet said, "Nobody present on

the surface of earth tonight would be living after the completion of 100 years from this night"; he meant, "When that century (people of that century) would pass away."

There are several points to note from this specific report. First, note the candid admission of the narrator that Muslims understood from Muhammad's words that the world was going to end in a hundred years. This provides corroborating evidence that the plain meaning of Muhammad's so-called prophecy was that the last day would occur within a hundred years.

Second, notice just how irrational this *ad hoc* explanation is. The hadith compiler really expects his readers to believe that what Muhammad meant was that no one of his generation would be alive within a hundred years when there is nothing amazing about such a claim. To say that one's generation would all be dead within a hundred years doesn't require supernatural knowledge. The only thing required to make such a claim is common sense since life expectancy was low in those days. Hardly anyone lived beyond the age of a hundred years. If it was supposed to be a statement ("prophecy") about the life expectancy of the people living around him, then it was trivial. What is the point?

Even though trivial, it would almost certainly be wrong. Muhammad said "on the surface of the earth" – that is a large place. Although centenarians are rare, they probably existed at all times. Even in the life of Muhammad there was at least one such person. Abu Afak is reported to have lived to the age of 120:

SARIYYAH OF SALIM IBN ‘UMAYR

Then occurred the *sariyyah* of Salim Ibn ‘Umayr al-‘Amri against Abu ‘Afak, the Jew, in Shawwal in the beginning of the twentieth month from the *hijrah* of the Apostle of Allah, may Allah bless him. Abu ‘Afak, was from Banu ‘Amr Ibn ‘Awf, **and was an old man who had attained the age of one hundred and twenty years.** He was a Jew, and used to instigate the people against the Apostle of Allah, may Allah bless him, and composed (satirical) verses. Salim Ibn ‘Umayr who was one of the great weepers and who had participated in Badr, said: I take a vow that I shall either kill Abu ‘Afak or die before him. He waited for an opportunity until a hot night came, and Abu ‘Afak slept in an open place. Salim Ibn ‘Umayr knew it, so he placed the sword on his liver and pressed it till it reached his bed. The enemy of Allah screamed and the people, who were his followers rushed to him, took him to his house and interred him. (Ibn Sa‘ad's *Kitab Al-Tabaqat Al-Kabir*, English translation by S. Moinul Haq, M.A., PH.D assisted by H.K. Ghazanfar M.A. [Kitab Bhavan Exporters & Importers, 1784 Kalan Mahal, Daryaganj, New Delhi - 110 002 India], Volume II, p. 31; bold and underline emphasis ours)

Did Muhammad really want to say: in a hundred years from now, there will be no more people who are older than a hundred years? Again: what would be the point of such an announcement? What has that to do with the message of Islam?

Moreover, Muhammad introduced his announcement with these words: "Do you know the importance of this night?" For that main reason, the alternative interpretation supplied by the narrator makes little sense. After all, in what sense would the observation that a time will come when nobody will be older than a hundred years be *important* for Muslims or Islam? It is simply irrelevant, and irrelevant is the opposite of important.

On the other hand, the proclamation of the Day of Resurrection and Allah's judgment of all people is an essential part of Islam. If it had been revealed to Muhammad in his prayer that the world would end in exactly one hundred years, such a revelation would mark this night without question as being very important.

Only this interpretation really makes sense of the statement. The problem is, however, that the only meaningful interpretation of it has the consequence that Muhammad made a false prophecy. Muslims have tried to avert this by putting instead an utterly trivial, irrelevant – and most probably still incorrect – statement into Muhammad's mouth.

Finally, it must be kept in mind that imam al-Bukhari collected these traditions roughly 250 years after Muhammad's migration to Medina (c. 622/623 AD), long after the time that Muhammad said the world was going to end. In light of this, it is not surprising that he or someone else would provide an explanation in order to avoid having to admit that Muhammad was a false prophet for falsely claiming that the Day of Resurrection would take place a hundred years after his time.

Therefore, no matter from what angle one looks at it we are still left with irreconcilable contradictions and false predictions.

CONCLUSION

We have examined both the Quran and the Islamic traditions and found that both sources contain false predictions. In light of the prophetic criteria given by God in Deuteronomy 18 we discover that Muhammad fails this test. This means that Muhammad is neither a true prophet nor is he the prophet like Moses.

http://answering-islam.org/Shamoun/false_prophecies.htm

29.13

Muhammad's Miracles According to Tradition

A host of angels visited Muhammad's mother Amina, in a dream and told her she would soon give birth to the Prophet. The angles instructed her to name him Muhammad, meaning highly praised."

Desmond Stewart, Early Islam, p. 22.

When the hour of Muhammad's birth at last arrived, angels rushed to see the event. They brought a matress, and a coverlet (top) so that his mother, though poor, might rest in comfort.

Desmond Stewart, Early Islam, p. 22.

As an infant, the Prophet was visited by more angels bearing a pitcher, a basin and a towel to inaugurate the ritual ablutions Muslims have performed ever since, before offering prayers to God.

Desmond Stewart, Early Islam, p. 22.

While meditating on a mountain near Mecca, Muhammad received a revelation from God through the archangel Gabriel. Dazzled, Muhammad turned away, but no matter where he looked, Gabriel's face appeared.

Desmond Stewart, Early Islam, p. 23.

After his meeting with Gabriel, Muhammad feared he might be possessed by evil spirits. Although the Prophet continued to pray, God did not speak to him again for a time. Then, one day, Gabriel reappeared and said, "Thy Lord hath not forsaken thee, nor is he displeasede..." and commanded Muhammad to call men to God.

Desmond Stewart, Early Islam, p. 23.

One night angels appeared to Muhammad and prepared him for a night journey through Paradise. Gabriel, some of the legends say, awakened the prophet, split his body from his neck to his waist, and removed and washed his heart. As the angel returned Muhammad's heart to his body, he filled his soul with faith and wisdom.

Desmond Stewart, Early Islam, p. 24.

Purified, Muhammad mounted a fabulous creature named Buraq that had a woman's face, a mule's body, a peacock's tail - and the ability to cover, in a single bound, a distance as far as the eye could see. Riding Buraq (who, tradition holds, had borne up other prophets before him), Muhammad passed through seven heavens and enjoyed the rarest privilege of all - seeing God's unveiled face.

Desmond Stewart, Early Islam, p. 24.

During the Night Journey, Muhammad led Patriarchs, Old Testament prophets and angels in prayer in a celestail mosque. While in Paradise, Muhammad met Moses, whom he later described as "a ruddy faced man." Jesus he depicted as freckled and of medium height; of Abrham he said, "Never have I seen a man more like myself." Desmond Stewart, Early Islam, p. 25.

Surrounded by hostile Meccans, the Prophet sough help from desert tribes. Most scorned him, but one tribe was converted when he conjured up a well, where the people could fill their water bags.

Desmond Stewart, Early Islam, p. 26.

When Muhammad brought forth a spring in Mecca, however, the people declared he was an evil sorcerer, not a prophet; some in fact, led by the wicked Abu Jahl, plotted his death.

Desmond Stewart, Early Islam, p. 26.

In small and large groups the Prophet's converts departed from Mecca and undertook the journey to Medina. In September 622, A.D. - the first year of the Islamic calender - Muhammad and his friend Abu Bakr mounted camels and headed across the desert. They slept the first night in a cave. Soilders from Mecca - led by Satan, pursued them, but they never searced the cave because Allah had caused a spider's web to be spun and a dove's nest to be built at the entrance - proving no one was hiding within.

Desmond Stewart, Early Islam, p. 27.

One night Muhammad and Abu Bakr found shelter with a poor Bedouin family. The Bedouins ere unable to offer their guests any sustenance, as their ewe was dry - until the Prophet made it give milk.

Desmond Stewart, Early Islam, p. 27.

29.14 **Muhammad's Likes and Dislikes**

Ayisha used to say: "The prophet loved three things: women, scents, and food." He hated dogs, lizards, people with yellow teeth, painters and sculptors, costly silks and embroideries, the smell of garlic and onions. He loved children, honey, cucumbers, dates, pumpkins, and every kind of perfume. He liked to go about the house mending furniture, cobbling shoes, and patching his own clothes; and he milked his own goats. He had a sweet tooth, and there was some softness in him.

Dr. Abraham Sarker, Understand My Muslim People, p. 42.

29.15 **Muhammad Cursed His Enemies**

Abu Lahab stood up and shouted angrily, "Perish you, Muhammad! Did you invite us here for this? The answer to Abu Lahab's challenge came in 111:1 in which the same Arabic word meaning

"perish" appears: "Perish Abu Lahab's hands, and may he (himself) perish!" Abu Lahab was proud of his wealth and children. God said, "His wealth will not give him security, nor will the gains that he has made. He will roast in a flaming fire." (verses 2 and 3). Nor would his wife Umm Jumayyel, who had strewn thorns in the Prophet's path, be left unpunished: "And his wife, the carrier of the firewood sticks, will have a rope of palm fiber on her neck."

Ali Dashti, Twenty Three Years, p. 29.

One of his followers later recalled a curse Muhammad had pronounced on the leaders of the Quraysh: "The Prophet said, 'O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl bin Hisham, 'Utba bin Rabi'a, Shaiba bin Rabi'a, 'Uqba bin Abi Mu'ait, 'Umaiya bin Khalaf (or Ubai bin Kalaf).' "

All these men were captured or killed during the battle of Badr. One Quraysh leader named in this curse, 'Uqba, pleaded for his life, "But who will look after my children, O Muhammad?" "Hell" responded the Prophet of Islam, and ordered 'Uqba killed.

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), pp. 7-8.

29.16 **Muhammad's Example**

"The personality of Muhammad is indeed, besides the Koran, the center of the Muslim's life."

Annemarie Schimmel, And Muhammad is His Messenger: The Veneration of the Prophet in Islamic Piety, p. 8 as quoted in Dr. Daniel Pipes, Militant Islam Reaches America, p. 188.

1.

Muhammad said that camel's urine should be drank as medicine for those who are feeling sick (Bukhari 1:234)

2.

Muhammad sometimes spat on his clothes (Bukhari 1:242)

3.

Muhammad let people catch his own spit and then rub it on their faces and skin (Bukhari 3:891)

4.

Muhammad ejected a mouthful of water on someone. (Bukhari 1:188)

5.

Muhammad after washing would give his dirty water to his followers to drink and smear themselves with (Bukhari 1:187-188)

29.17

Legislation and Law and the Straight Path

Tribalism existed on informal rules and traditions understood by all tribes, administered by patriarchs and sheikhs, and included raids and booty, blood revenge, alliances, sanctioned times and places to exclude warfare, murder and pillage.

Islam's Answer: Islam's straight path is founded upon beliefs, rules, laws, practices from the primary authorities in the Qur'an, the Hadith, the Sunna, and the Sharia. Islam is under the rule of Allah and his final prophet Muhammad, who serves as the excellent example for emulation by Muslims. Prescriptions are given in the Qur'an for beliefs in Allah, angels, prophets, holy scriptures, and final judgement for paradise and hell, as well as for the confession (shahada), giving (zakat), prayer (salat), fasting (Ramadan), and pilgrimage (hajj). Directions are also given in the Qur'an for matters of life such as family, hygiene, jihad and martyrdom.

Dr. George Braswell, Islam and America, pp. 116-118.

29.18

Muhammad Was Un-original

In 1280 C.E. there appeared in Baghdad a remarkable book written in Arabic by a Jewish philosopher and physician ibn Kammuna. In his book Examination of the Three Faiths the prophet Muhammad is described as someone unoriginal. "We will not concede that (Muhammad) added to the knowledge of God and to obedience to Him anything more than was found in the earlier religions."

Fussilet 41:43.....O Prophet, nothing is said to you that has not already been said to the Messengers before you.

Ibn Warraq, Why I'm Not a Muslim, p. 3.

29.19

Did Muhammad Have a Problem with Sin?

1:6-7.....
 4:105-107.....
 6:31.....
 9:43.....
 40:55.....
 47:19.....
 48:1-2.....
 74:1-5.....
 80:1-11.....
 93:6-7.....
 94:1-7.....
 110:3.....

29.20

Muhammad's 24 Wives

1. **Aliye:** daughter of Zubayn a temporary marriage (muta).
2. **'Aishah Siddiqa bint Abu Bakr:** engaged when she was 6 & consummated when she was 9 in 623 AD when he was 55 years old, the gap between them being more than 40 years. He married her in the eleventh year of Prophethood, a year after his marriage to Sawdah, and two years and five months before Al-Hijra. She was Muhammad's favorite wife. She was six years old when he married her. However, he did not consummate the marriage with her till Shawwal seven months after Al-Hijra, and that was in Madinah. She was nine then. She was the only virgin he married, and the most beloved creature to him. As a woman she was the most learned woman in jurisprudence. Her age when he died in 11 AH/632 was sixteen or seventeen. She was also one of the persons who learned the Qur'an by heart. She is considered an important source of information on words and deeds of the Prophet (Hadith) and on the customs of Muslims (Sunna). After the assassination of Uthman, she opposed the accession of 'Ali b. Abi Taleb to the caliphate and was one of the prime movers of the force which unsuccessfully challenged 'Ali at the battle of the Camel in 36 A.H./656.
3. **Esma:** (Umeyme) daughter of Sayan. Because she did not want to get married she did not want to go to bed with Muhammad.
4. **Fatima:** (Ümmü Şureyk) daughter of Şurayh. Muhammad initially thought that she would be beautiful, but when he found out that she was older he divorced her right away without consummating the marriage.

5. **Gaziyye:** daughter of Jabir; because she had been married off without her permission Muhammad returned her to Jabir.

6. **Hafsa bint U'mar bin Khattab:** the 2nd Caliph's daughter. A widow from the Banu Adi he married her in 623 AD when she was 18. She lived to be 59 years old. She was literate, and Abu Bakr kept the written Qur'an with her. She was *Aiyim* (i.e. husbandless). Her ex-husband was Khunais bin Hudhafa As-Sahmi who died in the period between Badr and Uhud battles. The Messenger of Allâh married her in the third year of Al-Hijra.

7. **Halve:** daughter of Hakim and sister of ol-Ash'ath; the war widow of Al Harith.

8. **Umm Salamah Hind bint Abi Umayya:** (also called "the mother of Salamah") She used to be the wife of Abu Salamah, who died in Jumada Al-Akhir, in the fourth year of Al-Hijra. The Messenger of Allâh married her in Shawwal of the same year. She and her husband, Abdullah bin Abdul-Asad were among the first to embrace Islam. A widow of the Uhud war and a Meccan Muslim emigrant to Medina, he married her as a diplomatic marriage in 626 when she was 29.

9. **Juwairiyah bint al-Harith:** a 20 year old war widow from the Banu Mustalaq was taken captive in 627 AD. Her father was a chieftain of the Bani Al-Mustaliq tribe of Khuza'ah. She was the former wife of Mosafe' b. Safwan. Juwairiyah was among the booty that fell to the Muslims from Bani Al-Mustaliq. Her lot fell to Sabit, the son of Kays, but because she was young and beautiful Muhammad said only I am worthy of her and by saying "Gabriel has given her to me." he took her as a slave from Sabit for 9 ounces of gold. She pleaded with Muhammad to accept the offer for her freedom. Muhammad, however, gave her another option. Attracted by her beauty, Muhammad offered to set her and all the captives of her tribe free and send them home if she would marry him. Juwairiyah accepted the offer and married Muhammad when she was 20 and he was 58. He married her in Sha'ban in the sixth year of Al-Hijra. Muhammad kept his promise and freed more than one hundred prisoners.

10. **Khadijah bint Khuwaylid;** Muhammad's first wife whom he married when he was 25 in 595 AD and she was 40. She was a widow from the Bani Assad who proposed to him. She was a distinguished and wealthy woman and Muhammad was her third husband. She bore him four daughters Zainab, Ruqaiya, Umm Kulthum and Fatimah as well as two sons, Kasem and Taher, both of whom died in infancy. In Makkah – prior to Hijra – the Prophet's household comprised him and his wife Khadijah bint Khuwailid. She was the only wife he had till she died.

11. **Kuteybe:** sister of Esas.

12. **Leyla:** daughter of Hutaym (Hazrech).

13. **Maria al-Kibtiyya:** Muhammad received two slave-girls from the governor of Egypt. One of them was Maria a 20 year old Egyptian Coptic Christian slave girl (mistress or concubine) taken from Egypt in 628 who was given to Muhammad by Muqawqis (Moqawqa), the Byzantine governor of Egypt and he had a son by her named Ibrahim who died in infancy at 8 months. The second slave-girl was her sister **Sirin**. Her status as wife or concubine is disputed. After taking Maria, Muhammad received a revelation from Allah that forbade him to marry any more women but which allowed him to have sex with and replace his servants: "It is not lawful for you (O Muhammad, to marry more) women after this, nor to exchange them for other wives, even though their beauty is pleasing to you, except those whom your right hand possesses (maidservants); and Allah is always watching over everything." (Ahzab 33:52) She bore Muhammad a son, Ibrahim, who died in infancy.

14. **Melike:** daughter of Davut; Because Muhammad had her father, she did not want to have sex with him.

15. **Maymuna bint al-Harith:** (Hilaliye) was a distant relative of Muhammad from the tribe of Helal. The daughter of Al-Harith, and the sister of Umm Al-Fadl Lubabah bint Al-Harith. The Prophet [pbuh] married her after the Compensatory 'Umrah (Lesser Pilgrimage). That was in Dhul-Qa'dah in the seventh year of Al-Hijra. She first married a man named Mas'ud, who divorced her, and then Abdu-Ruhman, but he died. She wanted to marry Muhammad and sent someone to speak to him on her behalf. Soon after Muhammad heard of Maymuna's interest, he received a revelation from Allah: "Any believing woman who dedicates herself to the Prophet if the Prophet wishes to wed her, that is only for thee and not for the believers." (Ahzab 33:50) Upon receiving the revelation, Muhammad took Maymuna for his wife. She was 36 and he was 60. She lived with him three years till he died. Maymuna was the maternal aunt of Khaled b. ul-Walid (the future conqueror of Syria); reportedly it was after her marriage to the Prophet that Khaled walked into the Muslim camp and professed Islam, and the Prophet made a gift of horses to Khaled.

16. **Nesh'a:** daughter of Amr Rifae: Muhammad divorced her because she refused to have sex with him and because she had said, "If Muhammad had been a prophet his beloved son would not have died." (She is also known as Shenba)

17. **Ramlah bint Abu Sufyan:** (also known as **Umm Habiba** "mother of Habiba") from the Umayyad clan. When her husband 'Ubaidullah bin Jahsh apostatized and became a Christian, she stoodfast to her religion and refused to convert and divorced him and he later died in Abyssinia (Ethopia). The Messenger of Allâh [pbuh]

dispatched 'Amr bin Omaiyyah Ad-Damri with a letter to Negus, the king, asking him for Umm Habibah's hand – that was in Muharram, in the seventh year of Al-Hijra. Negus agreed and sent her to the Prophet [pbuh] in the company of Sharhabeel bin Hasnah. Muaviye's sister Habiba married Muhammad in 628 AD when she was 35.

18. Rayhana bint Amr ibn Khunafa: (Raihana) she was from the Jewish tribe of Kurayza, and her husband was killed by Muslims in 627. She was taken captive as a slave and made to be one of Muhammad's wives. Captives were being beheaded all day long and that night she was taken to his tent. Arab customs and Islamic law required waiting three months after the death of her husband. Status as wife or concubine is disputed. (Cf. 1 Timothy 1:8-10 about slave trade)

19. Safiyya bin Huyayy bin Akhtab: she was Jewish from the Banu Nadir from the children of Levi (Israel); During the battle of Khaybar her husband a chief was captured and she was taken as a 17 year old slave. Muhammad redeemed her in 629 AD and took her for himself. He set her free and married her after that conquest in the seventh year of Al-Hijra. from a Muslim named Dihya for seven head of cattle and had sex with her right away contrary to custom. Muhammad ordered her husband Kinana b. Abi Rabi', one of the leaders of the Jews at Khaybar, to be tortured and killed over a dispute about hidden treasure. She was unwilling to profess Islam and enter into a contractual marriage with the Prophet, preferring to retain the status of a slave in his house. One of her servants complained to a Muslim leader that Safiyya still kept the Sabbath and followed Jewish law.

20. Sawdah bint Zam'ah: From the Banu Abd-Shams a widow whom he married in 620 when he was 50 and she was about 65. She was a widow of a Meccan Muslim emigrant who had died in Abyssinia. He married her in Shawwal, in the tenth year of Prophethood in 619, a few days after the death of Khadijah. Prior to that, she was married to a paternal cousin of hers called As-Sakran bin 'Amr.

21. Umre Sharik: daughter of Yedid of the Daws tribe, was one of four women who gave themselves to the Prophet. In addition to contractual wives and concubines there were some women in the Prophet's harem who fell into this third category. Marriage to contractual wives, up to the limit of four, requires formalities such as the provision of a dowry, the presence of witnesses, and the approval of the woman's father or other guardian. Concubinage with slave-women is permissible to Muslims if the woman's husband was a polytheist or other unbeliever. For the Prophet only, marriage to a woman who gave herself was permitted by the last part of verse Ahzab sura 33:49. The other three women who gave themselves to the Prophet were Maymuna, Zaynab, and Khadijah bint Khuwaylid. Umre Sharik's gift of herself disturbed Aishah, because Umre Sharik was so beautiful that the Prophet immediately accepted the gift. In extreme jealousy and indignation, 'Aishah reportedly said, "I wonder what a woman who gives herself to a

man is worth." The incident is cited as the occasion of the revelation of the last part of 33:49, which sanctioned Umre Sharik's gift and the Prophet's acceptance. On hearing this, 'Aishah was reportedly so impertinent as to say, "I see that your Lord is quick to grant your wishes."

22. Zaynab (Barra) bint Jahsh bin Riyab; Her real name was Barra, but Muhammad, her paternal cousin changed her name to Zainab after she embraced Islam. She was from Bani Asad bin Khuzaimah and was the Messenger's paternal cousin. She was married to Zaid bin Haritha – who was then considered son of the Prophet [pbuh]. In 627 while she was still **Zayd's** 20 year old wife, Muhammad (via revelation) told Zayd to get a divorce so that he could marry her himself. Allâh sent down some Qur'ânic verses with this respect:

"So when Zayd had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage." [Al-Qur'an 33:37]

Zayd had been Muhammad's slave before being adopted. She was also Muhammad's fathers sister = his aunt Omameh bint Abud Almutaleb. When Zayd divorced his wife and Muhammad married Zainab, she was 35 and Muhammad was 58. The Messenger of Allâh [pbuh] married her in Dhul-Qa'dah, the fifth year of Al-Hijra. This was an unhappy marriage. (see Ahzab 33:37) The Prophet's affection and care for Zaynab were such as to make her a rival of Aishah.

23. Zainab bint Khuziamah: She was from Bani Hilal bin 'Amir bin Sa'sa'a and a widow of Muhammad's cousin, Obaideh, from the Banu Hilal who was killed during the battle of Uhud in 625. Her nickname was Umm-ul-Masakeen "mother of the poor and needy" because of her kindness and care towards them. She died at age 33. She was married to the Prophet [pbuh] in the fourth year of Al-Hijra, but she died two or three months after her marriage to the Messenger of Allâh [pbuh].

24. Zubba: daughter of Amir bin Sha-Shaa; Muhammad divorced her because she grew old.

Dr. Ergun & Emir Caner, Unveiling Islam, p. 56.

İlhan Arsel, Seriyat ve Kadın. P. 280.

Ali Dashti, Twenty Three Years, pp. 123-125.

29.21

Muhammad's Wives are Divided into Two Categories

intimate = muqarribat = 'Aishah, Hafsa, Umm Salama, & Zaynab,

remote = ghair muqarribat = Umm Habiba, Maymuna, Sawdah,

Juwairiyah and Safiyya.

29.22

Reports About Muhammad's Wives

Bukhari 1:268: Anas writes, "The prophet used to visit all his wives in an hour round, during the day and night and they were eleven in number... the prophet was given the strength of thirty men."

Abu Umama: relates in a hadith, "After his virtual flight into the seventh heavens" (Al Isra'a wal Mi'raj), he told his first wife, Khadija, as she lay dying, "Oh Khadija, know that God has wedded me to **Mary**, Christ's mother in paradise." He repeated this to Aishah after the hijra saying "O Aiyyah (sic), didn't you know that God Almighty in heaven wedded me to Mary the daughter of Imran, to **Kuthum**, Moses' sister and to **Assiya**, wife of Pharaoh."

Zamakhshari in his detailed study interprets verse 33:51 as giving the Prophet freedom to approach, shun, retain, or divorce each or all of his wives and to marry other women of his community whenever he pleased. Furthermore, according to a statement by Hasan b.'ali which Zamakhshari quotes, if the Prophet wanted a woman's hand, no other man would have the right to pay court to that woman unless the Prophet had changed his mind. Zamakhshari adds that at that time the Prophet had nine wives and was not taking turns regularly or at all with five of them, namely **Sawdah**, **Juwairiyah**, **Safiyya**, **Maymuna**, and **Umm Habiba**, but was granting favor and regular turns to the other four, namely **Aishah**, **Hafsa**, **Umm Salama** and **Zaynab**.

Ali Dashti, Twenty Three Years, p. 127.

29.23

Was Muhammad a Pedophile?

Mohammad The Pedophile PEDOPHILIA : [NL] (1906): sexual perversion in which children are the preferred sexual object.

[Scriptural Evidence] *Volume 7, Book 62, Number 64: Sahih Bukhari [the most venerated and authentic Islamic source]*

Narrated 'Aisha: that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e. till his death).

Montgomery Watts states: "Muhammed seemed to have felt a **SPECIAL TENDERNESS** towards children."

The Moral Standard Muslims look up to, Prophet Mohammad : " ... Sounds like child molestation to me. It does not appear to me that the founder of Islam was a man of peace or good moral character. " - Anonymous.

Muslims Practicing Islam :

Compilation of Ishaq b. Mansur al-Kasaj, ... found in Chapters on Marriage and Divorce, translated by Spectorsky, in the ruling that a woman "IS OF AGE WHEN SHE HAS REACHED HER NINTH YEAR !"

" Two iraqi men, aged 28 and 34, who live in lincoln, nebraska, married two iraqi girls, aged 13 and 14, in a private Islamic ceremony attended by family and friends. The two men have been arrested, charged with the sexual assault of a child and could be sentenced to 50 years of prison because the marriage age in nebraska is at least 17 years of age. Their attorney argued that the men didn't know about the law and that they were merely following their religious custom of courtship and marriage. Do they really do such things in today's Iraq? " - Abdul Abdi

" The point I would like to make is that The Muslim world has been exploiting young girls for quite sometime now in the name of Islam. These are child abuse and it does occur on a daily basis throughout Islamic world, including your birth place, Somalia. Rich Arab Muslims have been caught on the exit ports of India and Malaysia leaving with clueless, helpless girls clutching onto their dolls and other meager belongings. " -Faisal Hassan.

"Now you want to celebrate American man made system while ignoring one of the things islamic shariah APPROVES. What a shameful statement?!. Please note: Islamically, there is NOTHING wrong of marrying fifteen OR LESS as long as they have period and full feminhood signs. Any women reach the age of period can be married if and when she decided to ratify the contract of marraige.. That was the way our Prophet peace upon him got marry Caasha [Ayesha] . And that was the way our great Somali women delivered the majority of us. I DONT THINK YOU WILL DARE TO SAY OUR PROPHET (PBUH) EXPLOITED ON CAASHA. [Ayesha / Aisha]" -

 daud7@aol.com  (Daud7)

Inspired By Islam (What the most famous cleric has to say):

From [Khomeini's](#) book, "Tahriolvashyleh", fourth volume, Darol Elm, Gom, Iran, 1990 :

A man can have sexual pleasure from a child as young as a baby. However he should not penetrate, sodomising the child is OK. If the man penetrates and damages the child then he should be responsible for her subsistence throughout her life. This girl, however does not count as one of his four permanent wives. The man will not be eligible to marry the girls sister.

[...]

It is better for a girl to marry in such a time when she would begin menstruation at her husband's

house rather than her father's home. Any father marrying his daughter so young will have a permanent place in heaven.

How it all began (a long time ago in the isolated deserts of Arabia) :

Already, when Aisha (the daughter of Abu Bakr, Mohammad's closest friend and unquestioning ally) was about 4-5 years old Muhammad started dreaming of a union with her [Ref: *SAHIKH BUKHARI*, 5:235] and he wasted no time in realizing his dreams, inspite of the fact that object of his dreams was a mere child. Perhaps you want to assume that it is "normal" for a 50+ year old man to dream of marrying a 4-5 old child, and then *ACTUALLY* ask for her hand at 6?

Is it normal for an oversexed old man (Muhammad had over 9 wives and concubines) to dream of a union with a 4-5 year old girl?

Muhammad (SAW) was basically oversexed, his sexual relationship with Aisha is a special case, which fits his strong need for a larger latitude to satisfy his sexual urge, as is witnessed by: "The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven)." [Bukhari, 1:268]

When she was 6, Muhammad asked Abu Bakr, Aisha's father, for her hand. Abu Bakr thought it was improper, because, as he said "I am your brother"; Muhammad brushed aside Abu Bakr's reservation by saying that it was perfectly lawful for him to marry Aisha [Ref: *SAHIKH BUKHARI* 17:18].

What happened to "there is no compulsion in matters of religion?" Anyway what compulsion did Muhammad need being a prophet his word was law, he restricted men to only four wives when he himself had more than four, that was a convenient exemption for Muhammad.

So, Aisha was betrothed to Muhammad, and 3 years later, i.e. when Aisha was 9, the marriage was consumed. And Muhammad was 53 then [*SAHIH BUKHARI* 5:236, 7:64, 7:65, 7:88].

The 3 year waiting period probably had to do with the fact that at that time Aisha had contracted some disease, whereby she, temporarily lost her hair. Aisha was then socially and psychologically still a child as is evidenced by the fact that she was still given to her toys, she was unaware of what was happening around her, and her playmates behave as would the children at present times [*Sahih Bukhari* 8:151, 5:234].

Aisha became Muhammad's favourite wife. And the sexuality in the relationship was predominant [*SAHIH BUKHARI* 1.270, 3:36, 7:6, 3:148, 3:149, 3:150, 7:142, *IbnSa'd* 1pg165]. Later, Aisha was to be called the "mother of believers".

If you are wandering, yes, the relationship was pedophilic.

When did the sexual relations between Prophet Mohammad and his child bride begin?

Unfortunately we do not have any video recordings of such events. Neither can we expect that there would be any explicit statements regarding this. In any case it is certain that she had NOT reached puberty when she moved into Muhammad's house, which in itself, contrary to the prevailing social norms, is a tacit implication that he may indulge in whatever fantasies he may have had when he asked for Aisha's hand. And Muhammad did have fantasies.

Volume 8, Book 73, Number 151:

Narrated 'Aisha: I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, BUT the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13)

It is, however, very unlikely that Muhammad would have waited for the onset of the menses; or at most it could have been just after the 1st drops. The evidence is necessarily indirect.

His strong desire to "graze of the (tree) of which nothing has been eaten before", as his other wives had not been virgins.

Menses or fasting do not reduce Muhammad's desire and potency for sex. His nightly rounds to his wives(lastly 12-13) did require more than average potency.

New additions to his harem lead to intensive sexual activity, e.g. arrival of Maria lead to increased, initial spurt of sexual activity to the neglect of others .

The intervals between prayers are used for quick stands "I used to wash the traces of Janaba (semen) from the clothes of the Prophet and he used to go for prayers while traces of water were still on it."

Other wives try to please Muhammad by sacrificing their turns in favor of Aisha.

During his last fatal illness he cries: "Where will I be tomorrow? Where will I be tomorrow?", seeking Aisha's turn.

Prophet Say: Marry Young Virgins

Volume 7, Book 62, Number 17:

Narrated Jabir bin 'Abdullah:

When I got married, Allah's Apostle said to me, "What type of lady have you married?" I replied, "I have married a matron' He said, "Why, don't you have a liking for the young virgins and for fondling them?" Jabir also said: Allah's Apostle said, "Why didn't you marry a young girl so that you might play with her and she with you?"

Silent Children :

Volume 7, Book 62, Number 67:

Narrated Abu Huraira:

The Prophet said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allah's Apostle! How can we know her permission?" He said, "Her silence (indicates her permission)."

Where sex is akin to a crime, silence is admission of your guilt. What a corruption of "fitrah" (human nature).

What religion condones the destruction of childhood? What are we who daily avow our undying love for Allah to do against a system that ruthlessly oppresses its youngest and brightest ?

- What was Aisha's age? I have heard other figures ... (A question also known as: How many of your own sources will you deny ?)

All the relevant sources (Bukhari, Ibn Hisham, Tabari, Ibn al-Athir, Ibn Sa'd, Ibn Hanbal, etc.) maintain that Aisha was betrothed to Mohammed when she was 6, and the marriage was consummated 3 years later.

'Mahommad - The Word of Allah' written by Anne-Marie Delcambre. (Anne-Marie Delcambre has a doctorate in 'Islamology', and taught Islamic Civilisation at the Saint Joseph University of Beyrouth in Lebanon). On page 69, it says that he was married to her when she was 9 years old.

Dates commonly accepted by scholars: Birth Muhammad(570), birth Aisha(614 or 615). Betrothal(620 or 621), Consummation of marriage(623 or 624). In particular the "consummation" of marriage is said to have taken place after the hidjra in Shawwal 1 or 2. Between 621 and 623 Aisha is said to have contracted a disease whereby she temporarily lost her hair. (Ref 1)

She could not have been more than 10 years when she went to live in Muhammad's house. The fact that she took her toys with her to her new home indicates that she was psychologically and socially still a child. And the fact that she was allowed to play with DOLLS indicates that she had NOT reached puberty by this time. ("The playing with the dolls and similar images was(is) forbidden, but it was allowed for Aisha at that time, as she was a little girl, not yet reached the age of puberty."Fateh-al-Bari page 143, Vol.13). Besides, there is also Aisha's own statement which implies that she had NOT reached puberty when she moved into Muhammad's house[Sahih Bukhari 7.163]. I am sure she would have been able to recount accurately as to when and where she got her first menses. Most girls do remember such events rather accurately. (Refs 2)

What is "sick" is that Muhammad had started to dream of a union with Aisha already when she was 4-5 years old: "You were shown to me twice (in my dream) before I married you...(and) I

said (to myself), 'If this is from Allah, then it must happen.' He was to use a similar tactic when he wanted to marry his step son's wife. A tactic which Aisha later came to understand as fraud, as in: "Aisha said: O Allah's Apostle! I do not see, but, that your Lord hurries in pleasing you." (Refs 2)

Muhammad wasted no time in realizing what he had been dreaming. Already when Aisha was 6 "The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry." Here it does not seem that Abu Bakr consented to the marriage wholeheartedly.

REFERENCES (1) Les femmes du Prophète Prof. Magali Morsi, Professor of History, University of Muhammed V, Rabat, Morocco.

(2) Shahih Bukhari: [1.229] [1.230] [1.231] [1.232] [1.233] [1.258] [1.263] [1.267] [1.270] [1.294] [1.296] [1.298] [1.299] [3.148] [3.149] [3.150] [3.853] [4.736] [5.235] [5.236] [5.731] [7.14] [7.15] [7.57] [7.48] [7.57] [7.64] [7.65] [7.86] [7.88] [7.90] [7.144] [7.163] [8.151] [9.139] [9.140]

* "And if a woman is sexually mature I see nothing wrong with her marriage in general, with a man of any age..." - A muslim.

For those Muslims who approve of the above statement (and hold similar views): Would you let your daughters go through this ?

Pedophile ?

What are the essential features of pedophilia.?

Professors of psychiatry, Harold I.Kaplan MD and Benjamin J.Sadock MD. of New York University Medical School states the essential features to diagnose pedophilia are:

1. Identification with and narcissistic investment in immature sexual objects.

Muhammad's infatuation and relationship with Aisha fits this criterion. And Mohammad was vain too - he liked to use perfume and dye his hair (even as an old man).

2. Control, domination and seduction of children.

A slight recalcitrance on the part of his wives was met by intolerant threats like: "if he (Muhammad) divorce you, (Allah) will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins." [K 66.5]

3. Sexual activity with children is preferential and occur repeatedly.

Aisha was ever present, right up to his last fatal breath and he preferred spending his nights with her. Aisha became Muhammad's favorite wife. And the sexuality in the relationship was predominant. [Sahih Bukhari 1.270,3:36,7:6,3:148,3:149,3:150,7:142,IbnSa'd 1pg165]

Is menses necessary indicator of sexual maturity ?

Sexual maturity is NOT PURELY RELATED TO MENSES as for some peculiar reasons many Muslims have tried to say.

In the first place having or not having menses is not the criterion for sexual maturity, and thus of pedophilic behaviour. We have cases here, of abducted girls, 12, 13, 14, well past their mens, and yet preferred by pedophiles as sexual objects.

Besides when Aisha was about 4-5 years old Muhammad started dreaming of a union with her [Sahih Bukhari 5:235]- I am sure Ayesha was not menstruating then . Or do Arab girls menstruate at the age of 4-5 ?

http://www.homa.org/index.php?option=com_content&view=article&id=89&Itemid=56

29.24

Muhammad Without Camouflage

Ecce Homo.....Arabicus

W.H.T. Gairdner

[Note: This article was written during World War I, and published shortly thereafter. This will help to understand some of the references to 'current circumstances'.]

The ISLAMIC REVIEW — the monthly organ of the Woking cult — leads off its 1917 volume with what it calls "OUR PROPHET'S BIRTHDAY NUMBER"¹ This number from end to end consists of panegyrics on the Founder of Islam from the pens of various persons, not all of them (apparently) within the Islamic fold, but all of them of one mind in attributing every excellence to Mohammed, and disclaiming for him every fault above a negligible magnitude. The Mohammedan writers further claim for him the position of perfect human exemplar and final ethical standard.

We have meditated for some time on this remarkable number, and the following article represents some of our meditations.

First, we wish to protest with all our might against the way in which our Moslem friends practically force us into a position in which we appear to be that poor thing, the *advocatus diaboli*. If the question were nothing more than the estimating of the character of a great historic personage, a great reformer, enthusiast, statesman, what you will, then we could let it go at that, and with the ringers ring the changes on his greatness and his merits, mentioning manifest blots

without any particular emphasis, as things appertaining to his times and environment. Nay, we have often enough done so. For, prate our detractors as they will, we believe and dare to assert that the sketches or biographies of Mohammed which have shown most seriousness, most sympathetic insight, and most concern of *all* aspects of the subject-matter, are some by Christian missionaries or missionary supporters. The secular Christian writers are too worldly, often too scornful: they miss the mark by trying to treat secularly of what was fundamentally religious. On the other hand, the works of modern Mohammedans and Islamophils are incorrigible in their glozing over of plain but uncongenial facts, and they invariably topple over into fulsomeness. But is Muir wanting in either religious sympathy or truth? Who has convicted him of untruth or even of inaccuracy? He simply reproduces the sources as they stand, and the grounds of his verdicts are stated with perfect clearness and candour.

This being so, we greatly resent being exhibited as mere detractors, or being forced into appearing as such. For two things do seem often to force us, against our will, into apparently taking that position: namely, the downright untruthfulness in the way of concealment and evasion; and, secondly, the fact that *so much more* is claimed for Mohammed than the right to be called a great and good man. No, he must be the *best*; the perfect fruit of humanity; the man par excellence: the blameless exemplar! And, per contra, the figure of Jesus in the Gospels must (in the polite productions of the Islamic press) be held up to many a delicate insinuation of inferiority², to a patronizing hardly concealing its real total want of sympathy; or (in the writers of the lewder sort) to the grossest forms of self-defamatory attack. In short *Ecce Homo* is to be transferred from the Nazarene to the Arabian.

Obviously those who make these claims and set up these comparisons render silence impossible, and, unfortunately, make the work of Mohammed-criticism, for mere truth's sake, inevitable. But when there is no option, then the work is not that of an *advocatus diaboli*, but an *advocatus Dei*. This reckless tampering with ethical values must be prevented at any cost. And the criticisms thus wrung from us, based directly as they are on the facts taken straight from the Arabic authorities, must not and shall not be cried down as "bigotry", nor yet deprecated because such criticism offends the dangerous element of the Moslem public. The latter plea, by the way, would be particularly cowardly if it came from the protected serenity of a mosque-precinct in *England*.

The view we shall substantiate is, we submit, that "Our Prophet's Birthday Number" gives us a Mohammed-cum-lavender-water: that the true Mohammed was really an Arabian of the seventh-century, with (it may be) all the virtues of his time and some in which he was beyond his time; also with many of the violence and sins of his time and environment: and that *therefore* the claims made for him (but not by him) to be humanity's beau-ideal and consummate example for ever, is a pernicious one, and in the name of the God of Truth must be rejected and resisted - *wa la mu'akhadha fi dhalik*.

The comments on the life of the Founder of Islam which we think are demanded by truth and right shall not be our own. They are drawn straight from the records of the Moslem chroniclers themselves. Further, they will not be vague generalities, still less vulgar abuse: they will consist of the citation of specific instances drawn from the said chronicles, and these (we are told in the editorial to the number under examination) are reliable: "the record of the acts and sayings of the Prophet Mohammed himself is exceptionally complete, faithful, and correct" (p. 3). So be it. We hope that after this we shall have no attempt to get rid of embarrassing incidents by means of an

absolutely arbitrary "criticism". We do not want to hear now from these people that a traditionalist like al-Bukhari, an historian like Ibn Hisham, or a favorite biographer like al-Halabi are *incomplete, unfaithful, or incorrect*". As a matter of fact, the incidents in question are just the sort which a criticism of al-Bukhari, Ibn Hisham, and al-Halabi — and needless to say such a criticism is inevitable — would leave untouched; for they occur in what might be called the prosaic parts of the biography; they are the incidents which were the most complete, sharply defined and easily remembered; and therefore likely to be most faithfully recorded and handed down, — the ordinary historic stuff which, in the life of any man, is least likely to be intentionally or unintentionally twisted. And, besides, what would it boot to meet us with a feeble, arbitrary, subjective criticism of the sources of these three books? Two (al Bukhari and al Halabi) are among the two most popular and universal in the *Dar al Islam*. The incidents recorded therein have been accepted by the general mind of billions of Mohammedans for over a thousand years, — moulding their thoughts and ideals into a public opinion that is absolutely perdurable and permanent. For a millennium the universal conscience of Islam has approved of the things chronicled in these books; has found in them nothing to censure but on the contrary everything to esteem and admire. From the viewpoint therefore of "Mohammed as Moral Ideal" these incidents are all of equal importance, and for a Mohammedan to raise at this time of day the question of the historical actuality of this or that incident is to commit an absolute irrelevance. Apart from all which, as already said, the question cannot be raised by Mohammedans in virtue of any genuine critical apparatus possessed by them. The fact is that it only can be and only is raised *a priori*, by those who, when they find themselves among Christians and in a Christian atmosphere, jib at many things in the *sira* which have not caused, and which do not cause, so much as one qualm in a truly Mohammedan environment. Such 'historical' scruples are therefore simply a convincing tribute to the moral and spiritual superiority of the Catholic-Christian ideal, and to the serious and felt defectiveness of the Catholic-Islamic one. We welcome them as a sign that truth will surely conquer; and we pass on³.

Mohammed and the "Morals of War".

For special pleading and assumed superiority it would be hard to beat the following:

"If God had to come as the 'ideal representative and guide of humanity', as it is said he did in the person of Jesus, we could have been more benefited if God had appeared as a king or a statesman. He could have left better rules for the guidance of Christian kings and statesmen in Europe, and the world would have been saved this terrible conflagration with which is has been thrown under ambition and self-assertiveness. Christendom wanted a God in the person of a general and an emperor rather than in a "Prince of peace", to guide Christian nations in their recent slaughter of humanity. He could have taught then *the morals of war*⁴. Perhaps His precepts and action in this respect might have proved a better check in this war and all that has created in Europe a long and sombre procession of cruelty and suffering and a most deplorable and tragic spectacle of bloodshed and distress."

As if the spirit of Christianity had not been steadily evolving an international code of decency and practicable humaneness in war, the deliberate scrapping of which by some is just what is raising up the whole world in its defence! As if "rule for guidance" can ever avail where spirit and principle have been denied! As if either rules or principle stopped a single Ottoman conqueror in Hungary, or a Mahmoud or Timur in India, from committing slaughters and atrocities! As if,

from the days of the fathers of Islam until now, either Koran or Sunna had ever eliminated the "ambition and self-assertiveness" which have caused the countless wars between Mohammadans from the days of 'Uthman down to those of Mulai Hafiz! As if Mohammed himself, at all times and on every occasion, taught by his example the highest "morals of war"! But to proceed.

"Hague Conventions" of the Seventh Century.

The passage before us, and others in the number, appears to censure Prussian methods. But is there not a real analogy between the way in which Prussia has washed out the old European-Christian conventions and codes, and the resolute way in which Mohammed ignored and destroyed some of the most sacred conventions which embodied the public conscience of Arabia at that time, and represented the best and noblest to which the Arabs had been hitherto able to rise?

For example, one of the holiest articles of "international" i.e. inter-tribal morality in Arabia was that in all wars and raids the date-palms should be spared. At the raid on the Bani Nadir, however, in A.H. 4, Mohammed "had the date-palms of the Nadirites" — their pride, glory, and chief means of sustenance — "burned or cut down." The narrative is from Ibn Ishaq, the oldest biographer of Mohammad⁵, who continues: "Then they cried, O Mohammed, have you not punished forbidden acts of destructiveness, and censured whoever commits such? How then can you have these date-palms cut down and burnt?"⁶

No answer was reported! What answer could there have been — except "military necessity"!⁷

This was not the only time where the consciences of his own followers caused outspoken disapproval of something for which Mohammed gave permission (*rakhkhas*, see Muslim vol. ii p. 220). But it was of no avail. Muslims (*loc. cit.*) tells us what happened on one such occasion. "He got so angry hat his anger was visible on his face"! And the scruples were dashed aside by the assertion that he was the most god-fearing of them all.

A still holier law than the one prohibiting the destruction of date-palms, — the one, in fact, which made social life possible in Arabia at that time, — was the Truce of God which forbade all fighting during the four "sacred months." Only an anarchist or an outlaw ever dreamed of infringing this law. Yet in one of the earliest raids launched from al Madina on the Quraishites this law was flagrantly broken. The story can be found in any of the biographies in the chapter about the raid on the Kinana in the sacred month of Rajab. But a most interesting addition to it has been discovered in the traditions collected by Ahmed b. Hanbal. From this it appears that Sa'd b. Waqqas was the original leader. Sa'd's own account will be found translated in Margoliouth's Life, page 243 ⁸. Not all the details are clear — in fact, to leave some of them obscure was necessary. Also, the whole incident has formed the subject of controversy, and much sophistry. But no obscurity and no sophism can explain away the following facts: (1) Mohammed sent Sa'd out on a warlike operation during Rajab. (2) The recently Islamised Junaiha were scandalized. (3) Sa'd and his party themselves believed that they were out to fight *during that month*, — not to wait till the next. (4) When nevertheless they returned empty-handed the Prophet went "red with rage." (5) He immediately appointed the unscrupulous 'Abdallah b. Jahsh, who left *with sealed orders*, the text of which contained definite instructions to attack a party who were going without escort under cover of the sacred month, though the precise command to do so *in that month* was

wanting (*litera scripta manet!*) (6) This was done, and blood was shed, during the truce. (7) The act was, finally, expressly *justified* by Mohammed, in the name of Allah and the scandal which it created⁹ was thus silenced.

The manifest desire of some apologists to show that Mohammed did *not* order the Truce to be violated is valuable as showing their opinion of such an act. Unfortunately, for them, the facts are against them, and him.

Rapes by Moslem Troops

So much for the violation of conventions deemed sacred by the conscience of that time. But there were also violations of laws of humanity itself. We have heard with shuddering of the wholesale rapes during the present campaign: what will the public think, and what will Woking say, when it is known that troops composed of the first Mohammedan saints and martyrs and commanded by Mohammed in person, committed rape on the field on at least one occasion and under peculiarly shocking circumstances? The occasion was after the overthrow of the Bani Mustaliq at the wells of Marasi', when many of the two hundred captured women of the tribe (expressly said to be *free* women and not slaves, *kara'im al 'Arab* Halabi ii 296) were raped by Mohammed's men with his full consent¹⁰! There can be no doubt about the facts; they are narrated by all the most reputed of the Traditionalists, and by at least two of the historians¹¹: so much so that a certain point in the Shari'a itself is settled by reference to the incident¹². The violated wives had actually still to be bought back by their husbands. We refrain from translating the passage in full, for the simple reason that it is really unprintable. The prejudiced Muir and other Christian historians (until "Caetini"!) have.... kept silent on the incident! Let not their generosity however be now represented as a silent verdict on their part that the incident is spurious. The authority is far too strong, as we saw. And who would have invented such things? And even supposing the incident is spurious, it was and is accepted by Islam as absolute truth, — except of course when Christians are in the neighborhood.

Nor was this an isolated incident. The very fact that on at least two occasions, Khaybar¹³ and Hunain¹⁴, Mohammed had to *regulate* what might be done with women taken on the field shows this sufficiently. It was at Hunain that he definitely enacted, against the scruples of some of his followers, that capture on the field *ipso facto* dissolved previous (heathen) marriages (see Koran iv 22); and that married wives (not merely virgins and slave-girls), their husbands being living and most likely present, might be passed to the immediate¹⁵ use of their conquerors, provided that certain precautions were taken against pregnancy. Are we to add these prescriptions to the universal "morals of war"?

Deportation, and an Execution En-Masse

Again, wholesale deportations of defenseless people have lately excited the indignation of humanity. But this deporting was done without scruple and on a large scale in the wars conducted from the City of Mohammed. We must not judge the practice and conditions of that time from the standpoint of the present day? But we thought that the whole point of the "Birthday Number" was to show that "Our Prophet's" example and practice was to *standardise* morality, (and especially "the morals of war") for *all* time?

The wealthy, prosperous Jewish tribe of the Qainuqa' had to purchase dear life itself by submitting to this wholesale deportation. They went off in the direction of Syria, where they vanish from history. For ought we know, or any Moslem cared, they may have perished as the deported Armenians have. Their goods were confiscated. It is utterly impossible to assert that the special occasion justified such fearful severity, for the whole matter was occasioned by a private brawl. The real cause was the impossibility of winning over that Jewish tribe to the new order of things¹⁶.

The plea of the apologists is that Mohammed was the *de facto* ruler of Madina and that he, in agreeing with the patrons of these Jewish tribes, had virtually agreed with the tribes, so that their opposition was treachery. We only remark (a) the "Kitab" of A.H. was a rescript not an agreement; (b) one of the tribes definitely denied the existence of any agreement with Mohammed (*la a 'qda bainana wa baina Muhammadin wala 'ahd*) and the two Sa'ds did not in reply appeal to the kitab (Hisham p. 675); and, (c) the Qainuqa' had admittedly not got further than foolish boastings and taunts (Hisham p. 545). Does the perfect human ethic approve of the designed slaughter of the manhood of a tribe for *this*?

As a matter of fact, these Qainuqa' only owed their escape from *wholesale massacre* to the pertinacity of the temporiser 'Abdullah ibn Ubayy, not to the humanity of Mohammed. It is explicitly stated by Tabari that "they came down for the judgment of the Prophet: then they were bound, he being determined on their slaughter¹⁷". Then 'Abdullah intervened. But for this, their "700 warriors" would have shared the horrible fate the ultimately overtook the men of the Bani Quraiza¹⁸. As it was 'Abdallah's desperate persistence "made the Prophet wroth, so that his countenance became quite dark." He was furious at being obliged to spare those hundreds of human lives.

In just the same way the Bani Nadir were expelled from their country and nearly the whole of their goods were plundered. The excuses for this proceeding, indeed for the whole campaign against them, were of the flimsiest and will not stand a moment's analysis. For example, the charge of treachery, which ostensibly occasioned and justified the original attack was tacitly dropped. It is not so much as mentioned in the Koran (Surah 58).

This bad business of deportation was later given up, because it was found to be bad economics, and the "more profitable practice of constituting the subject-tribe as tribute paying *dhimmis* was instituted." Thus the tribe of Khaybar was not deported but made tributary¹⁹.

A darker fate overtook the Bani Quraiza, the fate that the Qainuqa' only just avoided. These people had certainly waged actual war with the Mohammedans and had helped to put Madina in great danger. But then, they had seen the fate of the Qainuqa' and the Bani Nadir! At any rate their punishment was horrible, and that though they capitulated in the *apparently* satisfactory hope that their lives would be spared. It is perfectly clear, however, that this time Mohammed had decided that no meddling 'Abdallah should stop the blood from flowing²⁰, though with unworthy want of candor he employed a transparent device, by which the fatal decision should appear not to be his but that of the umpire who was agreed on between him and the Jews themselves. Between 600 and 900 men were beheaded over a trench in a single night! The women and children were treated as booty. "Our Propher's Birthday Number" would have us adopt this also, we presume, as a sample of the perfect ethics of war, and as an element in the human beau-ideal.

The umpire who gave the fatal decision (Sa'd) was extravagantly praised by Mohammed²¹. Yet his action was wholly and admittedly due to his lust for personal vengeance on a tribe which had occasioned him a painful wound. In the agony of its treatment he cried out,—M "O God, let not my soul go forth ere thou has cooled my eye from the Bani Quraiza"²². This was the arbiter to whose word the fate of that tribe was given over. His sentiments were well-known to Mohammed, *who appointed him*. It is perfectly clear from that that their slaughter had been decreed.

What makes it clearer still is the assertion of another biographer²³ that Mohammed had refused to treat with the Bani Quraiza *at all* until they had "come down to receive the judgement of the Apostle of God." Accordingly "they came down"; in other words put themselves in his power. And only *then* was the arbitration of Sa'd proposed and accepted, — but not accepted until it had been forced on him by Mohammed; for Sa'd first declined, and tried to make Mohammed take the responsibility, but was told "*qad amarak Allahu an takuma fihim*" "Allah has commanded you to give sentence in their case"²⁴.

From every point of view therefore the evidence is simply crushing that Mohammed was the ultimate author of this massacre. His own thin attempt to conceal this fact, and the neo-Moslems' attempt to shift the responsibility on to Sa'd, merely prove that neither his conscience nor theirs have been at rest over the dark affair.

The milder fate of the Khaybarites has already been mentioned. Yet the campaign against them was marked by two very shocking individual incidents.

(1) One of the surrendered Jews, Kinana, was believed to have a certain treasure which he had refrained from handing over. He denied its existence, but Mohammed asked him whether he might kill him if it was found. He assented. A renegade then revealed the cache where part of it was hidden and then, at Mohammed's bidding, the wretch *was tortured* "till he should give up the whole." He was plied with fire-brands thrust on to his breast, till he was near death, when Muhammad gave him over to Ibn Maslama who slew him for his brother Mahmoud²⁵. All this, be it observed, after the entire surrender of the tribe had taken place; and over a question of booty, pure and simple. Such was another piece of "frightfulness" to which the first saints of Islam were introduced by their leader. Are we to adopt these methods also as an article in "the ethics of war", and also weave the action into our ideal for a perfect human character?

(2) The wife of the man thus tortured to death, the beautiful Safiyya (whose father and brother had also perished at the hands of Mohammed) became nevertheless within a few days his wedded wife! That she was willing to do this thing, (as she was), merely arouses astonished disgust towards *her*²⁶. But it has nothing to do with the verdict which the incident calls for. The thing took place because Mohammed conceived a passion for the woman. It is high time that the ignorant or hypocritical statements of neo-Mohammedan writers, to the effect that *all* Mohammed's marriage and demi-marriage connections were made for humanitarian or political (etc., etc.) reasons, and that the women in question were elderly or otherwise unattractive, should be put a stop to. These statements are becoming stereotyped among apologist writers both of the west and the east. But they are *false*; and they are made either ignorantly or falsely. To take the present case only — and from it the cases of Raihana and Zainab may also be judged²⁷: the records make the matter perfectly plain. The woman's beauty was well-known, and it made an

instant impression. When it was announced "Oh Apostle of God, there has fallen to the lot of Dahya a beautiful damsel", the Apostle of God immediately (we are told) "purchase her."²⁸ The marriage was hastened on with a speed that set at defiance even the decent (and sacred) law of *'idda*²⁹; and, finally, there were several special circumstances that showed the extreme complacency of the bridegroom, — which as usual occasioned tears in the hareem. In view of these facts, and of the case of Juwairiyya (see footnote), the remarks of Mr. S.H. Leeder in B.N. p. 31 reach the very nadir of ineptitude and soft untruth.

Unprovoked Attacks.

"Mohammed was compelled to wage wars, but never a sword was drawn but as a last resort to defend human life and secure safety to it." Thus Mr. Sadr ud Din in the *"Birthday Number"*, p. 23.

Is this in the least true? The biographers³⁰ make it perfectly clear that the earliest object of the very first warlike raids planned by Mohammed was *to cut off and capture Makkan caravans*^[Appendix]. There is not the least hint in these accounts of anything else, nor of the existence of any necessity for instituting defensive operations. Ibn Sa'd, for instance, leads off his account of the Wars of the Prophet (*al maghazi*) with the words *kharaga Hamza ya'iarid li'ir quraish*, "Hamza went out to intercept the caravan of the Quraish which had come from Syria making for Makka."³¹ Ibn Ishaq is equally explicit. According to him³² the first expedition was so militarily and strategically planned that it had in view not merely the Quraish but the perfectly neutral Bani Damra, the position of whose territory vis-a-vis of Makka was strategically important. The document promulgated by Mohammed shortly after his arrival in Madina makes clear in its 20th article that he regarded himself and all his people as in a state of de facto hostility with the Quraish of Makka.³³ The sending of cutting-out expeditions followed as a matter of course; and the swords of cutting-out expeditions do not usually abide in their sheaths. And so blood inevitably flowed. Later on, as success grew, the object of the Holy War became the right to worship at the Ka'ba in the way of Islam. And finally, or course, it became the conquest of Arabia (and later the whole world) for Islam. There is not the smallest piece of concrete evidence that the Makkans meditated hostilities on the Moslems after having once relieved Makka of their uncongenial presence. With the fullest knowledge of *all* the Arabic sources³⁴ Caetani in a note on this subject (vol. i. p. 423) is crushingly conclusive: "Qui (i.e. in the first expedition) abbiamo vera e propria aggressione meditata: nessuna attenuante per necessità di difese: i Qurays non si davano alcun pensiero di molestare il Profeta in Medina." [Here we have true and properly meditated aggression: no attenuating for the need of defense: the Quraish did not give any thought to annoy the Prophet in Medina.]

Compare these plain facts now with the windy remark of Mr. Sadr ad Din quoted above. The Neo-Moslems do not tell the truth: that is the trouble.³⁵

So much for the earliest raids; in which, it is especially recorded (Ibn Sa'd i 3), the first arrow shot was shot by a Moslem (Sa'd ibn Waqqas), and the first blood shed was shed by a Moslem (in the raid in the Sacred Month, see above). After this point it became unprofitable to pursue the enquiry as to who was provoker and who provoked. When the whole of a history is written up by the conquerors it is easy to show the conquered as invariably in the wrong. Imagine the history of the invasion of Serbia written by Austrian historians A.D. 2050, all Serbians having disappeared

or been absorbed! Nevertheless, it is often possibly to see that there was *no* provocation or that the provocation was itself provoked, so indifferent are the Moslem historians to *casus belli* in such cases, trained as they were to think that the whole world was *Dar ul Harb* and that the non-Islamism of any state was the one real and sufficient *casus belli*. We have seen that a mere private brawl occasioned the expatriation, which almost included the decimation, of the Bani Qainuqa'; and that the Bani Nadir also were attacked for reasons which, even as stated, will not bear a moment's examination. But in other cases, one act of violence became the cause, and even the justification, of the next. For the weak are always, and of necessity, in the wrong.

Take for instance the affair of Khaybar. Caetani to whom Mr. S. Khuda Bukhsh would have us appeal, states roundly and very strongly that this attack was utterly unmotivated, and that it is an instance of the most purely arbitrary aggression³⁶. This is morally true; but it would be more accurate to say that it is an instance where an aggression was a natural and inevitable result of previous ones. Consider the following train of circumstances.

- (1) The Bani Nadir are attacked and exiled, as we have seen, without cause.
- (2) A party of them, under a declared rebel Abu Rafi', settle among their kindred, the tribe of Khaybar, a somewhat distant settlement in the opposite direction from Makka. Note that the departing Nadirites had not been discouraged from settling there or elsewhere. They were perfectly free in this matter.
- (3) The presence of Abu Rafi' now "justifies" an expedition under 'Ali (without notice) against the tribe of Khybar, with no result.
- (4) The sudden assassination of Abu Rafi' is next procured by Mohammed. The assassin was 'Abdallah ibn Unais.
- (5) It is related by Waqidi that the immigrant Nadirites now begin to engineer from Khaybar a league with the Quraish for the subversion of Islam. Supposing it true, it is rather naive in Waqidi not to give the smallest suggestion that an unprovoked campaign, and the assassination of a guest in the bosom of the host-tribe, might justifiably have something to do with the hostility of the Khaybarites! But up to this time it is only the exiled Nadirites who are as a matter of fact mentioned in this connection. The awakening of the Khaybarites came after the Quraiza massacre.
- (6) Waqidi reports³⁷ though here again not a single other historian or biographer bears him out, that the appalling news of the Bani Quraiza massacre reached Khaybar where an indescribable consternation was created. At a meeting of these Bani Nadirites and the Khaybarites it was then proposed "*as it is certain that Mohammed will next attack Khaybar, to anticipate him.*" This was agreed to³⁸.
- (7) The successor of Abu Rafi', Usair, is also suspected and his assassination is determined on, but it is not found to be feasible. Nevertheless he and his followers are subsequently destroyed, while unarmed and under safe-conduct, under most dubious circumstances (see below), and by the almost professional assassin 'Abdallah ibn Unais.

(8) No more is reported from Khaybar. But the Khaybarites are next attacked suddenly and in fullest strength, six months later. They are totally despoiled; their rich possessions are divided among the conquerors.

We think that a candid examination of the above train of circumstances, which are here brought together for the first time, will show clearly how hopeless was the position of a tribe like Khaybar, which originally, no doubt, simply wanted to be left in peace. To the very end of the chapter no semblance of a negotiation was carried on with the Khaybarites themselves. The blow fell, when it fell, like lightning, a surprise attack without either declaration of war or even remonstrance. Yet "never" a sword was drawn but "*as a last resort*", etc., etc., (Mr. Sadr ud Din); and we are to see in all this an example of "the morals of war" — and we presume of diplomacy also! The fact is that the theory "I will destroy you because I fear, or pretend to fear, you will attack me", with which also we have been familiarized of late, is a ruinously dangerous one in the hands of anyone who from the beginning determines to be on top. And, observe, when the *weaker* begins to think of acting on the same theory (if Waqidi's account is to be trusted), his action is to be considered a piece of unqualified aggression, and the counterstroke becomes an act of merest defence! So impossible is it for the weaker under such circumstances ever to be right, or the stronger ever to be wrong. It is further to be noticed that the Khaybarites had not the smallest doubt as to Mohammed's principles and practice in these matters. And their plot, if there was a plot, was simply the result of the despair engendered by the knowledge. Not even Waqidi asserts that there had been any previous ill-will³⁹.

It were unprofitable to follow out any further the justifiability or unjustifiability of the many campaigns of the period, or to study them from the viewpoint of "the morals of war." But just to show how far the Moslems had got by this time from all pretence of waiting for provocation, we might mention the expeditions against the Christians of Duma, and against Midyan, both in the far north of Arabia, distant many days journey. The authorities do not so much as trouble to mention the cause of offence. In fact there were none. In the case of the latter raid⁴⁰, totally unprovoked as we have said, many women and children were captured and brought away to Makka, where they were all sold into slavery. (The Mohammedan saints were going to have sold the mothers and their children separately, but here the prophet intervened.) Now, we ask, in what single respect was this proceeding distinguishable from a vulgar slave-raid?" Are we to work *it* also into our "morals of war"? And where is now the man who "never drew a sword but as a last resort to *defend human life* and secure safety to it"? What would have been the comment of the husbands of these Midyanite women on this bland remark? We wish Woking could have heard it.

Government by Assassination

Kipling somewhere wisely remarks, of a certain Ameer, that, like other heads of states, he governs not as he would, but as he can. By some such axiom the various atrocities connected with the government of Mohammed are usually justified. It is represented that there was no settled government in Arabia, no constitution, no international code, no legislature and no judicature. A man who became powerful enough in any given district was ruler *de facto* and therefore *de jure*, and it was henceforth the business of those about him to be subject, or take the consequences. Hostility, even on the part of those who had never desired his rule, was high-treason, and might be punished in any way whatsoever.

In other words, Mohammed was a son of his time and by his time must his actions be justified. Agreed. This fact, as we said at the very outset, might and would make us excuse and justify an ordinary man, the story of whose life is being told relatively to his times; and were Mohammedans consistent in taking this line, there would be the less to be said. But how would this be consistent with the position of the Birthday Number, that the Prophet's life is all beautiful, not relatively but absolutely; that it is *a human ideal* for all time and times; and that from it we may construct our ethics, not only of war, but the true ethic itself?

It is, therefore, just when we are asked to invest this Makkah with a perfect human light, that his government by assassination appears hideous. His use of this method for governmental purposes⁴¹ is clear enough — indeed the fact is not denied. But ... *government by assassination!* When it comes to giving the method its name, one is permitted to regret that the human ideal for all time lived in Arabia.

We pass over the first of the series, — the assassination of the sleeping woman⁴² with a baby at her breast, and the Prophet's brutally contemptuous remark about the matter when he enthusiastically commended the assassin. We pass over also the assassination of the bridegroom, called by treachery, unarmed, from the presence of his bride. And we pass by a largish number of other "executions".

It is understood that legal procedure as conducted in Arabia was necessarily deficient, and that justice, disengaged of bandage and scales, had to yield to one and the same man, the exceptional facilities of being assurer, crown-counsel, judge, and (through his followers) executioner, at one and the same time. The method certainly made for *despatch*. But is it permissible to whisper another word to the Woking enthusiasts, — *Justice*?

But even so, there are some things that make one catch one's breath. What is to be thought, for example, of the "execution" of Usair (see above) with all his thirty men, all unarmed, riding to Madina *under safe-conduct*, each behind a Mohammedan *ambassador*? These ambassadors had come under the white flag and under the white flag they were riding away. Their leader, an approved assassin, had already "executed" the former chief of the tribe, Ibn Rafi' yet he had the impudence to say that the slaughter of this whole unarmed band was committed because he felt Usair feeling stealthily for his ('Abdallah's) sword as he rode behind him through the night. Now this is really rather too thin; for (1) Waqidi and Ibn Sa'd⁴³ state explicitly that Mohammed had just offered the man peace and the secure headship of the tribe, *and that the man himself wanted peace*; (2) supposing he *had* overmastered 'Abdallah, how about the other thirty armed Moslems?! And (3) to crown all, Waqidi tells us that 'Abdallah, himself said to his son, "I was mending my bow when I came and found that my comrades had been ordered out *against Usair*. The Prophet said 'May I never see Usair.' *He meant that I should kill him!*"⁴⁴

Waqidi merely makes explicit what is clearly writ between every two lines of this unhallowed story. And, in fact, the popular biography of Halabi (III pp 207, 208) makes it absolutely patent that Mohammed was designing Usair's death from the start. Government by assassination! And it thirty others have to fall, as well as the assumed offender, and that under the white flag, what of it? As the prophet remarked, they were well rid — by Allah of course — "of an unrighteous people."⁴⁵

Well, it may have been good enough for Arabia in the Seventh Century. But we were talking, we thought, of humanity for all time?

And even the Arabian stomach occasionally turned quest when even *its* low records were further lowered by the innovators. Many years after the event, the death of Ka'b was being discussed in Madina, and a converted Nadirite Jew-Moslem, named Benjamin, roundly asserted that Ka'b had been *treacherously assassinated*. The assassin (Mohammed b. Muslima, then a very old man) was present and was furious, and shouted, "Dost thou ascribe to the Apostle of God a treachery?; for only at his direct order did we compass his death." And he threatened the speaker so that he would assassinate *him*, and very nearly accomplished his threat too. This attitude of the original hero of the piece is what we should expect; it is the attitude of Benjamin that gives food for thought. Many must have had similar scruples which were never expressed, or which if expressed have not broken their way through into tradition. The saints were not slow to follow the leader's lead. One of them, finding his *sister* by the sea shore, killed — we suppose we must say "executed" — her on the spot for satire against the prophet. Islam, at that time at any rate, completely obliterated natural ties. There was sometimes, in fact, a bloodthirsty competition to show sincerity by the assassination of father⁴⁶, relative⁴⁷, or friend⁴⁸.

But the word "executed" would have to be stretched to an impossible tenuity to cover the following instance. After the assassination of Ka'b (see above) — in fact the next day — Mohammed gave the astounding order to kill all Jews wherever found⁵⁰! (It must be remembered that these were still early days. Badr had only just been fought and only the first of the Jewish tribes, al Quainuqa', had offended and paid the penalty.) Accordingly one of the Mohammedans slew a Jewish trader, actually a man with whom he had most friendly commercial dealings, which had been highly profitable to him. The motive of the deed was purely mercenary — to get his benefactor's goods. A blacker murder in short, (for God's sake let us occasionally call a thing by its real name,) was never committed. It was too much for the brother of the murderer (not being yet a Moslem). He cried shame on his brother saying: "You enemy of God, have you murdered a man from whose goods most of the fat in your carcase came?"⁵¹ It is needless to say the act was never disclaimed or even criticized, by Mohammed. It was in fact directly due to his own fatal proscription. Let Woking appeal to the universal conscience of humanity as to whose instinct was the sounder, the unconverted brother's or the Moslem assassin's. The heavens would fall — we say, the very heavens would fall — if the verdict were to be given to the latter.

Forgiveness of Enemies

"Love your enemy' did not pass beyond the domain of dream in Christianity, but Mohammed — peace be on him — has shown us how love for the enemy may be shown in practice."

The Birthday Number rings the changes upon this theme. It is one of the great discoveries of Neo-Islam that poor Sayyidna 'Isa was all very well in his way (see the whole on p. 22), but never had the chance to show real forgiveness, i.e. in an hour of actual triumph. This Mohammed actually did. Such is the theme.

We are far from asserting that Mohammed was a radically inhumane or radically vindictive man, though he once punished some of his enemies by cutting off their hands and feet, blinding them, and then impaling the sightless trucks till life ebbed. But this was an isolated and exceptional

incident, and the men were themselves murderers and mutilators, and were being punished in kind⁵².

So far from Mohammed's being specially cruel or specially vindictive the contrary is the case, *if we confine ourselves to Arabia*. He was magnanimous, and also had with his magnanimity that coolness of head which showed him clearly where and when magnanimity paid; especially at the capture of Makka, when the tide had clearly turned, and where to have ruined his winning cause by acts of vindictiveness would have been the absurdist of blunders. And other conquerors have been as clear-sighted, and, let us gladly add, as magnanimous. But the challenge of the Birthday Number cannot be allowed to pass so tamely. We have seen Mohammed's intense vindictiveness in regard to one special type of offence, satire; we have seen the assassinations that followed this with every circumstance of horror, over which, to do him justice, and to put it mildly, no crocodile's tears were shed, for the deaths caused him the keenest pleasure, if in the shades Abu Lahab has access to the Birthday Number, these parts of it must amuse him considerably. The ferocious vindictiveness of the prophet in his case could not even be kept out of the Koran. Another uncle, Abu Jahl, with others of the slain at Badr, were pitched into a pit, to the accompaniment of opprobrious remarks from the prophet. One Nawfal was among the prisoners hacked down after Badr, and Mohammed's keen relish there at is specially commented on⁵³. The look which he fastened on al Nadir was so black that a bystander whispered that death was in it. The implacable and angry pitilessness shown, after the surrender of the Bani Quraiza (see the case of Thabit, and Mohammed's comment on the judgment of Sa'd) we have already seen; also the soulless spirit of unmercifulness in which the sentence of mercy for Qainuqa' was extorted from him. But

"Mohammed was the last of the race, and all those Divine moral attributes which were still undeveloped in men found their proper Epiphany in him. Forgiveness being one of them had its own occasion as well as its use. It found no occasion in the life-time of Jesus; and if others had it, they did not utilize it. But Mohammed had the rare occasion, and did not fail to use it. His enemies, when utterly fallen; entreated him to treat them as a noble-minded person would do. The appeal was most opportune, and made to the right man, and was readily accepted. (B.N. p. 23.)

We have seen the very considerable qualification which such extravagant words need. And what shall we say to the following as a commentary upon them? When 'Uqba was ordered out to be executed after Badr he asked why he should be treated with such special rigour? "Because of your enmity to Allah and his prophet," answered Mohammed. And then a gleam of human pathos suddenly illuminates the gloomy record, as the condemned man cried out, "Who will look after the children, Mohammed?" To which the reply was, "*Hell!*" and he was cut down⁵⁴. Another historian adds that the prophet went on: "Wretch that thou wast, *and persecutor.. I give thanks to the Lord that he hath slain thee, and comforted mine eyes, thereby.*" — The "Epiphany of the Divine moral attributes" had something to learn from the Sermon of the Mount, after all — nay, he had something to learn even from the despised heathen Quraish, who, according to the Birthday Number, "deserved every imaginable punishment to be devised of human ingenuity! (p. 22). For when al-Nadr (see above) was led out to execution — though his ransom would have been accepted by his captor — he said to Mus'ab, "Had the Quraish made thee a prisoner, they would never have put thee to death"; to which came a reply, somewhat unfortunate in this connection, "I am not as thou art: Islam has broken the pacts." And at this precise moment the

command to strike off his head was interposed by Mohammed, who had been watching what had passed. And it was instantly done by 'Ali⁵⁵.

The plain fact is that Mohammed though above the men of his time and place in many things, was, to put it mildly on their own level in others. It is not to later lavender-watering traditions produced by humaner Syrians and Persians, still less to milk-and-watery idealizations like this Birthday Number, that one must look, but to records which are evidently contemporary. What the real attitude of this Arabian was in this matter of vengeance and forgiveness is admirably shown up — with naive unconsciousness moreover — by the contemporary poet Ka'b b. Zuhair, an Arab of the Arabs. That attitude thoroughly appealed to Ka'b, but we do not see why it should arouse the enthusiasm of the mild gentlemen responsible for the Birthday Number. It was expressed by the said poet in his famous poem, the Banat Su'ad. We should premise that he also had been dabbling in the perilous game of satire, and that it was represented to him that the fate of the other Ka'b and sundry male and female members of the satirical profession would inevitably be his. He therefore made his submission in the following words:

Slanderers worked their way to Su'ad and repeated other "Thou are dead man, O K'ab!"
And every friend in whom I hoped said to me "I will not meddle with thee, I have no time
for thee"⁵⁶:
Until I pledged my troth to the *Man of Vengeances* whose word is law.
Verily when it was said to me 'Thou are being charged and asked after', he was more
terrible to me than a lion of the forest."

There is a good deal of Araby, but precious little of Woking, in all this.

Slaughter of Prisoners

The Birthday Number writers do not specially say that the slaughter of prisoners is barbarous under any circumstances, but it is to be imagined that they would say so in no unmeasured terms, especially if they had come across any such incident in "Christian" wars. But such deeds occurred after some of Mohammed's battles. After Badr, especially, the greatest vindictiveness and bloodthirstiness were manifested. Many prisoners were slaughtered in cold blood, at least two of them at the personal instance of Mohammed who had a special grudge against them. The most famous Companions (except Abu Bakr) were then the most truculent. One of them was for burning the prisoners alive *en masse*⁵⁷. The Prophet checked these excesses. But the very words in which he did so, the very limits set up, show clearly that defenseless prisoners might always be slaughtered in cold blood if they could not get anyone to redeem them⁵⁸.

The Sura produced after the event (viii 68) explicitly commands the slaughter of prisoners on occasions when it is advisable to make an impression by "frightfulness": on such occasions the sin would be to grow rich by accepting ransoms! And there is a whole series of traditions (quoted by Muir, Life p. 231) which make out that the "leniency" shown at Badr was a sin, that Mohammed had been against that sin, that humane Abu Bakr was the chief offender, and that had that sin been punished, only the whole-hoggers who had urged the slaughter of *all* the prisoners ('Umar and Sa'd) would have escaped!

The same Sura however gives signs that Mohammed already saw that the Badr policy was not for universal application. And as Islam developed, the terrible Badrian alternative was modified. For one thing, as we have already seen, the practice of selling war-captives became common (Are we, by the way, to regulate our practice by this also when the Governments turn their attention to the prisoners after the present war?): and, as the Birthday Number says, the Koran itself recommended the ransoming of war-captives as a form of charity suitable for rich Moslems. But the Badr alternative is always there in the background, and on suitable occasions may always be brought into the foreground. The prisoner of war is *mubah damahu*: his life is essentially forfeit. Are we to ask the coming Hague convention of the new world to adopt this into its code of ethics for international war?

Forced Conversions

The subject of the "execution" of prisoners of war leads insensibly to forced conversions, about which some nonsense has been written by Christians, and a good deal more by Moslem apologist. It is quite true that some Christian writers have written as if the whole Moslem propaganda might be depicted exclusively by a Moslem standing over a non-Moslem with the sword in one hand and the Koran in the other. In regard to Christians and Jews this idea was in any case absurd and false, for the law from the beginning — or at any rate since Khaybar — has been that Christians and Jews (Peoples of the Book) have been free to reject Islam and hold to their own faith on condition of becoming tributary⁵⁹ *Zimmiyyun*. And most of the best-known wars of Islam have been against peoples of a Book, for even the Persians were from the first included practically under the term. In consequence of which, the plea to regard Islam as an exceptionally tolerant religion has lately gained more and more recognition, and in some respects perfectly rightly so.

But not in all. It seems to be forgotten, and we may be sure that the Birthday Number does not remind us of it, that the Arabian heathen had by law no benefit whatever of protection without Islamising. For *them* and the "apostates" the law from the beginning was Islam or death. And it was at the beginning that that law was most rigorously carried out. Moslems are very naive, and what has prevented them from seeing that this fact is constitutive of forced conversion is their idea that the deliberate presence of "conversion" to death is not a forced conversion! (It is notorious that neither Mohammed nor any who came after ever troubled about motives for profession; and so *every* conversion is a conversion *wis salam*.) They forget that the very real alternative was death. True, most preferred to escape death; but that proves, not disproves, our point. What of those who refused?

Sura IX is of course the *locus classicus* for the above facts. After the pilgrimage of A.H. 9 there was to be no quarter for heathen (in particular *at least*.) It was to be for them Islam or death. And the alternative was enforced. And note that the text makes the alternative most explicit: "*When the sacred months are past* (viz, the time of grace allowed at the Pilgrimage of A.H. 9), *kill the polytheist wherever you find them ... but if they repent and perform the prayer and bring alms, let them go their way.*" None of these conformists, then, were instances of "forced conversion"! They all, of course, "repented"! No, it will not do. How about their almost unanimous apostasy (*ridda*) the moment the terrible Quraishite passed from the scene?

We shall not go into the question whether these proscriptions referred only to contemporary Arabs or to pagans all down the centuries⁶⁰, for our theme is Mohammed. And it would seem to

be a sufficient answer to the following challenge to have shown that by the command of the Prophet many thousands were as a plain matter of fact converted by force. The challenge is this:

If the sword was drawn to force these to conversion, why were the prisoners released at the end of each war and allowed to go to their home without being converted to Islam? Can any person refer to a single conversion which was secured through compulsion? (B.N. 24).

Most assuredly any person can. We should have thought that a Ka'b preferring Islam to the continual menace of the assassin's sword would have been a sufficient instance for most people. But here the apologists are to some extent helped by the incurable naivete of the Arab mind, which saw in such arguments real signs that so lusty a religion was from Allah — or at any rate was to be subscribed to: in practice the two things came to the same thing: only Allah knoweth the hearts.

But the matter cannot be so lightly dismissed.

Does Woking know, or merely conceal the fact, that any one of those "executed" hundreds of the *Bani Quraiza* Jews could have bought life be "conversion"? One, Jabal *did* so⁶¹. Was his case, or was it not, a conversion which was secured through compulsion? And the remaining hundreds? Is it not a fact that they only escaped "conversion" by resisting the "compulsion," and paying for their constancy with their lives?

Similarly the picket captured in the Marasi' expedition. He was first questioned, but refused to make any reply. Mohammed then offered him Islam. He refused. The Prophet then ordered 'Umar to cut off his head, which that cheerful headsman most readily did⁶². If that man had preferred to Islamise and save his neck, it would not have been, it seems, a forced conversion!

It may be objected that in this instance the man was a spy, and a spy's life was forfeit, and that the offering Islam to him was a gratuitous mercy. And somewhat similarly the *Bani Quraiza*. But this is beside the mark. Our subject is enforced conversion; and if the "conversion" of a man at the sword's point, whatever be the circumstances, is not to be called a forced conversion, then words have lost their meaning.

But all doubts are dispelled by the following incident⁶³. Another spy was captured at Khaybar, but on this occasion the man was induced to talk, *and his life was secured to him on Mohammed's express word*. In consideration of this promise, Mohammed (remarks the historian) refrained from ordering 'Umar to cut his head off⁶⁴. Latter on however "*He had him brought before him in Khaybar and offered him Islam, with the remark that if on the third time of asking he did not accept it the rope should only depart from his neck after swinging*"⁶⁵ (i.e. he should hang). *That worked.*" No doubt it did. We waive enquiry into the honorableness or the morality of the threat⁶⁶ after what had occurred at the outset. The point is that here we have the clearest possible example of a forced conversion, — Islam or the halter.

Then we have Mohammed's words to 'Ali before Khaybar⁶⁷ "Fight them till they witness that there is no God except Allah and that Mohammed is the apostle of Allah: for if they do this, the they will have kept their blood and goods from you, — but only at the price of the same, and their

reckoning is on God." We are asked to believe that a "witness" under these conditions was not a forced witness!

And "Apostles"? Whether their apostasy was from honest conviction, or motivated, or whether it was due to the fact that their original Islamising was a hypocritical farce as it obviously often was, matters not. The alternative for them was to be, Islam or death. If they chose Islam, would this or would it not, be a forced conversion?

And what comment is needed by the following candid narrative from Ibn Hisham? After the acts of frightfulness against the Jews which we have already mentioned, numbers of Jews "pretended to have embraced Islam. They adopted it in order to escape being killed"⁶⁸.

Let the facts speak for themselves.

Conclusion

We must now bring this investigation to a close. And in closing it we would emphatically repeat what was said at the outset, namely that when and if admirers of Mohammed are content to regard him historically as a great Arabian, who had a real and strange sense of prophetic call, and through this and his immense natural genius, singular gifts, and many virtues, accomplished a stupendous life-work, then we join with the admirers. Who with a grain of historic sense and appreciation would not? The worst enemies of Mohammed are not his opponents, but his friends, who will have it that the character of this Arabian giant is the very type of perfected humanity; that all his actions apart from trifles were perfect; that no great wrong can be attributed to him; that his moral splendor throws that of Jesus completely in shade; and that his example and precept make the best foundation not only for codes of conduct but for national and international law! Worst offenders of all are the Neo-Moslems who have assumed the task of dishing up the Biography to suit the taste of the Christian West; omitting here, explaining away there; challenging this (against the sources) and glozing that. It is not our business to estimate the sincerity of these men, nor of their Christian supporters. Some of these latter have been inspired to their self-appointed task through the indignation of an honest reaction against former exaggerations, or misrepresentation, or under-estimations; and some are merely officious and mealy mouthed. We have nothing to do with that. All we know is that these men one and all, are doing a disservice both to truth and to their idol. For they as little give the world the whole truth as did the old-time wholesale obloquist; and they simply force those who see in these assertions a gross offence against the fact, and a definite attack on the perfection and universality of the Man Christ Jesus, to rise up and show *from the sources* that the real Mohammed, the Mohammed of the sources and of the Agreement of Islam, the only Mohammed who counts, because the Mohammed of thirteen dead centuries and three hundred million living Moslems, will not fit the role in virtue of which the human race is invited to travel from Bethlehem to Mekka, from the Mount of the Beatitudes to the Mount of 'Arafat.

Editions Quoted

The following are the editions quoted in the article:—

Tabari, the Leyden (1st edition.)

Ibn Hisham, Wüstenfeld's edition (Leipzig.)

Halabi, Cairo, 1320.

Sira Nabawiyya, on the margin of Halabi.

Waqidi, Wellhausen's translation.

Ibn Sa'd ed. Sachan (Leyden.)

Appendix

Note on page 15.

That it was Mohammed who took the offensive from Medina is quite frankly stated by the author of the Sira Nabawiyya. The mealy-mouthedness of these moderns would have seemed unintelligible, or perhaps somewhat contemptible, to *him*. He says: "The first thing which the Prophet set about was to intercept the caravans of the Quraish *so as to capture their goods, in order that that might be an occasion for the opening of hostilities*, and in order that *the hearts of his companions might be inured to hostilities little by little*; and in order that they might *profit from what should accrue to them from the spoils* which they carried off from those caravans, and thus get relief."⁶⁹ *Quid plura?* the author of this sira merely brings out clearly what is written in not very invisible ink over all these early proceedings.

W.H.T. Gairdner

Footnotes

¹ Vol. V, No. 1.

² See B.N. (i.e. "Birthday Number") pp. 9, 14-16, etc.

³ Some of the writers in this number are a little unfortunate when they begin to handle modern critical apparatus. Thus Mr. S. Khuda Bukhsh quotes "Bosworth, Smith," and others. Does he give us the *whole* considered verdict of these (two!) gentlemen? He also refers prejudiced Christians to "the monumental work of Caetani (*sic*) in Italian." It is obvious he has never read a line of "Caetani". No more weighty and severe judgements could be imagined than some which Caetani has passed on several scenes in the life of Mohammed, although his standpoint is purely historic and objective.

⁴ Italics ours.

⁵ Ibn Hisham, *sub loco*; see Wüstenfeld's edition, p. 653.

⁶ A writer in the Birthday Number (on page 25) makes his boast of Abu Bakr's humanity as a warrior in explicitly commanding his men "to cut down no palms"! Sometimes a disciple *is* greater than his master, then.

⁷ The subsequent indemnification for the act in a Koran utterance is the reverse of impressive.

⁸ Translated from the Musnad of Ahmed ibn Hanbal i 178.

⁹ Arnold (*Preaching of Islam* p. 30) asserts Mohammed "disapproved of the act," on the return of the triumphing 'Abdallah. If so, on the face of the above, the disapproval was manifest hypocrisy. And the point remains,

Mohammed did sanction the violation of the Sacred Truce. Arnold suppresses entirely this cardinal fact that Mohammed finally condoned the act and sanctioned the practice. He also suppresses most of the facts of the case mentioned above.

¹⁰ The fact that means were recommended by the Prophet (in at least one case not successfully) to prevent conception only increases one's sense of disgust.

¹¹ Halabi ii 296,7; Waqidi (*Kitab el Maghazi*, translated by Wellhausen page 179). In the hadith anthology, *Mishkat al Masabih*, the tradition is marked as *muttafaq 'alaih*, i.e. found in all the great collections.

¹² Halabi *loc. cit.*.

¹³ Hisham p. 759, Waqidi (ed. Wellhausen) p. 282.

¹⁴ Muslim in *Mishkat al Masabih*, *Kitab an nikah*, v. i. 9; Waqidi p. 366.

¹⁵ This is perfectly clear both from the wording of the tradition from Muslim and from the analogy of the Bani Mustaliq affair. The three-months limit ('idda) was only in case of conception were not artificially prevented, and did not hinder immediate violation. Indeed Waqidi makes this point explicit (*op. cit.* p. 366); but it is unmistakable even without this.

¹⁶ Whether the account of al-Bukhari or of Ibn Hisham is considered, it is utterly impossible to say that anything in them justifies the sequel. Moreover it is to be remembered that in no single one of these cases of alleged offence is it possible *audire alteram partem*.

¹⁷ Vol. i, 1360 "wahuwa yuridu qatlahum"

¹⁸ Ibn Hisham p. 546 makes this perfectly clear.

¹⁹ Nevertheless, the Caliph Omar later hustled away the remnant of these poor people out of the peninsula.

²⁰ The warning of Abu Lubaba (Hisham p. 686) makes this perfectly clear. It is to be feared that this story also proves that Abu Lubaba had been sent to mislead the garrison into surrendering in order to save their lives, the destruction of which had nevertheless been settled on. They asked him if they should surrender, and he answered 'yes': but with a significant gesture of hand to the throat signifying that their fate would certainly be butchery (Ibn Hisham p. 688). The narrative goes on to say that an instant after Abu Lubaba "felt he had betrayed God and the Apostle." It is obvious he had been instructed to encourage them to surrender, and equally obvious that their tragic fate had nevertheless been decided on. It is another proof that the arbitration of Sa'd was a mere subterfuge.

²¹ Musnad of ibn Hanbal vi 55, iii 207.

²² *ib.* iii 350.

²³ *Sira Nabawiyya* on a margin of al-Halabi ii p. 150.

²⁴ *ib.* ii p. 154.

²⁵ Hisham p. 763, 4.

²⁶ The historians represent that her husband had ill-used her. She is certainly made out as having showed no love for him alive or dead. See Hisham p. 763.

²⁷ In the case of Juwairiyya, the old historians state with the utmost freedom that the prophet was smitten with her beauty the moment he set eyes on her. See Halabi ii p. 291, 292, where the jealous 'A'isha tells the story: "Juwairiyya was a lovely woman (hilwa) whom men no sooner saw than they became smitten with her.... She came in, and by Allah I no sooner set eyes on her than I was vexed at her coming in, and knew that the Apostle of God would see her in her just what I saw." The meaning is obvious, and is made explicit by the following: "I felt certain that if once the Apostle of God saw her he would admire her" ('for she knew', adds the historian, 'the influence of beauty on him'). "Well, then, she spoke to him, and he said to her, 'Better still, I will pay the ransom and marry thee myself.' See also Hisham p. 729. The marriage was consummated that very day, — the day, by the way, when Juwairiyya's fellow tribes-women were being raped by the bridegroom's comrades at the wells of Marasi' (see above). We hope we shall now hear no more of the neo-Moslem pretence mentioned above.

²⁸ Musnad of Ibn Hanbal, iii p. 123.

²⁹ That is, that before marrying a widow a man must wait at least three months to make sure she is not with child by her first husband. When, in the "Reproach of Islam", I erroneously stated that Raihana — again a celebrated beauty who also had just lost her husband at Mohammed's hands — was taken to his embraces *immediately* after his execution, I was severely taken to task by a well-known neo-Moslem apologist of Cairo for gross ignorance. Did I not know that the law of *'idda* would itself have made such a thing impossible? I keenly regretted the slip. But this gentleman did not see fit to mention this case of Safiyah! Was this disingenuousness? Or was my gross ignorance balanced by his? — See also above, where it shows that, given certain circumstances, the law of the *'idda* was irrelevant.

³⁰ e.g. Hisham pp 415-6, Waqidi p. 33; Tab. i. p. 1265.

³¹ op. cit. i. p. 2 and twice on p. 3.

³² Hisham p. 415.

³³ Caetani vol i, pp. 358-9 and reff.

³⁴ For some of them see previous note.

³⁵ Arnold (*Preaching of Islam*, p. 30) is equally untrustworthy. To facts he opposes theories. It is extraordinary, and a real pity, how this useful book is spoiled by its being a *brief*. We have had an example of this already in his treatment of the fight in the sacred month. Here is another example. Take the crucial point of the object of the first expedition against the Quraish. *Arnold*:— "We find mention of several reconnoitering parties that went out in small numbers *to watch the movements of the Quraish*" (p. 30). Now the *historians*:— (on the first raid, not accompanied by Mohammed) "*to intercept the camels of the Quraish*", Ibn Sa'd i. p. 3, Hal. ii, p. 134:— (on the first expedition accompanied by Mohammed himself, "*to intercept the camels of the Quraish*", Ibn Sa'd i. p. 4! Another grossly misleading remark is found in a footnote to p. 30, where the raid of the Quraishite Kurz (see Muir p. 207) is brought in with the sole point of showing that the Quraish practiced the first hostilities. Now in the first place there is not the smallest proof that this marauder had been sent by the Quraish: and what shall we say, further, when we learn that his raid, such as it was, took place *after Mohammed or his officers had already some four times taken the field!* (Hisham p. 423, Tabari I, pp 1269).

³⁶ Annali II pp 9, 10; We commend this passage to the notice of Mr. Bukhsh and his friends, but to spare their feelings refrain from translating it.

³⁷ Ed. Wellhausen, p. 190.

³⁸ Ed. Wellhausen p. 224. Considering that Waqidi mentions that a few months later the head of the tribe wanted peace with Mohammed, nothing important having happened in the meantime, one need not take these unsupported assertions of Khaybarite plotting very seriously.

³⁹ A remarkable tradition is recorded by Muslim. (ii p. 237) "The Prophet gave the standard to 'Ali and said 'Forward! And do not look back until Allah gives you the victory.' 'Ali went forward a few steps and halted, and without looking back shouted out 'O Apostle of Allah, to what end am I to fight the folk?' He replied, 'Fight them so that they may witness that there is no god save Allah and that Mohammed is Allah's Apostle. If they do this they have redeemed their lives from you: or else they must buy their lives with the price of them."

⁴⁰ Hal. III, 206.

⁴¹ It will be noticed that in deference to Moslems we drop the notion of personal animosity. Let these assassinations be "executions" conceived and executed with passionless, judicial sternness.

⁴² She was a poetess and a satirist, and she had satirized Mohammed. We do not forget that modern researches (see Goldziher's *Abhandlungen*) have made it clearer that these hija poets had uncanny power in those days, and that their satires were much more to be dreaded by governments than those of Mr. Punch. So, let her satire be high-treason. Still...! This by the way was the man who "made the woman sex almost sacred" (B.N. p. 32). Mohammed's contempt for the "female sex" is notoriously proved from the traditions.

⁴³ Halabi I 67.

⁴⁴ *op. cit.* pp. 239, 240.

⁴⁵ Close of Ibn Hisham's narrative p. 980 f.

⁴⁶ As in the case of the son of 'Abdallah ibn Ubayy, Hisham p. 727.

⁴⁷ As here.

⁴⁸ See the following incident.

⁴⁹ Hisham p. 553.

⁵⁰ *loc. cit.* When he heard that his brother would have had as little hesitation in killing *him*, he is said to have exclaimed, "By Allah, such a religion is a wonderful religion," and incontinently embraced Islam. We wonder what is thought of *this* argument for Islamizing.

⁵¹ Still the very Sura which, after this horrible incident, humanely forbade punishment by torture or crucifixion, commanded that robbers, both male and female, should have their hands cut off, and their feet to follow, one after the other, if the crime were repeated. Are we, by the way, to work this also into our ideal penal code?

⁵³ Muir p. 227 note.

⁵⁴ Hisham p. 458.

⁵⁵ Waqidi p. 68.

⁵⁶ To which the commentator: "They washed their hands of him in their despair for his life and their fear of the Prophet's anger.

⁵⁷ Musnad I 383.

⁵⁸ Loc. cit. *la yanfalitanna ahadun minkum illa bifida'in aw dar-bati 'unq*: "Let not one escape you except he pay a ransom, or else have his head struck off."

⁵⁹ The Armenian horrors, in which the alternative of Islam or death was many a time horribly presented, were justly represented by Moslems as contrary to the law of Islam. We suspect however that very many Moslems justified these in their hearts on the score of the sezimmis' loss of rights *through rebellion* — an excuse which can be stretched to fit almost any case. [sezimmis = dhimmis; the web editor]

⁶⁰ We suspect that the fact that the first great campaigns were against People of a Book — for the expression was stretched to embrace even the Persians — mitigated the rigour of Sura ix. The Arabs were from the first sensitive to humanizing and civilizing influences. It was noted as noteworthy that when India was reached the polytheists got the benefit of the tribute privilege, whereby they kept their heads and their polytheism. Still, when Timur "turned Northern India into a shambles," we imagine he was able to make out a fairly good case for himself.

⁶¹ Isaba I 453.

⁶² Halabi II p. 294.

⁶³ Waqidi pp. 266, 7.

⁶⁴ 'Umar seems to have been a sort of voluntary headsman to the court, being devoted to the argument of the sword at all times (see his conduct after Badr). Later responsibility seems greatly to have elevated and enlarged his character.

⁶⁵ *Lam yakhrug il hablu min 'unqika illa su'udan*, Waqidi, p. 267.

⁶⁶ The incident of Abu Lubaba sent by Mohammed to parley with the Bani Quraiza, offers a similar instance of doubtful good-faith.

⁶⁷ Muslim II 237.

⁶⁸ *Zaharu bil 'islam wa ttakhadhuhu hannatan min al qatl*.

⁶⁹ Li yakun dhalik sababan l iftitah il qital wa li taqwa gulubu ashabihi 'ala l qitali shai'an fa shai'an, etc. vol. I. p. 417.

This article was taken from a pamphlet, published privately in 1918. Later it appeared also in *The Moslem World*, vol. ix, 1919, pp 25-57.

<http://answering-islam.org/Books/Gairdner/camouflage.htm>

29.25 **Muhammad's Violent Character**

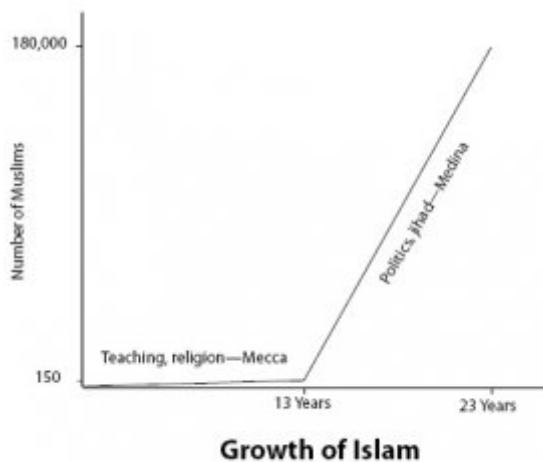
Muhammad himself emerges as a shifty character who stoops to political assassinations, murder, and the elimination of all opponents. Among the Prophet's followers, killings were passed off as "services to Islam.".... The God of the Koran is cruel, angry, and proud - qualities not to be admired.

Ibn Warraq, Why I Am Not A Muslim, p. 5.

29.26
Mohammed's Hockey Stick

It is fascinating to apply simple statistics to Islam's doctrine found in Koran, Sira and Hadith. For instance, what was the growth of Islam under Mohammed? The Sira is a storehouse of information and tells us that when Mohammed left Mecca (at the insistence of the Meccans) that preaching the religion of Islam for 13 years persuaded only 150 Arabs to convert to Islam.

Mohammed then changed his methods of persuasion and added lethal force, jihad, to his strategy. He died 10 years after moving to Medina. How many Muslims were there in Arabia at his death? Those figures are not given, but we can make a good estimate. One year Mohammed's death, Islam invaded the Persians with an army of 18,000. In a nation fully at war, about 10% of the population is involved with the military. If 10% were 18,000 then the total population of Muslims would be 180,000. This is only an estimate, but it is enough to make the following graph:



The shape of the curve resembles the infamous Global Warming hockey stick graph. Now you can see that even though the figure of 180,000 is an estimate, the graph tells a story. Islam, the religion, grew at a rate of about 11 people per year in Mecca. Islam as a political system at war with the kafirs, grew at a rate of about 18,000 converts per year. This is a process yield improvement of about 1600 ($18,000 / 11 = 1636$). Jihad and politics is a thousand times more efficient in persuasion than preaching and religion.

The improved conversion efficiency is reflected in the text of the Sira. It is instructive to see the amount of the Sira text devoted to these stages of development.

Years	Phase	Total Words	Words/year
13	Teaching/Mecca	32,000	2,400
10	Jihad/Medina	220,000	22,000

Amount of Text in the Sira Devoted to Topic

Notice the amount of text given to jihad in Medina is over 9 times ($22,000 / 2,400 = 9.2$) than given to teaching in Mecca. Why does the Sira give so much more detail about politics and jihad? Jihad and politics work. Contrast this with Buddhism (the other peaceful religion). Buddhists have thousands of pages of teachings from the Buddha and none about war. It is possible to be a religious leader and not kill people as a recruiting method.

The Sira gives far more detail to politics and jihad because jihad greatly improves the Islamification process. This makes the Sira a strategic manual of jihad.

There is another simple statistic that gives us insight. The Koran commands Muslims to obey and follow the example of the perfect Muslim-Mohammed. It devotes 91 verses to this command. This is one of the most important parts of the Koran because it establishes the Sunna, the perfect example of Mohammed. It is interesting that of the 91 commands to follow the example of Mohammed, 86 of them occur in Medina. Why Medina? In Mecca Mohammed was a teacher; in Medina he was a general and commander. Commanders must be obeyed and he was the leader.

Another correlation between the Koran and the Sira is the subject of Hell. There are some 217 verses concerning Hell and 68% of them are in the Koran of Mecca. Why is there less Hell in Medinan Koran? Simple. The punishment of the kafirs comes in this life with jihad. If you have a sword at hand, you don't need Hell after death to persuade.

The Sunna (the Sira and the Hadith) are seamlessly integrated into the Koran. Indeed, the Koran cannot be understood without the Sunna. The Koran is only 16% of the total textual doctrine. One of the proofs of ignorance is when someone only talks about the Koran and Islam. Since the Koran is 16% of the doctrine, that means that Islam is 16% Allah and 84% Mohammed. The Koran perfectly tracks Mohammed's career.

This type of analysis is macro-analysis. It looks at the total picture, not a verse. Therefore, you cannot play "verse gotcha". Someone tells something bad about Islam and then someone else throws out a tolerant verse from the Koran and argues that Islam is good because of that one sentence. One verse, more or less, has no effect on statistical arguments. This is about the forest, not a tree.

Statistical analysis is pure context. It is holistic thinking. Ever heard someone say that: "You have taken that out of context"? When we say that there are 91 verses that say to imitate Mohammed, it is referenced to the entire Koran. Saying that jihad and politics is a thousand times more effective at growing Islam than preaching is a statement taken over the entire career of Mohammed. It is referenced to the totality of Islam. As a result it cannot be proven false by a quote about peace.

What does this say about: Islam is the religion of peace? The religion of peace was a failure in Mohammed's day. Without jihad, there would be no Islam. Islam owes its growth and power to its politics. Whether it is the religion is of peace or not is of no consequence. Islam is the politics of oppression and lethal force. Just look at Mohammed's hockey stick.

29.27

Muhammad's Message to the Omani People**THE MESSAGE OF THE PROPHET TO THE OMANI PEOPLE**

Here is the text of the message the Prophet Mohammad sent to the Julanda brothers through the intermediary of his Messengers, 'Amr bin al-'As al-Sahmi and Abu Zaid al-Ansari.

"Peace be upon the one who follows the right path! I call you to Islam. Accept my call, and you shall be unharmed. I am God's Messenger to mankind, and the word shall be carried out upon the miscreants. If, therefore, you recognize Islam, I shall bestow power upon you. But if you refuse to accept Islam, your power shall vanish, my horses shall camp on the expanse of your territory and my prophecy shall prevail in your kingdom."

[Photograph of the Arabic original (sizes [27K](#) or [772K](#)) and the English text ([31K](#)) as it is on display at Sohar Fort, Sultanate of Oman.]

The historian al-Baladhuri, writing barely two and half centuries after the coming of the Messengers to Sohar, described the event in these terms:

"When the people of Oman shall have responded to the evidence of truth and shall have promised obedience to God and His prophet, then Amr, their Amir, and Abu Zayid would be made responsible for conducting the prayers, for conveying Islam to the people and for teaching them the Quran and the precepts of the religion."

Muslims in the West often claim that Islam stands for "no compulsion in religion". Is not the sunna of their own prophet contradicting them?

<http://www.answering-islam.org/Muhammad/oman.htm>

29.28

Four Big Wars of Muhammad

Battle of Badr 624 A.D. Muhammad's 330 fighters defeated a larger force of 1000 Meccans killing 49 of them.

Battle of Uhud 625 A.D. Muhammad lost 3:121-129

Battle of the Ditch 627 A.D. 600-800 Jews were executed by beheading Jewish women & children were sold in slavery

Battle of Khaybar 627 A.D. Jews must pay a tax to

the treasury at Medina

Muhammad personally led 27 out of 65 military campaigns that he plotted against Jews, Christians and other Arabs who refused to acknowledge him as a prophet.

Don Richardson, Secrets of the Koran, p. 44 & 145.

"Aren't you aware that the model for us all, the Prophet Muhammad and the four rightful caliphs, undertook to murder infidels as one of their primary activities, and that the Prophet waged jihad operations 77 times in the first 10 years as head of the Muslim community in Medina." (Muhlas, a perpetrator of the 2002 Bali jihadist bombings, "Murder 'infidels', Mukhlis urges" *The Australian*, December 18, 2005.

Robert Spencer, The Truth About Muhammad, p. 8.

In 586 at the age of fifteen Mohammed participated in the war of Fijar. Eight years later he became manager of the business owned by a lady by the name of Khadijah and persuaded her to marry him the following year. In 610 he claimed his first revelation at the age of 39 and soon began attacking the tribes and cities around him. Mohammad's first major battle was at Badr in 624, and between then and his death in 632 at the age of 61 he had been involved in eleven major battles. Eleven major battles in the space of just eight years. I would have trouble describing this as a peaceful religion.

But the Islamic commanders and leaders were only beginning to warm up time of their "Prophet's" death. During the next ten years they attacked forty-nine cities, towns, and countries. The slaughter went on unabated for hundreds of years. In fact within one hundred years of the death of Mohammad, his followers had enslaved the Arabian Peninsula, Egypt, North Africa, Spain, Portugal, Southern France, the Mediterranean Islands, Italy, Greece, Turkey, Afghanistan, part of India and Pakistan, Iran, and Southern Russia.

David Earl Johnson, Princes of Islam, p. 50

The Wars of Muhammad**100 Examples of War Expeditions which Muhammad Ordered**

Adapted from from Wikipedia, the free encyclopedia:

https://en.wikipedia.org/wiki/List_of_expeditions_of_Muhammad#cite_note-Abu_Khalil_205-206

Ghazwah

Expeditions which he ordered and took part (27).

Sariyyah

Expeditions which he ordered but did not take part (73).

This list of battles by ordered by Muhammad also includes information about casualties, objectives, and nature of the military expeditions ordered by Muhammad, as well as the primary sources which mention the Battles. Those marked with a * indicate the battles which Muhammad participated in personally.

1.

Al Is Caravan Raid, 623 [1][2][3][4] Raid Quraysh caravan to relieve themselves from poverty^[5] Casualties: No casualties [2] Ibn Hisham & Ibn Ishaq [4]

2.

Batn Rabigh Caravan Raid, 623 [1][2][3][6] Raid Quraysh caravan to relieve themselves from poverty^{[4][5]} No casualties, caravan left [2] Sahih al-Bukhari, 5:57:74 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[7]

3.

Kharar Caravan Raid, May & June 623 [1][2][3][4][8] Attack a Quraysh caravan^[4] No casualties, caravan left^[2] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[7]

4.*

Invasion of Waddan, August 623 [8][9] Attack a Quraysh caravan which included camels^{[4][8]} Unknown casualties

5.*

Invasion of Buwat, October 623 [11][12] Raid a Quraysh caravan which included 200 camels^{[13][14]} No casualties, caravan left [2] Sahih Muslim, 42:7149 Ibn Hisham & Ibn Ishaq [14]

6.*

Invasion of Dul Ashir, December 623 [15] Attack a Quraysh caravan^[6] No casualties, caravan left [13][16] Ibn Hisham & Ibn Ishaq [16]

7.*

Invasion of Safwan, 623 [15] To pursue Kurz ibn Jabir al-Fihri who led a small group that looted Muhammad's animals^[13]

8.

Nakhla Raid, January 624 [15] Attack a Quraysh caravan and gather information^[6] [18] Muslims: 0 Casualties Non-Muslims: 1 killed, 2 captured^[18] [Quran 2:217] [19] [20] Ibn Hisham & Ibn Ishaq^[21]

9.*

Battle of Badr, March 13, 624 [22] According to the Muslim scholar Safiur Rahman Mubarakpuri the purpose was to raid a Quraysh caravan carrying 50,000 gold Dinars guarded by 40 men, and to further the Muslim political, economic and military position.^[23] The Muslim scholar Ibn Kathir also said the purpose of this battle was to capture Quraysh war booty/spoils and make Islam dominant by raiding the Quraysh Caravan, he claimed Muhammad encouraged the Muslims by saying: "This is the caravan of Quraysh carrying their property, so march forth to intercept it, Allah might make it as war spoils for you".^[24] Muslims: 14 killed Non-Muslims: 70 killed, 30-47 captured.

[Quran 8:47], [Quran 68:25], [Quran 8:5], [Quran 8:6] and more^[26] Sahih al-Bukhari, 4:53:369, Sahih al-Bukhari, 5:59:357, Sunan Abu Dawood, 14:2716, Sahih al-Bukhari, 5:59:293 [27]
Ibn Hisham & Ibn Ishaq^[28]

10.

Assassination of Asma bint Marwan, January 624 [29] Kill 'Asma' bint Marwan for opposing Muhammad with poetry and for provoking others to attack him^[30] Asma' bint Marwan assassinated^[28] Ibn Hisham & Ibn Ishaq^[31] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[30]

11.

Assassination of Abu Afak, February 624 [32] Kill Abu Afak for opposing Muhammad through poetry^[31] Abu Afak assassinated^[31] Ibn Hisham & Ibn Ishaq^[33] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[34]

12.*

Invasion of Sawiq, 624 [35] Pursue Abu Sufyan for killing 2 Muslims and burning of palm trees^[36] 2 Muslims killed^[36] Ibn Hisham & Ibn Ishaq^[37] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[38]

13.*

Invasion of Banu Qaynuqa, February 624 [39] Attack the Banu Qaynuqa Jews for allegedly breaking the treaty known as the Constitution of Medina^[40] by pinning the clothes of a Muslim woman, which lead to her being stripped naked^[41] Unknown casualties, some revenge killings^[41]
Quran 8:58], [42] [Quran 3:118], [43] [44] [Quran 3:12], [Quran 3:13] [45] Sahih Muslim, 19:4364 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[46] Tabari, Volume 7, The foundation of the community^[47]

14.*

Al Kudr Invasion, May 624 [48] Surprise attack on the Banu Salim tribe for allegedly plotting to attack Medina^[49] Unknown casualties, Ibn Hisham & Ibn Ishaq [50]

15.*

Invasion of Thi Amr, September 624 [51][52] Raid the Banu Muharib and Banu Talabah tribes after he received intelligence that they were allegedly going to raid the outskirts of Medina^[53] 1 captured by Muslims^[53] Quran 5:11][53] Sahih al-Bukhari, 5:59:458 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2 [54]

16.

Assassination of Ka'b ibn al-Ashraf, 3 September 624 [55] According to Ibn Ishaq, Muhammad ordered his followers to kill Ka'b because he "had gone to Mecca after Badr and inveighed against Muhammad. He also composed verses in which he bewailed the victims of Quraysh who had been killed at Badr. Shortly afterwards he returned to Medina and composed amatory verses of an insulting nature about the Muslim women".^{[56][57]} Ka'b ibn al-Ashraf assassinated^[57] Sahih al-Bukhari, 5:59:369, Sahih Muslim, 19:4436

17.*

Invasion of Bahran, 624 [58] Raid the Banu Sulaym tribe,^[59] no reason given in primary sources (Possibly a continuation of the previous war) No casualties^[58] Ibn Hisham & Ibn Ishaq [60]

18.

Nejd Caravan Raid, 624 [58] Intercept and capture Quraysh caravan and its goods^[58] 3 captured by Muslims(including guide)^[58] Sahih al-Bukhari, 5:59:627, Sahih Muslim, 19:4330, Sunan Abu Dawood, 14:2672 Ibn Hisham & Ibn Ishaq [61] Tabari, Volume 7, The foundation of the community [62]

19.

Expedition of 'Abdullah ibn 'Atik, December 624 [63] Kill Abu Rafi' ibn Abi Al-Huqaiq for mocking Muhammad with his poetry and for helping the troops of the Confederates by providing them with money and supplies^[64] Abu Rafi assassinated^[64] Sahih al-Bukhari, 4:52:264, Sahih al-Bukhari, 5:59:370, Sahih al-Bukhari, 5:59:371, Sahih al-Bukhari, 5:59:372 and more^[65] Ibn Hisham & Ibn Ishaq [66] Tabari, Volume 7, The foundation of the community [51]

20.*

Battle of Uhud, March 23 625 [67][68] Defend against Quraysh attack^[69] Muslims: 70 killed, Non-Muslims: 22 or 37 Killed^[69] (Quran 8:36), [70] [Quran 3:122], [Quran 3:167] [71] Sahih al-Bukhari, 4:52:276, Sahih al-Bukhari, 3:30:108 [72]

21.*

Invasion of Hamra al-Asad, March 625 [73] Prevent Quraysh attack on weakened Muslim army^[74] Muslims: 2 spies killed Non-Muslims: 3

beheaded, 3 captured^[74] Quran 3:172], [75] [76] [77] [78] [Quran 3:173], [Quran 3:174] [74] Sahih al-Bukhari, 5:59:404 [79] Ibn Hisham & Ibn Ishaq [80]

22.

Expedition of Qatan, June 625 [73] Attack Banu Asad bin Khuzaymah tribe after receiving intelligence that they were allegedly plotting to attack Medina^[81] 3 captured by Muslims^[82] Sahih Muslim, 19:4330, Sahih al-Bukhari, 5:59:627 and more Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2 [82]

23.

Expedition of Abdullah Ibn Unais, 625 [83] Kill Khalid bin Sufyan, because there were reports he considered an attack on Madinah and that he was inciting the people on Nakhla or Uranah to fight Muslims^[83] Khalid ibn Sufyan assassinated^[83] Musnad Ahmad 3:496^[84] Abu Dawud, book 2 no.1244^[85] Ibn Hisham & Ibn Ishaq^[83] Tabari, Volume 9, The last years of the Prophet^[86] [87]

24.

Expedition of Al Raji, Some men requested that Muhammad send instructors to teach them Islam,^[88] but the men were bribed by the two tribes of Khuzaymah who wanted revenge for the assassination of Khalid bin Sufyan by Muhammad's followers.^[89] The seven men Muhammad sent may have been spies for Muhammad. 8^[88] or 10 Muslims killed^[3] Sahih Muslim, 4:1442, Sahih al-Bukhari, 5:59:412 [92] Ibn Hisham & Ibn Ishaq^[92] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2 [93]

25.

The Mission of Amr bin Umayyah al-Damri, 627 [94] Amr bin Umayyah al-Damri sent to assassinate Abu Sufyan^[95] to avenge Khubyab bin Adi.^[96] According to the Muslim scholar Safiur Rahman Mubarakpuri, the Quraysh ordered Khubyab bin Adi to be crucified by Uqba bin al-Harith during the Expedition of Al Raji because he had killed Uqba bin al-Harith's father.^[97] 3 polytheists killed by Muslims^[95] 1 captured^[98] Tabari, Volume 7, The foundation of the community^[99]

26.

Expedition of Bir Maona, July 625 [100] Muhammad sends Missionaries at request of some men from the Banu Amir tribe,^[101] but the Muslims are killed as revenge for the assassination of Khalid bin Sufyan by Muhammad's followers^[89] Muslims: 70 killed^[101] Non-Muslims: 2 killed^[101] Quran 3:169-173^[102] Ibn Hisham^[103] Sahih al-Bukhari, 5:59:405, Sahih Muslim, 4:1433

27.*

Invasion of Banu Nadir, August 625 [104] Muslim scholars (like Mubarakpuri) claim, the Banu Nadir were attacked because the Angel Gabriel told Muhammad that some of the Banu Nadir wanted to assassinate him.^[105] Watt contends it was in response to the tribe's criticism of Muhammad and doubts they wanted to assassinate Muhammad. He says "it is possible that the allegation was no more

than an excuse to justify the attack".^[106] Unknown causlties. Quran chapter 59, and^[Quran 2:256]^[105] Sunan Abu Dawood, 14:2676^[107] Sahih al-Bukhari, 3:39:519 Ibn Hisham & Ibn Ishaq^[108] Tabari, Volume 9, The last years of the Prophet^[109]

28.*

Expedition of Dhat al-Riqa, October 625^[110] or 627^[108] Attack the Banu Ghatafan tribe, because he received news that they were assembling at Dhat al-Riqa with a suspicious purpose^[108] Many women captured by Muslims^[111] Quran 4:101 and 5:11^[112] Sahih Muslim, 4:1830 Tabari, Volume 7, The foundation of the community^[110]

29.*

Invasion of Badr, March 13, 624^[94]^[113] Attack the Quraysh led by Abu Sufyan, both sides were preparing to fight each other again at Badr^[114] No casulties, enemy flees^[114] Quran 3:173-176^[115] Sahih al-Bukhari, 5:59:627 Ibn Hisham & Ibn Ishaq^[114]

30.*

Invasion of Dumatul Jandal, July 626^[116] Invade Duma, because Muhammad received intelligence that some tribes there were involved in highway robbery and preparing to attack Medina itself^[117] No casulties, Ghatafan tribe flees^[117] Ibn Hisham & Ibn Ishaq^[118] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[119]

31.*

Battle of the Trench, February 627^[120] Muhammad orders Muslims to defend Medina from attack, after Banu Nadir and Banu Qaynuqa tribes form an alliance with the Quraysh to attack him as revenge for expelling them from Medina.^[121]^[122] The Muslim scholar Ibn Kathir states: "The reason why the Confederates came was that a group of the leaders of the Jews of Banu Nadir, whom the Messenger of Allah had expelled from Al-Madinah to Khaybar, including Sallam bin Abu Al-Huqayq, Sallam bin Mishkam and Kinanah bin Ar-Rabi` , went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet"^[123] Muslims: light casualties. Non-Muslims: extremely heavy casualties^[124] Quran 33:10-13, [Quran 3:22]^[125] Sahih Bukhari 5:59:435, Sahih Muslim, 31:4940 and more Ibn Hisham & Ibn Ishaq^[125] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[121]

32.*

Invasion of Banu Qurayza, February-March 627^[126] Attack Banu Qurayza because according to Muslim tradition he had been ordered to do so by the angel Gabriel.^[76]^[77]^[78]^[127]^[128]^[129] Al-Waqidi claims Muhammad had a treaty with the tribe which was torn apart. Stillman and Watt deny the authenticity of al-Waqidi.^[130] Al-Waqidi has been frequently criticized by Muslim writers, who claim that he is unreliable.^[131]^[132] Muslims: 2 killed^[127] Non-Muslims: 600-900 beheaded (Tabari, Ibn Hisham)^[127]^[128]^[133] All Males and 1 woman beheaded (Sunni

726

Hadith) [134][135] Quran 32:26 (128) Quran 33:09 & 33:10^{[136][137]} Sunan Abu Dawood, 38:4390 Sahih al-Bukhari, 4:52:68, Sahih al-Bukhari, 4:57:66 and more Tabari, Volume 8, Victory of Islam^[138] 33.

Expedition of Muhammad ibn Maslamah, June 627 [139] Attack Bani Bakr sept for booty/spoils^{[140][141][142]} 10 killed, 1 captured by Muslims^{[141][142]} Sahih Muslim, 19:4361, Sahih al-Bukhari, 5:59:658 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[143] 34.

Expedition of Ukasha bin Al-Mihsan, 627 [144] Attack Banu Assad bin Qhuzayma tribe to capture booty/ spoils^{[144][145]} No casualties, Banu Asad tribe flees^[146] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[145] 35.

First Raid on Banu Thalabah, August 627^{[3][94][147]} Attack the Banu Thalabah tribe, because he suspected they would be tempted to steal his camels^[146] 9 Muslims killed^[146] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[148] 36.

Second Raid on Banu Thalabah, August 627^{[3][94][147]} Attack the Banu Thalabah tribe, as revenge for the 1st failed raid on them in which 9 Muslims died^[146] 1 injured man captured by Muslims^[146] Tabari, Volume 9, The last years of the Prophet^[149] 37.*

Invasion of Banu Lahyan, September 627^{[3][94]} Attack the Banu Lahyan tribe to get revenge for the killing of 10 Muslims in the Expedition of Al Raji^[146] No casualties, Banu Lahyan tribe flees^[146] Sahih Muslim, 20:4672^[150] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[151] 38.

Raid on al-Ghabah, 627^[152] Initially no orders given by Muhammad, Amr ibn al-Akwa pursues Uyanah bin Hisn Al-Fazari after seeing him seize 20 of Muhammad's camels while calling for help.^[152] Muhammad then heard the calls and sent reinforcements.^[153] 1 Muslim shepherd killed, and his wife captured^[152] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[152] Tabari, Volume 8, History of Islam^[154] 39.

Expedition of Dhu Qarad, September 627^{[3][94]} To attack a group of men led by Uyanah bin Hisn Al-Fazari, who raided the outskirts of the Medina; and seized 20 of Muhammad's milch camels^[155] Muslims: 4 killed Non-Muslims: 4 Killed^[156] Sahih Muslim, 19:4450 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[157] 40.

Expedition of Zaid ibn Haritha (Al-Jumum), 627 [146] To raid al-Jumum and capture booty/spoils^[158] Some captured by Muslims^[146] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[159] 41.

Expedition of Zaid ibn Haritha (Al-Is), September 627 [160] Attack Quraysh caravan and loot their camels [146] [161] Many captured by Muslims [146] [161] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2 [161]

42.

Third Raid on Banu Thalabah, 627 [94] To raid Banu Thalabah and capture their camels as booty [162] No casualties, Banu Thalabah tribe flees [162] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2 [163]

43.

Expedition of Zaid ibn Haritha (Hisma), October 628 Attack robbers who attacked Muhammad's envoy, Dhiyah bin Khalifah al-Kalbi [164] Heavy casualties inflicted, 100 women and boys captured by Muslims [164] Sahih al-Bukhari, 2:52:191 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2 [165]

44.

Expedition of Zaid ibn Haritha (Wadi al-Qura), December 627 [166] Survey the area and to monitor the movements of the enemies of Muhammad [162] 9 Muslims killed [162] [167] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2 [167]

45.

Invasion of Banu Mustaliq, December 627 [94] Attack Banu Mustaliq because Muhammad received some rumours that the Banu Mustaliq were preparing to attack him. [168] The Banu Mustaliq also believed that Muhammad was preparing to attack them, both sides sent spies to confirm the reports, but the Banu Mustaliq spy was killed by Muslims, and then Muhammad told his followers to prepare for war [169] Muslims: 1 killed (friendly fire). Non-Muslims: 10 killed, 200 families taken captive [169] [170] Sahih al-Bukhari, 76:1:422 Sahih Muslim, 19:4292

Ibn Hisham & Ibn Ishaq

46.

Expedition of Abdur Rahman bin Auf, December 627 [94] 700 men sent to get the Christian king Al-Asbagh and his people to convert to Islam within 3 days or pay Jizyah [172] [173] No casualties [174] Ibn Hisham & Ibn Ishaq [175]

47.

Expedition of Fidak, 627 [94] Attack the Bani Sa'd bin Bakr tribe, because Muhammad received intelligence they were planning to help the Jews of Khaybar [176] 1 captured by Muslims, rest of tribe flees [177] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2 [177]

48.

Second Expedition of Wadi al-Qura, January 628 [94] Raid the inhabitants of Wadi al-Qura for revenge, because a number of Muslims were killed when they tried to raid the inhabitants previously, but failed [178] 30 horsemen, [179] and 1 women killed by Muslims [180] Many captured by Muslims [180] Sahih Muslim, 19:4345 Tabari, Volume 8, History of Islam [180]

49.

Expedition of Kurz bin Jabir Al-Fihri, February 628 [94] Capture 8 men who came to him to convert to Islam, but then killed one Muslim and drove off with Muhammad's camels^[181] Muslims: 1 killed Non-Muslims: 8 tortured to death^{[181][182]} Quran 5:33-39^{[181][183]} Sahih al-Bukhari 1:4:234, Sahih al-Bukhari, 5:59:505, Sahih al-Bukhari, 7:71:623 and more.

50.

Expedition of Abdullah ibn Rawaha, February 628 [94] Kill Al-Yusayr ibn Rizam because Muhammad heard that his group was preparing to attack him^{[184][185]} 30 killed by Muslims^{[184][185]} Tirmidhi no. 3923, ^[186] Musnad Ahmad ibn Hanbal 2:1966 ^[187] Ibn Hisham & Ibn Ishaq ^[188]

51.*

Treaty of Hudaybiyyah, March 628 [189] March to Mecca to perform the lesser pilgrimage (Umrah) ^[190] No casualties, [Quran 48:24], [Quran 48:18] ^[190] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[191]

52.*

Conquest of Fidak, May 628 [192] To force the Jews of Fidak to surrender their properties and wealth (accepting his terms) or be attacked^[137] No casualties, [Quran 59:6], [Quran 59:7] Sahih Muslim, 19:2961 Sunan Abu Dawud, Musnad Ahmad ibn Hanbal^[194]

53.*

Battle of Khaybar, May/June 628 [195] To attack the Jews of Khaybar for booty to distribute to his followers whose expectations had recently been disappointed (according to Watt)^[196] Muslims: 16-18 killed Jews: 93 killed^[197] [Quran 48:15], [Quran 48:20] Sahih Bukhari Sahih Muslim, 19:4450^[199]

54.*

Third Expedition of Wadi al Qura, May 628 [192] Attack the Jews of Wadi al Qura to conquer their land^[200] Muslims: 1 killed^[201] Jews: 11 killed^[197] Al-Muwatta, 21 13.25 Tabari, Volume 9, The last years of the Prophet^[201]

55.

Expedition of Umar ibn al-Khatab, December 628 [94] Attack Banu Hawazin for booty^[202] No casualties, tribe flees^[185] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[202]

56.

Expedition of Abu Bakr As-Siddiq, December 628 [94] Attack the Banu Kilab tribe^[203] Many killed^[203] (at least 7 families killed^[204]) by Muslims Sunan Abu Dawood, 14:2632 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[205]

57.

Expedition of Bashir Ibn Sa'd al-Ansari (Fadak), December 628 [206] Attack for Banu Murrah tribe to capture booty ^{[207][208]} Muslims: 29 killed, ^[185] Bashir wounded^[209] Non-Muslims: large losses Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[208]

58.

Expedition of Ghalib ibn Abdullah al-Laithi (Mayfah), January 629 [206] Attack the Banu 'Awâl and Banu Thalabah tribes to capture booty (camels and flock) [210] Some killed by Muslims^[185] Sahih al-Bukhari, 5:59:568 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[211] Tabari, Volume 8, History of Islam^[212]

59.

Expedition of Ghalib ibn Abdullah al-Laithi (Mayfah), May 629 [213] Attack the Banu Murrah as revenge for the killing of Muslims in a failed raid carried out by Muslims^[214] Everyone who came into contact with Muslims were killed^[214] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[215]

60.

Expedition of Bashir Ibn Sa'd al-Ansari (Yemen), February 629^[206] Attack a large group of polytheists who Muhammad believed gathered to raid the outskirts of Madinah^[185] 1 killed, 2 captured by Muslims^[216] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[216]

61.

Expedition of Ibn Abi Al-Awja Al-Sulami, April 629 [213] 50 men sent to demand the allegiance of the Banu Sualym tribe to Islam^[217] Muslims: Most killed^[217] Non-Muslims: Most killed,^[213] 2 captured^[218] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[219]

62.

Expedition of Ghalib ibn Abdullah al-Laithi (Al-Kadid), May 629 [213] To raid the Banu al-Mulawwihi tribe for booty^[185] [215] Large amount killed,^[185] and 1 captured by Muslims^[215] Sunan Abu Dawood, 14:2672 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[215]

63.

Raid on Banu Layth, June 629 [126] Attack Banu Layth, camels plundered^[214] "We killed the warriors and took the children prisoner." No numbers given, but the Muslims were "about ten men". Al-Waqidi, Kitab al-Maghazi. Translated by Faizer, R., Ismail, A., & Tayob, A. (2011). *The Life of Muhammad*, pp. 369–370. London & New York: Routledge.

64.

Expedition of Shuja ibn Wahb al-Asadi, June 629 [213] Raid the Banu Amir tribe to plunder camels for booty^[220] [221] Casualties unknown, Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[222]

65.

Expedition of Ka'b ibn 'Umair al-Ghifari, June 629 [213] Attack Banu Quda'a tribe because Muhammad received intelligence that they had gathered a large number of men to attack the Muslim positions^[218] 14 Muslims killed, 1 wounded^[218] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[223]

66.

730

Battle of Mu'tah, August 629 [213] Raid the inhabitants of Mut'ah, because one of Muhammad's messenger was killed by the chief of Ma'ab or Mu'tah^[224] Muslims: 12 killed Non-Muslims: Unknown^[224] [Quran 19:71] [225] Sahih-al Bukhari, 5:59:565, Sahih al-Bukhari, 5:59:565

67.

Expedition of Amr ibn al-As, September 629 [226] To subjugate the Banu Qudah tribe, and incite the tribes friendly to Muhammad to attack them, because of a rumour that the Banu Qudah were preparing to attack Medina and to improve Muslim prestige^[227] [228] No casualties, Qudah tribe flees^[229] Sahih al-Bukhari, 5:59:644 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[229]

68.

Expedition of Abu Ubaidah ibn al Jarrah, October 629 [230] Attack the tribe of Juhaynah and raid a caravan^[231] [232] [233] No casualties, caravan flees^[233] Sahih al-Bukhari, 3:44:663, Sahih Muslim, 21:4757

Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[233]

69.

Expedition of Abi Hadrat al-Aslami, 629 [234] [235] To kill Rifa'ah bin Qays, because Muhammad heard they were allegedly enticing the people of Qais to fight him^[235] 1 beheaded, [236] 4 women captured by Muslims^[237] Ibn Hisham & Ibn Ishaq [236] Tabari, Volume 8, History^[237] Tabari, Volume 8, History of Islam^[237]

70.

Expedition of Abu Qatadah ibn Rab'i al-Ansari (Khadirah), November^[238] or Dec 629 [231] Attack the Ghatafan tribe because he heard that they were amassing troops and were still outside the "domain of Islam"^[239] Some killed, some captured by Muslims^[239] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[240]

71.

Expedition of Abu Qatadah ibn Rab'i al-Ansari (Batn Edam), December 629 [238] To divert the attention from his intention of attacking Mecca, he despatched 8 men to attack a caravan passing through Edam^[241] 1 Muslim killed by Muslims^[242] [243] [Quran 4:94] [244] Sahih Muslim, 43:7176 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[241]

72.

Conquest of Mecca, December 629 [238] To Conquer Mecca^[245] 5 killed by Muslims:^[246] 1. Abdullah b. Khatal^[247] 2. Fartana (slave girl)^[248] 3. Huwayrith b. Nafidh^[246] 4. Miqyas b. Subabah^[246] 5. Harith b. Talatil^[246] Quran 12:91-92, [Quran 34:49], [Quran 49:13] [249] Sahih al-Bukhari, 5:59:582, Sunan Abu Dawood, 14:2678 and more Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[245]

73.

Expedition of Khalid ibn al-Walid (Nakhla), December 629 [250] To destroy al-Uzza because Muhammad wanted "the submission of

731

neighbouring tribes"^[251] and wanted to eliminate "symbols reminiscent of pre-Islamic practices"^[252] 1 women killed by Khalid ibn Walid^[252] Al-Sunan al-Sughra^[253] Al-Kalbi, The Book of Idols^[254]

74.

Raid of Amr ibn al-As, December 629^[250] To destroy Suwa because Muhammad wanted "the submission of neighbouring tribes"^[251] and wanted to eliminate "symbols reminiscent of pre-Islamic practices"^[252] No casualties^[252] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[255]

75.

Raid of Sa'd ibn Zaid al-Ashhalī, December 629^[250] To destroy Manat because Muhammad wanted "the submission of neighbouring tribes"^[251] and wanted to eliminate "symbols reminiscent of pre-Islamic practices"^[252] 1 women killed by Muslims^[252] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[256] Al-Kalbi, The Book of Idols^[257]

76.

Expedition of Khalid ibn al-Walid (Banu Jadhima), January 630^[250] Invite the Banu Jadhima tribe to Islam^[258] Entire tribe taken prisoner, portion executed^{[258][259]} Sahih al-Bukhari, 5:59:628^[260] Ibn Hisham & Ibn Ishaq^[261] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[262]

77.*

Battle of Hunayn, January 630^[250] To attack the people of Hawazin and Thaqif for refusing to surrender to Muhammad and submit to Islam because "they thought that they were too mighty to admit or surrender" after the Conquest of Mecca^[263] Muslims: 5 killed^[264] Non-Muslims: 70 killed,^[263] 6000 women and children captured^[265] [Quran 9:25], [Quran 9:26] [266] Sahih al-Bukhari, 4:53:370, Al-Muwatta, 21 10.19^[266]

78.

Expedition of At-Tufail ibn 'Amr Ad-Dausi, January 630^[250] Destroy the idol Yaguth^[267] and to secure the allegiance of the Banu Daws tribe to Islam so they can lend him catapults to use in the Siege of Taif^[268] No casualties^[267] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[267]

79.*

Battle of Autas, 630^[269] Defend against an attack by a league of tribes that formed an alliance to attack him.^[270] Enemy defeated, many killed by Muslims^{[267][271]} [Quran 4:24] [272] [273] Sahih Muslim, 8:3432, Sahih al-Bukhari, 5:59:612 and more Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[267]

80.

Expedition of Abu Amir Al-Ashari, January 630^[3] Chase the enemies who fled from the Battle of Hunayn^[274] Muslims: 1 Killed Non-Muslims: 9 Killed^[275] Sahih al-Bukhari, 5:59:612, Sahih

732

Muslim, 3:6092 Tabari, Volume 9, The last years of the Prophet^[276]

81.

Expedition of Abu Musa Al-Ashari, January 630 ^[3] Chase the enemies who fled from the Battle of Hunayn^[274] At least 1 killed,^[276] men, women and children taken captives by Muslims^[277] Sahih al-Bukhari, 5:59:612 Tabari, Volume 9, The last years of the Prophet^[276]

82.*

Siege of Ta'if, January 630 ^[278] Attack enemies who fled from the Battle of Hunayn and sought refuge in the fortress of Taif^[265] Muslims: 12 killed^[279] Non-Muslims: Unknown Sahih al-Bukhari, 5:59:615, Sahih al-Bukhari, 9:93:572 and more Ibn Hisham & Ibn Ishaq^[280]

83.

Expedition of Uyainah bin Hisn, April 630 ^[281] Attack the Muslim tribe of Banu Tamim for refusing to pay tax (Zakat)^[282] 11 men, 21 women and 30 boys, captured by Muslims^[283] [Quran 49:1]^[284] [285] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[286]

84.

Expedition of Qutbah ibn Amir, May 630 ^[287] Attack the Banu Khatham tribe to capture booty^{[283][288]} Muslims: many wounded, some killed Non-Muslims: many wounded, some killed, some women captured^[283]

85.

Expedition of Dahhak al-Kilabi, June 630 ^[289] To call the Banu Kilab tribe to embrace Islam^[283] 1 killed by Muslims^[283] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[290]

86.

Expedition of Alqammah bin Mujazziz, July 630 ^[291] Attack a group of Abyssinians (Ethiopians) who Muhammad suspected were pirates^{[283][292][293]} No casualties, Ethiopians flee^[292] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[292]

87.

Third Expedition of Dhu Qarad, July 630 ^[292] Muhammad sent him to take revenge for the killing of the son of Abu Dhar Ghifari at al-Ghaba^{[292][294]} No casualties^[292] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[295]

88.

Expedition of Ali ibn Abi Talib, July 630 ^[296] Destroy al-Qullus, an idol worshipped by pagans^[297] Many men, women and children taken captive by Muslims^{[297][298]} Musnad Ahmad ibn Hanbal^[297] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[299]

89.

Expedition of Ukasha bin Al-Mihsan (Udhrah and Baliy), July 630 ^[300] Attack the tribes of Udhrah and Baliy, no further details^{[300][301]} Unknown casualties, Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2^[301]

90.*

Battle of Tabouk, October 630 [300] Attack the Byzantine empire. Mubarapkuri claims, reason was revenge for the killing of 1 of Muhammad's ambassadors by a Christian chief of al-Balaqa, which led to the Battle of Mutah. Mubrakpuri claims this was the reason for the Battle of Tabouk also, and that there was a rumor Heraclius was preparing an attack on Muslims. [302] William Muir claims Heraclius wanted to prevent the recurrence of Muslim attacks such as the Expedition of Ukasha bin Al-Mihsan against the Banu Udrah tribe. [303] A tribe that was aligned to the Byzantine Empire [304] No casualties, no enemies met [302] Quran 9:49], [Quran 9:29], Quran 9:42-48, [305] [Quran 9:81] [306] Sahih-al Bukhari 5:59:702, Sahih al-Bukhari, 6:60:199 and more.

91.

Expedition of Khalid ibn al-Walid (Dumatul Jandal), October 630 [300] Attack the Christian prince of Duma. [307] 1 killed, 2 taken captive [308] Sunan Abu Dawud 19:3031 Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2 [309]

92.

Expedition of Abu Sufyan ibn Harb, 630 [310] To demolish the idol al-Lat [311] Unknown casualties, [Quran 17:73] Tabari, Volume 9, The last years of the Prophet [312]

93.

Demolition of Masjid al-Dirar, 630 [313] Demolish a mosque for promoting opposition [307] No casualties, but (speculation that people may have been burnt [314]) [Quran 9:107] [315] Tabari, Volume 9, The last years of the Prophet [316]

94.

Expedition of Khalid ibn al-Walid (2nd Dumatul Jandal), April 631 [317] [318] Demolish an idol called Wadd, [318] [319] worshipped by the Banu Kilab tribe [320] Banu Abd-Wadd and Banu Amir al-Ajdar tribe members killed by Muslims [317] [318] Al-Kalbi, The Book of Idols [321]

95.

Expedition of Surad ibn Abdullah, April 631 [322] [323] Ordered Surad ibn Abdullah (new convert) to war against the non-Muslim tribes in his neighbourhood [322] Heavy casualties, people of Jurash killed [324] Tabari, Volume 9, The last years of the Prophet [324]

96.

Expedition of Khalid ibn al-Walid (Najran), June 631 [300] Call on the people of Najran to embrace Islam or fight the Muslims [325] No casualties, Banu Harith tribe surrenders and converts to Islam [325] [Quran 3:61] [326] Tabari, Volume 9, The last years of the Prophet [327] Hamidullah, Majmu'ah (Original letters of Muhammad) [328]

97.

Expedition of Ali ibn Abi Talib (Mudhij), December 631 [300] Attack the Banu Nakhla tribe to reduce them to submission [329] 20 killed by Muslims. [329] Sahih al-Bukhari, 2:24:573

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Tabari, Volume 9, The last years of the Prophet^[330]
98.

Expedition of Ali ibn Abi Talib (Hamdan), 632 ^[300] To call the people of Hamdan to embrace Islam^[331] 300 killed by Muslims^{[333] [334]} Sahih al-Bukhari, 5:59:641, Sahih al Bukhari, 5:59:642, Sahih al-Bukhari, 5:59:643 and more Al-Kalbi, The Book of Idols^[335]

99.

Demolition of Dhul Khalasa, April 632 ^[322] Demolish the Temple of Dhul Khalasa worshipped by the Bajila and Khatham tribes^[333] 300 killed by Muslims^{[333] [334]} Sahih al-Bukhari, 5:59:641, Sahih al-Bukhari, 5:59:642, Sahih al Bukhari, 5:59:643 and more Al-Kalbi, The Book of Idols^[335]

100.

Expedition of Usama bin Zayd, May 632 ^[336] Invade Palestine and attack Moab and Darum^[337] Local population "slaughtered" by Muslims, "destroying, burning and taking as many captives as they could" according to Moshe Gil of Cambridge University^[337] Sahih al-Bukhari, 5:59:744, Sahih al-Bukhari, 5:59:745 and more Tabari, Volume 9, The last years of the Prophet^[338] Tabari, Volume 10, Conquest of Arabia^[339]

- Ibn Hisham edited the biography of Muhammad written by Ibn Ishaq.^[340] Ibn Ishaq's work is lost and is now only known in the recensions of Ibn Hisham and al-Tabari.^[341] Therefore, when Ibn Hisham is mentioned as a primary source, so is Ibn Ishaq References [edit].

Note: a full list of the footnotes can be seen on the Wikipedia website listed at the beginning.

29.30

Qur'anic Claims that Muhammad was not Crazy or Demon Possessed

A'rraf 7:184..... Has it not ever occurred to them (that) their compatriot is no madman.

Yunus 10:2..... The disbelievers say: "This man is clearly a magician".

Sebe 34:8* & 46..... Has he invented a lie concerning against Allah, or is there in him a madness (inspired by a demon)? Say (unto them o Muhammad)... There is no madness in your comrade.

Saffat 37:36..... And they say, "Shall we forsake our gods for a mad poet?"

Sad 38:4..... And they marveled that a warner from among themselves has come unto them, and the disbelievers say: "This is a wizard, a charlatan."

Zariyat 51:52..... Even so, whenever a messenger came to those that were before them they cried: "Sorcerer!" or "Madman!"

Tur 52:29.....Therefore, give warning (O Muhammad). By the grace of Allah, you are neither a soothsayer nor a madman.

Necm 53:2-4.....Your companion (Muhammad) is neither in error, nor is he deceived, nor does he speak out of caprice, This is no other than an inspired revelation.

Cin 72:1.....Say (O Muhammad): 'It has been revealed to me that a company of the jinn gave ear, and they said: We have heard a wonderful Qur'an.

Tekvir 81:22 & 25.....No, your companion (the prophet) is not mad. Nor is this (the Qur'an) the utterance of an accursed Satan.

29.31

Was Muhammad Demon Possesed?

'**Amr ibn Sharhabil** relates that **Al Waqidi** recorded that **Muhammad** told his wife **Khadija** that he feared he was possessed by demons and wondered whether others might consider him possessed.

Dr. Ergun & Emir Caner, Islam Unveiled, p. 85.

At the beginning Muhammad regarded his spiritual encounter with considerable agitation. He "suffered much pain and his face turned dust-coloured. He wondered if he had been demonically possessed, and even contemplated suicide:

I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then I was midway on the mountain, I heard a voice from heaven saying: "O Muhammad! Thou art an apostle of God and I am Gabriel." I raised my head towards heaven to see (who was speaking) and lo, Gabriel in the form of a man with feet astride the horizon, saying, "O Muhammad! Thou art the apostle of God and I am Gabriel."

Robert Spencer, The Truth About Islam, p. 42. From Ibn Ishaq p. 106.

29.32

Muhammad's Murders

A List of People that Muhammad Ordered to be Killed

Murdered by Muhammad:

The Brutal Deaths of Islam's Earliest Enemies
By David Wood

Consider the following passages about Muhammad and the tolerance of Islam:

The earliest extant biography of Muhammad is the *Sirat Rasul Allah* by Muhammad Ibn Ishaq, who was born at the beginning of the eighth century AD in Medina. His grandfather, Yasar, became a Muslim shortly after being captured around AD 634. Yasar's son Ishaq began collecting traditions about Muhammad, and his grandson Muhammad followed in the footsteps of his father Ishaq. By age thirty, Muhammad Ibn ("son of") Ishaq was recognized as an authority on the traditions about Muhammad. He compiled the most reliable sources into the *Sirat Rasul Allah*, providing us with an early, largely accurate, and authoritative source on the life of Muhammad.

Most of the following accounts are taken from Ibn Ishaq's work. As the title of this essay implies, I have focused here on cases displaying Muhammad's cruelty, for these stories are almost always omitted in modern Muslim accounts of the life of Muhammad. However, it must not be forgotten that the *Sirat Rasul Allah* contains many instances of Muhammad's kindness and mercy; thus, the following excerpts should be considered alongside the more favorable traditions.

The Case of Uqba bin Abu Mu'ayt

Of all the people killed by Muhammad, Uqba was among those most worthy of punishment. He ridiculed and tormented Muhammad while the latter was still in Mecca. Indeed, Uqba was so disrespectful that he once spit in Muhammad's face,[\[5\]](#) and he later fought the Muslims at Badr. He is only listed here because of the particularly callous response that Muhammad gave him at his execution: "When the apostle ordered him to be killed Uqba said, 'But who will look after my children, O Muhammad?' 'Hell,' he said."[\[6\]](#)

[\[5\]](#) Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), p. 164.

[\[6\]](#) Ibid., p. 308.

The Case of Ka'b bin al-Ashraf

When Ka'b heard of all the men who had been killed by Muslims at the Battle of Badr, he wept for the departed and composed a poem in memory of their good works. The Muslims responded with poetry of their own. One Muslim woman answered:

Would that those weltering in their blood
Could be seen by those who live between Mecca's mountains!
They would know for certain and would see
How they were dragged along by hair and beard.[\[7\]](#)

After this, Ka'b wrote poetry against the Muslim women, and Muhammad subsequently called for his assassination:

The apostle said . . . “Who will rid me of Ibnu'l-Ashraf [Ka'b]?” Muhammad bin Maslama . . . said, “I will deal with him for you, O apostle of God, I will kill him.” [Muhammad] said, “Do so if you can.” . . . The apostle said, “All that is incumbent upon you is that you should try.” [The assassin] said, “O apostle of God, we shall have to tell lies.” He answered, “Say what you like, for you are free in this matter.”^[8]

Muhammad bin Maslama, having received from Muhammad permission to lie, proceeded with his plan to murder Ka'b. The Muslims sent Silkan, a lover of poetry, to befriend Ka'b. Silkan and Ka'b spent some time reciting verses to one another, until the former asked a favor of his new friend. Silkan said that he and his companions wanted to buy some food from Ka'b and that he would put down a number of weapons as a pledge until payment could be made. He did this so that Ka'b “would not take alarm at the sight of weapons when they brought them.” The Muslims came later with their weapons and invited Ka'b to join them for a walk, and he gladly joined them.

[A]fter a time Abu Na'ilā ran his hand through [Ka'b's] hair. Then he smelt his hand, and said, “I have never smelt a scent finer than this.” They walked on farther and he did the same so that Ka'b suspected no evil. Then after a space he did it for the third time, and cried, “Smite the enemy of God!” So they smote him, and their swords clashed over him with no effect. Muhammad bin Maslama said, “I remembered my dagger when I saw that our swords were useless, and I seized it. Meanwhile the enemy of God had made such a noise that every fort around us was showing a light. I thrust it into the lower part of his body, then I bore down upon it until I reached his genitals, and the enemy of God fell to the ground.”^[9]

The assassination of Ka'b had the desired effect: “Our attack upon God's enemy cast terror among the Jews, and there was no Jew in Medina who did not fear for his life.”^[10]

^[7] Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), p. 366.

^[8] Ibid., p. 367. This account is corroborated in *Sahih Al-Bukhari*, Dr. Muhammad Matraji, tr. (New Delhi: Islamic Book Service, 2002), Number 3032.

^[9] Ibid., p. 368.

^[10] Ibid., p. 368.

In a sound hadith the Prophet commanded that Ka'b ibn al-Ashraf be killed. He asked, Who will deal with Ka'b ibn al-Ashraf? He has harmed Allah and His Messenger.” He sent someone to assassinate him without calling him to Islam, in distinction to other idol-worshippers. The cause of that lay in his causing harm to the Prophet. That indicates that the Prophet had him killed for something other than idol-worship. It was for causing harm. Abu Rafi', who used to harm the Messenger of Allah and work against him, was also killed.

Ash-Shifa by Qadi 'Iyad ibn Musa al-Yahsubi , Muhammad Messenger of Allah.

Kitab Ash-shifa bi ta'rif huquq al-Mustafa, (Healing by the recognition of the Rights

of the Chosen one), of Qadi 'Iyad (d. 544H / 1149CE) is perhaps the most frequently used and commented upon handbook in which the Prophet's life, his qualities and his miracles are described in every detail.

The next to die by assassination was another poet, **Kab ibn al-Ashraf**, the son of a Jewess of the Banu Nadir, who had composed poems in praise of the dead, trying to stir up the Meccans to avenge their heroes of Badr. Rather foolishly he returned to Medina, where Muhammad prayed aloud, "O Lord, deliver me from the son of Ashraf, in whatever way it seems good to you, because of his open sedition and his verses." The conspirators met at Muhammad's house, and as they emerged at night, the Prophet gave them his full blessing. Pretending to be Kab's friends, the Muslims lured him out into the night and, in a suitable spot near a waterfall, murdered him. They threw Kab's head at the Prophet's feet. Muhammad praised their good work in the cause of Allah saying "It is more acceptable to me than the choicest camel in all Arabia."

Ibn Warraq, Why I'm Not a Muslim, p. 93 & 95.

The Case of Ibn Sunayna

Ibn Sunayna was a Jewish merchant whose only crime seems to be that he was in town when the Muslims went on a killing spree:

The apostle said, "Kill any Jew that falls into your power." Thereupon Muhayyisa bin Mas'ud leapt upon Ibn Sunayna, a Jewish merchant with whom they had social and business relations, and killed him. Huwayyisa was not a Muslim at the time though he was the elder brother. When Muhayyisa killed him Huwayyisa began to beat him, saying, "You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?" Muhayyisa answered, "Had the one who ordered me to kill him ordered me to kill you I would have cut your head off." He said that this was the beginning of Huwayyisa's acceptance of Islam. The other replied, "By God, if Muhammad had ordered you to kill me would you have killed me?" He said, "Yes, by God, had he ordered me to cut off your head I would have done so." He exclaimed, "By God, a religion which can bring you to this is marvelous!" And he became a Muslim.[\[11\]](#)

[\[11\]](#) Ibid., p. 369. This account is corroborated in *Sahih Al-Bukhari*, Dr. Muhammad Matraji, tr. (New Delhi: Islamic Book Service, 2002), Number 3032.

The Case of blind man Mirba bin Qayzi

News of Muhammad's victories and assassinations spread rapidly, and many people became angry at him. One such person was a blind man named Mirba bin Qayzi:

[The Muslims] came out in the territory of Mirba bin Qayzi who was a blind man, a disaffected person. When he perceived the approach of the apostle and his men he got

up and threw dust in their faces saying, “You may be the apostle of God, but I won’t let you through my garden!” I was told that he took a handful of dust and said, “By God, Muhammad, if I could be sure that I should not hit someone else I would throw it in your face.” The people rushed on him to kill him, and the apostle said, “Do not kill him, for this blind man is blind of heart, blind of sight.” Sa’d bin Zayd . . . rushed at him before the apostle had forbidden this and hit him on the head with his bow so that he split it open.”^[12]

In Muhammad’s defense, he did order his men not to kill Mirba. Nevertheless, the passage shows how quick the Muslims were to kill anyone who insulted Muhammad, and that they were growing accustomed to doing so. Further, we have no evidence that Muhammad so much as reprimanded Sa’d for bludgeoning the man.

^[8] Ibid., pp. 372-373. This account is corroborated in *Sahih Al-Bukhari*, Dr. Muhammad Matraji, tr. (New Delhi: Islamic Book Service, 2002), Number 3032.

The Case of the Qurayza Jews

The men of Qurayza resisted Muhammad and attempted to form an alliance against him. When the alliance faltered, Muhammad acted quickly. His armies surrounded them and “besieged them for twenty-five nights until they were sore pressed and God cast terror into their hearts.”^[13] Muhammad selected Sa’d bin Mu’adh to decide their punishment, and al-Aus, an ally of Qurayza, agreed to let Sa’d choose the punishment. Sa’d declared that “the men should be killed, the property divided, and the women and children taken as captives.”^[14]

Then they surrendered, and the apostle confined them in Medina. . . . Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. . . . There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied, “Will you never understand? Don’t you see that the summoner never stops and those who are taken away do not return? By Allah it is death!” This went on until the apostle made an end of them.^[15]

Every male who had reached puberty was killed.^[16] A woman named Bunannah was beheaded because she had dropped a millstone on one of Muhammad’s men.^[17] Muhammad divided the women, children, and property among his men (taking a fifth of everything for himself). Some of the women were sold for horses and weapons, and Muhammad kept one of the captive women, Rayhana, for himself.^[18]

^[13] Ibid., p. 461. This account is corroborated in *Sahih Al-Bukhari*, Dr. Muhammad Matraji, tr. (New Delhi: Islamic Book Service, 2002), Number 3032.

^[14] Ibid., p. 464.

^[15] Ibid., p. 464. See also Al-Tabari, *The History of Al-Tabari: Volume 8*, Michael Fishbein, tr. (Albany: State University of New York Press, 1997), pp. 27-41.

^[16] Al-Tabari, Volume 8, p. 38.

^[17] Ibid., p. 41

[18] Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), p. 466.

The Case of Sallam Ibn Abu'l-Huqayq

The events surrounding the death of Sallam are interesting. Two tribes were competing with one another to see who could do the most for Muhammad:

One of the things which God did for His apostle was that these two tribes of the Ansar, Aus and Khazraj, competed the one with the other like two stallions: if Aus did anything to the apostle's advantage Khazraj would say, "They shall not have this superiority over us in the apostle's eyes and in Islam" and they would not rest until they could do something similar.[\[19\]](#)

The men of Aus had received the honor of assassinating Ka'b bin al-Ashraf, so the men of Khazraj longed to boast of a similar achievement. Hence, they went to Muhammad and asked for permission to murder Sallam Ibn Abu'l-Huqayq, and Muhammad granted their request.

When they got to Khaybar they went to Sallam's house by night, having locked every door in the settlement on the inhabitants. Now he was in an upper chamber of his to which a ladder led up. They mounted this until they came to the door and asked to be allowed to come in. His wife came out and asked who they were and they told her that they were Arabs in search of supplies. She told them that their man was here and that they could come in. When we entered we bolted the door of the room on her and ourselves fearing lest something should come between us and him. His wife shrieked and warned him of us, so we ran at him with our swords as he was on his bed. . . . When we had smitten him with our swords Abdullah bin Unays bore down with his sword into his belly until it went right through him.[\[20\]](#)

[19] Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), p. 482.

[20] Ibid., pp. 482-483.

The Case of Kinana bin al-Rabi

Muhammad and his men conquered a town called Khaybar and distributed its riches and women among themselves.[\[21\]](#) They captured Kinana bin al-Rabi, who was in charge of the treasure of one of the conquered tribes. Muhammad demanded the treasure, but Kinana refused to tell him where it was hidden.

When [Muhammad] asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr bin al-Awwam, "Torture him until you extract what he has," so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad bin Maslama and he struck off his head, in revenge for his brother Mahmud [who had been killed in battle while conquering the town].[\[22\]](#)

[21] Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), pp. 510-517.

[22] Ibid., p. 515.

The Case of an Anonymous One-Eyed Shepherd

After failing at one of their assassination attempts, some Muslims were returning to Muhammad when one of them, an assassin named Amr, went into a cave. [23] He soon encountered a one-eyed shepherd driving a sheep. The one-eyed man laid beside Amr (not realizing that he was a Muslim) and began to sing:

I won't be a Muslim as long as I live,
Nor heed to their religion give.[24]

Amr didn't miss his chance to kill an infidel:

I said (to myself), "You will soon know!" and as soon as the *badu* was asleep and snoring I got up and killed him in a more horrible way than any man has been killed. I put the end of my bow in his sound eye, then I bore down on it until I forced it out at the back of his neck.[25]

A couple of other people were killed during this failed expedition, yet when Amr reported the details to Muhammad, the Prophet blessed him for his work. [26]

[23] *Sahih Al-Bukhari*, Dr. Muhammad Matraji, tr. (New Delhi: Islamic Book Service, 2002), Number 3022. This assassination is confirmed in Numbers 3023, 4038, 4039, 4040.

[24] Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), p. 674.

[25] Ibid., p. 674.

[26] Ibid., p. 675.

The Case of Abu Afak

Abu Afak, saddened because Muhammad had killed someone named al-Harith, composed the following song in memory of the departed:

Long have I lived but never have I seen
An assembly or collection of people
More faithful to their undertaking
And their allies when called upon
Than the sons of Qayla when they assembled,
Men who overthrew mountains and never submitted.
A rider who came to them split them in two (saying)
'Permitted', 'Forbidden' of all sorts of things.
Had you believed in glory or kingship
You would have followed Tubba.[27]

These words were too much for Muhammad to bear, so the Prophet of Islam flew into a rage that ended with the death of Abu Afak. [28]

[27] Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), p. 675.

[28] Ibid., p. 675.

Similarly the Prophet commanded that a group of unbelievers who used to injure and curse him, like an-Nadr ibn al-Harith and 'Uqba ibn Abi Mu'ayt, be killed. He promised that a group of them would be killed before and after the conquest. They were all killed except for those who hurried to become Muslim before they were overpowered.

Al-Bazzar related from Ibn 'Abbas that 'Uqba ibn Abi Mu'ayt cried out, "O company of

Quraysh, why is it that I alone among you am to be killed without war?" The Prophet said, "For your disbelief and your forging lies against the Messenger of Allah."

Ash-Shifa by Qadi 'Iyad ibn Musa al-Yahsubi , Muhammad Messenger of Allah.

The Case of Asma Bint Marwan from Khatma

A woman named Asma (who had five sons) was appalled at the murder of Abu Afak, so she wrote a poem against the Muslims in retaliation. Ibn Ishaq relates the account of what followed:

When the apostle heard what she had said he said, "Who will rid me of Marwan's daughter?" Umayr bin Adiy al-Khatmi who was with him heard him, and that very night he went to her house and killed her. In the morning he came to the apostle and told him what he had done and he said, "You have helped God and His apostle, O Umayr!" When he asked if he would have to bear any evil consequences the apostle said, "Two goats won't butt their heads about her," so Umayr went back to his people.[\[29\]](#)

[\[29\]](#) Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), p. 676.

Ibn 'Abbas said that a woman from Khatma^[9] satirised the Prophet and the Prophet said, "Who will deal with her for me?" A man from her people said, "I will, Messenger of Allah." The man got up and went and killed her. He told the Prophet who said, "Two goats will not lock horns over her."^[10]

Ash-Shifa by Qadi 'Iyad ibn Musa al-Yahsubi , Muhammad Messenger of Allah.

MUHAMMAD AND THE DEATH OF ASMA BINT MARWAN

by Silas

INTRODUCTION

After Muhammad came to Yathrib he began to grow in power. However, a number of people, both Jew and Arab, opposed him. Muhammad began to silence his opposition by various means. One of these means was to have them murdered.

Muhammad did have a number of enemies and critics, some were dangerous, others were ordinary people who lived in the area and thought nil of Muhammad. Unfortunately for them, they spoke their minds.

One by one, they were silenced. Through treaties, intrigue, or outright terror, Muhammad gained power in Medina. Eventually, he became the area's master. He knew his followers loved him, and would die for him. They were at his disposal and at times used them to do his bidding.

FROM THE SIRAT RASUL ALLAH, by Ibn Ishaq (A. Guillaume's translation

"The Life of Muhammad") page 675, 676.

"UMAYR B. ADIYY'S JOURNEY TO KILL ASMA B. MARWAN

"She was of B. Umayyya b. Zayd. When Abu Afak had been killed she displayed disaffection. Abdullah b. al-Harith b. Al-Fudayl from his father said that she was married to a man of B. Khatma called Yazid b. Zayd. Blaming Islam and its followers she said:

"I despise B. Malik and al-Nabit

and Auf and B. al-Khazraj.

You obey a stranger who is none of yours,

One not of Murad or Madhhij. {1}

Do you expect good from him after the killing of your chiefs

Like a hungry man waiting for a cook's broth?

Is there no man of pride who would attack him by surprise

And cut off the hopes of those who expect aught from him?"

Hassan b. Thabit answered her:

"Banu Wa'il and B. Waqif and Khatma

Are inferior to B. al-Khazrajj.

When she called for folly woe to her in her weeping,

For death is coming.

She stirred up a man of glorious origin,

Noble in his going out and in his coming in.

Before midnight he dyed her in her blood

And incurred no guilt thereby."

When the apostle heard what she had said he said, "Who will rid me of Marwan's daughter?" Umayr b. Adiy al-Khatmi who was with him heard him, and that very night he went to her house and killed her. In the morning he came to the apostle and told him what he had done and he [Muhammad] said, "You have helped God and His apostle, O Umayr!" When he asked if he would have to bear any evil consequences the apostle said,

"Two goats won't butt their heads about her", so Umayr went back to his people.

Now there was a great commotion among B. Khatma that day about the affair of bint [girl] Marwan. She had five sons, and when Umayr went to them from the apostle he said, "I have killed bint Marwan, O sons of Khatma. Withstand me if you can; don't keep me waiting." That was the first day Islam became powerful among B. Khatma; before that those who were Muslims concealed the fact. The first of them to accept Islam was Umayr b. Adiy who was called the "Reader", and Abdullah b. Aus and Khuzayma b. Thabit. The day after Bint Marwan was killed the men of B. Khatma became Muslims because they saw the power of Islam."

{1} The note reads "Two tribes of Yamani origin."

FROM IBN SA'D'S "KITAB AL-TABAQAT AL-KABIR", translated by S. Moinul Haq, volume 2, page 31.

"SARIYYAH OF UMAYR IBN ADI"

Then (occurred) the sariyyah of Umayr ibn adi Ibn Kharashah al-Khatmi against Asma Bint Marwan, of Banu Umayyah Ibn Zayd, when five nights had remained from the month of Ramadan, in the beginning of the nineteenth month from the hijrah of the apostle of Allah. Asma was the wife of Yazid Ibn Zayd Ibn Hisn al-Khatmi. She used to revile Islam, offend the prophet and instigate the (people) against him. She composed verses. Umayr Ibn Adi came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced up to her back. Then he offered the morning prayers with the prophet at al-Medina. The apostle of Allah said to him: "Have you slain the daughter of Marwan?" He said: "Yes. Is there something more for me to do?" He [Muhammad] said: "No. Two goats will butt together about her. This was the word that was first heard from the apostle of Allah. The apostle of Allah called him Umayr, "basir" (the seeing).

CORROBORATING WRITINGS

In "23 Years; A Study of the Prophetic Career of Mohammad", by Ali Dashti, (Mazda Press, 1994), Dashti also references the murders of Abu Afak and Asma b. Marwan. He wrote (page 100):

"Abu Afak, a man of great age (reputedly 120 years) was killed because he lampooned Mohammad. The deed was done by Salem b. 'Omair at the behest of the Prophet, who had asked, "Who will deal with this rascal for me?" The killing of such an old man moved a poetess, Asma b. Marwan, to compose disrespectful verses about the Prophet, and she too was assassinated."

DISCUSSION

Let's sum this up and put it in perspective.

Muhammad had Abu Afak murdered. Asma b. Marwan spoke out against Muhammad for having the old man murdered. She encouraged her fellow tribesmen to take action against the murderer. When Muhammad heard of what she had said, he continued his killing spree and had her murdered.

How much of a threat was she to Muhammad? In all likelihood, she would have great difficulty in attacking Muhammad herself. She needed men to stand up to Muhammad. Look deeper at the event and examine the context of Asma's relationship to her tribe.

- 1) First of all, her tribe was not under Muhammad's rule. Perhaps they had a treaty with Muhammad, perhaps not. Either way, this woman was free to speak her mind. If a treaty existed, and she was out of line, Muhammad could have complained to her tribe's leaders, and they could have commanded her to be silent.
- 2) What's more noteworthy about this event is that after she was murdered, Muhammad said "Two goats won't butt their head about her", meaning no one will care about her death. (Well except her children and her family).

Also note, that there were already people from her tribe who had become Muslims. Certainly these people were not going to listen to her.

The point is this: if no one really cared about her being murdered, then no one really cared about what she had to say. Her people also knew about Muhammad having Abu Afak murdered, and they didn't seem to care about that either. Even in that light, no one would take her seriously enough to listen to her urgings to murder Muhammad, who was the leader of a powerful group of people. None of her people were willing to put their lives on the line for her words.

The bottom line is this: Asma b. Marwan was not a legitimate threat to Muhammad.

ADDITIONAL OBSERVATIONS

- 1) What alarms me the most about Islam is its disposition to violence and use of violence as a standard of God's will.

Umayr is a perfect example of this. Here is a Muslim man, a friend of Muhammad's, acting upon Muhammad's request and going into a woman's home under the cover of night. He comes upon the women, sleeping in her bed with her child, and murders her by plunging a sword through her body.

Afterwards, Muhammad tells the man that he has "helped God and his apostle". If Allah were really threatened by this woman, I think He could have killed her Himself, don't you? Does God need men to sneak around in the night and murder sleeping women?

- 2) Further, what kind of religion is Islam really? Soon after Umayr murdered Asma, he went

to her family and mocked them! He was laughing in their faces that he had murdered their mother and that they were powerless to do anything about it! Here is the quote again:

"She had five sons, and when Umayr went to them from the apostle he said, "I have killed bint Marwan, O sons of Khatma. Withstand me if you can; don't keep me waiting."

3) I also have to criticize the non-Muslim Arabs in Muhammad's time. They did lack a sense of the value of human life. Here one of their own woman was murdered, and instead of being appalled, they began to convert to Islam because they "saw the power of Islam".

4) Finally, similar to observation #1, look at the power of Islam. Here is the quote:

"That was the first day Islam became powerful among B. Khatma..... The day after Bint Marwan was killed the men of B. Khatma became Muslims because they saw the power of Islam."

So then, the power of Islam is to go about and murder sleeping women in the night, and get away with it?

Does "might make right" ring true in Islam? Is it "he who has the biggest sword is from Allah?"

The only people I know who respect that kind of power are criminals, Mafia type people who also go in the night and murder people while they sleep.

QUESTIONS

- 1) What kind of a man was Muhammad? Did he really need to ask his men to murder a mother of five, a women who was no legitimate threat to him?
- 2) Why couldn't Muhammad murder her himself? Why is it that every time Muhammad wanted someone killed, he always got someone else to do his killing?
- 3) Look at this dark side of Islam. This is the Islam Muhammad practiced. When the founder of a religion has to have powerless women murdered in the night for opposing him, how can that religion be described?
- 4) Where are "women's rights", or "human rights" now in Islam? If Muhammad denied freedom of speech to others, how does that reflect upon Islam and what we see occurring in the Islamic world today? Why is it that the more fundamentalist Muslim nations become, the more oppressive they are toward all basic human rights?
- 5) Is this Muhammad a man that you could really trust?

The Case of Abdullah bin Khatal and His Two Singing Girls

Abdullah bin Khatal was a Muslim who later apostatized. He had two singing girls who sang satirical songs about the Prophet. As soon as Muhammad had the power, he ordered that all three be killed. Abdullah was killed by two Muslims. One of the singing girls was killed. The other was later given immunity, for unknown reasons.[\[30\]](#)

[\[30\]](#) Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), p. 551.

Similarly on the Day of the Conquest, he ordered the killing of Ibn Khatal and his two slavegirls who used to sing his curses on the Prophet.

Ash-Shifa by Qadi 'Iyad ibn Musa al-Yahsubi , Muhammad Messenger of Allah.

The Case of al-Huwayrith

All that is known of al-Huwayrith is that he insulted Muhammad, that Muhammad demanded he be killed, and that Ali carried out Muhammad's wishes.[\[31\]](#)

[\[31\]](#) Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), p. 551. See also Al-Tabari, *The History of Al-Tabari: Volume 8*, Michael Fishbein, tr. (Albany: State University of New York Press, 1997), pp. 179-181.

The Case of Sara, a Freed Slave

Sara was a freed slave who had insulted Muhammad in Mecca. Muhammad commanded his men to kill her wherever they find her. She was eventually found and trampled to death by a mounted soldier.[\[32\]](#)

[\[32\]](#) Ibn Ishaq, *Sirat Rasul Allah (The Life of Muhammad)*, A. Guillaume, tr. (New York: Oxford University Press, 1980), p. 551.

The Case of a Jewish Woman of Banu Qurayzah

Narrated Aisha, Ummul Mu'minin: No woman of Banu Qurayzah was killed except one. She was with me, talking and laughing on her back and belly (extremely), while the Apostle of Allah (peace_be_upon_him) was killing her people with the swords. Suddenly a man called her name: Where is so-and-so? She said: I asked: What is the matter with you? She said: I did a new act. She said: The man took her and beheaded her. She said: I will not forget that she was laughing extremely although she knew that she would be killed.
(Book #14, Hadith #2665)

<http://www.faithfreedom.org/forum2/viewtopic.php?p=97226&highlight=#97226>

The Case of A Blind Man's Wife

Ibn 'Abbas said that a blind man had an umm walad who used to curse the Prophet. He scolded her and restrained her, but she would not be restrained. That night she began to attack and revile the Prophet, so he killed her. He told the Prophet about that and he said he had shed her blood with impunity.[\[11\]](#)

Ash-Shifa by Qadi 'Iyad ibn Musa al-Yahsubi , Muhammad Messenger of Allah.

The Case of a “Peeping Tom”!

Narrated Sahl bin Sa'd As-Sa'idi:

A man peeped through a hole in the door of Allah's Apostle's house, and at that time, Allah's Apostle had a Midri (an iron comb or bar) with which he was rubbing his head. So when Allah's Apostle saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allah's Apostle added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)."

Bukhari, Volume 9, Book 83, Number 39:

Narrated Abu Huraira:

Abul Qasim said, "If any person peeps at you without your permission and you poke him with a stick and injure his eye, you will not be blamed."

The Case of a Jewish Goldsmith of Banu Qaynuqa

Muhammad, who had served Medina as an arbitrator, decided to drop the “arbi” and became just a traitor. A foolish Jewish goldsmith of the **Banu Qaynuqa** clan of Medina gave Muhammad exactly the excuse he needed. The goldsmith embarrassed the wife of a Muslim. Another Muslim overreacted by killing the goldsmith. The Jews killed the Muslim who killed the goldsmith. Muhammad instead of being an arbitrator in effect declared the Constitution of Medina no longer valid and attacked the Banu Qaynuqa. Fifteen days later the Banu Qaynuqa surrendered. Muhammad evicted the all the Banu Qaynuqa from their homes in Medina.

Later Muhammad attacked and defeated the wealthy tribe of **Banu Nadir** in Medina. Two years later he massacred all the Jewish men of the tribe.

Stuart Robinson, Mosques & Miracles, p. 49.

The Case of Al-Nader

After the Battle of Badr Muhammad ordered **Al-Nader** from Mecca to be killed because “he scoffed at Muhammad... and told better stories than the prophet himself.”

Ibn Warraq, Why I'm Not a Muslim, p. 93.

The Case of the People from the Urania Tribe

Narrated Anas ibn Malik: A group of people from the 'Ukl (or 'Uraina) tribe—but I think he said that they were from 'Ukl—came to Madinah and (they became ill, so) the Prophet ordered them to go to the herd of (milch) camels and told them to go out and drink the camels' urine and milk (as a medicine). So they went and drank it, and when they became healthy, they killed the camel herder and drove away the camels. This news reached the Prophet early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet before midday. He ordered their hands and legs to be cut off and their eyes to be branded with heated iron pieces and they were thrown at Al-Harra, and when they asked for water to drink, they were not given water. (Abu Qilaba said, "Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allah and His Apostle"). (Reported by Al-Bukhari)

Reported by da'iyyah, Sheikh 'Abdel Khaliq Hasan Ash-Shareef

It should be made clear that those people who came to the Prophet (peace and blessings be upon him) were Muslims and they were sick. The Prophet advised them to go to the herd of camels and to drink their milk and urine (as a medicine). When they became healthy, they killed the herder of the Prophet and drove away all the camels that were allocated for sadaqah (charity).

When the Prophet (peace and blessings be upon him) came to know about this, he applied the punishment for Hirabah on them.

Hiraba means killing people, robbing their money or raping women by an armed group of people. The punishment for Hirabah is mentioned in the Qur'an. Allah says: "The only reward of those who make war upon Allah and His Messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom" (Al-Ma'idah: 33).

As for branding their eyes, the Prophet (peace and blessings be upon him) branded the eyes of the people of 'Ukl or 'Uraina with iron because they killed the herder and branded his eyes with iron. Imam Ibn Hajar stated the differences of opinions among scholars and he said, "The killing that took place (that is, in reference to the above hadith) was in retaliation and Allah Almighty says, 'And one who attacketh you, attack him in like manner as he attacked you' (Al-Baqarah: 194)."

All in all, using this story as evidence in favor of the permissibility of torturing people in Islam is refuted by the fact that the Prophet (peace and blessings be upon him) applied the punishment for Hirabah on them and that he did not do so for personal vengeance."

Whoever curses or harms Muhammad may be killed

There is also the letter of 'Umar ibn 'Abdu'l-'Aziz to his governor in Kufa. He had asked his advice about killing a man who had cursed 'Umar. 'Umar wrote back to him, "It is not lawful to kill a Muslim for cursing anyone except the Messenger of Allah. Whoever curses him, his blood is lawful."

It is said that even if the one who says this conceals it, the same judgement applies to him as to the heretic and he is killed because he has changed his deen. The Prophet said, "Strike off the heads of all who change their deen."

In the hadith of Abu Barza as-Aslami it says, "One day I was sitting with Abu Bakr as-Siddiq and he became angry at one of the Muslim men." Qadi Isma'il and other Imams said that the man had cursed Abu Bakr. An-Nasa'i related it as, "I came to Abu Bakr and a man had been rude and answered him back. I said, 'Khalif of Allah, let me strike off his head!' He said, 'Sit down. That is not for anyone except the Messenger of Allah, may Allah bless him and grant him peace.'

Qadi Abu Muhammad ibn Nasr said, "No one disagreed with him." So the Imams take this, as a proof that anyone who does anything that might anger, harm or curse the Prophet in any way should be killed.

Ash-Shifa by Qadi 'Iyad ibn Musa al-Yahsubi , Muhammad Messenger of Allah.

'Abdu'r-Razzaq mentioned that a man cursed the Prophet, causing the Prophet to say, "Who will save me from my enemy?" Az-Zubayr said, "I will." He sent az-Zubayr and he killed him.

It is related that a man forged lies against the Prophet and he sent 'Ali and az-Zubayr to kill him.

It is related that a woman used to curse the Prophet and he said, "Who will save me from my enemy?" Khalid ibn al-Walid went out and killed her.

Ibn Qani' related that a man came to the Prophet and said, "Messenger of Allah, I heard my father say something ugly about you, so I killed him," and that did not distress the Prophet.

Al-Mujahir ibn Abi Umayya, the Amir of Yemen, reported to Abu Bakr that a woman there in the time of the Ridda[8]chanted curses against the Prophet, so he cut off her hand and pulled out her front teeth. When Abu Bakr heard that, he said to him, "If you had not done what you already did, I would have commanded you to kill her because the hadd regarding the Prophet is not like the hadd regarding others."

Ash-Shifa by Qadi 'Iyad ibn Musa al-Yahsubi , Muhammad Messenger of Allah.

<http://islamicbookstore.com/b3759.htmlQuote:>

Assessment

Muhammad ordered the murders of numerous people, often because they had insulted him years earlier or written poems against Islam, and he permitted lying as long as it would lead to the deaths of his enemies. He also commanded that apostates be killed.^[33] Muhammad's followers murdered both men and women, including a blind man, and they beheaded hundreds of Jews who had surrendered to the Muslims.

Of course, these assassinations and executions do not necessitate the conclusion that Muhammad was a bloodthirsty tyrant, as is often claimed about him in Christian and Jewish writings. As I have previously stated, Muhammad also performed many kind and noble deeds, and he forgave many who fought against him. However, while Muhammad probably wasn't as *bad* as some of his critics now claim, neither was he nearly as *good* as his admirers claim. As Thomas Lippman has noted,

It seems safe to say that Muhammad was sincere, dedicated, courageous, generous, compassionate, and committed to social justice and reform. The uncritical admiration of him that one hears from ordinary Muslims, however, overlooks the evidence that the Prophet was also sometimes vengeful, spiteful, and duplicitous. He was, after all, human and ambitious too.^[34]

The completely gentle, infinitely forgiving, perfectly merciful Prophet who is proclaimed in Muslim writings simply never existed. The historical Muhammad bears more resemblance to the above passage from Lippman. Yet if Muslims truly believe that Muhammad was the most wonderful moral example in history, they should embrace *all* of his actions, not just the ones that fit in with the Christian morality that has been advanced in the West. In Islamic thought, Muhammad is the standard with which everyone else is to be compared; that is, whatever Muhammad did is, *by definition*, moral. If another standard of comparison is introduced, Islamic belief falls to pieces. For instance, when Muslims try so desperately to explain away Muhammad's atrocities, they are attempting to show that Muhammad fits in with Christian moral standards. But such an attempt is absurd. Muhammad killed countless people (torturing many of them), robbed people, married thirteen women (one of them a juvenile), took part in the slave trade, and permitted women to be beaten by their husbands.^[35] When he is judged by the standards laid down by Jesus, Muhammad fails miserably. Thus, when Muslims find themselves defending the moral character of Muhammad, they may be doing so because they find the moral standards of Jesus more compelling than the moral standards of Muhammad, and they may be consciously or unconsciously trying to replace the spotted life of Muhammad with the spotless life of Jesus. If so, it is time for Muslims to look to a different messenger, one who is truly worthy of our admiration, praise, reverence, and worship.

^[33] Al-Bukhari, Number 3017 relates that Muhammad said, "If somebody discards his religion, kill him."

^[34] Thomas W. Lippman, *Understanding Islam: An Introduction to the Muslim World* (New York: Penguin Putnam Inc., 2002), p. 52.

^[35] For references, see "Islam Beheaded." <http://www.answeringinfidels.com/answering-infidels/answering-muslims/murdered-by-muhammad.html>

(Note: Following in Muhammad's example, Ali's older son, Hussain, Hussain and eight generations of the descendants of Hussain, the

Shi'ite Imams, were all murdered by the ruling Sunni Muslim leaders.)

29.33

Muhammad's Self Assessment

- Allah made him victorious by frightening his enemies.
- The earth was made for him and for praying.
- Booty was made lawful for him but not lawful for those before him.
- He was given the right of intercession on the resurrection.
- Prophets were sent to the nations, but only he was sent to all mankind.

29.34

Don't Worship Muhammad

Abu Bakr: "O ye people, if anyone worships Muhammad, Muhammad is dead, but if anyone worships God, He is alive and dies not."

Dr. Abraham Sarker, Understand My Muslim People, p. 66.

29.35

Muhammad Can't Save You

Bukhari and Muslim: "Muhamamd said,

'O People of Quraish be prepared for the hereafter. I cannot save you from the punishment of God,
 O Bani Abd Manaf... I cannot be of help to you;
 O Safia, aunt of the the Prophet I cannt be of help to you;
 O Fatima, daughter of Muhammad, even you I cannot save'"

Dr. William Campbell, The Qur'an and the Bible, p. 296.

29.36

Is Muhammad an Intercessor?

Yes, Muhammad is an intercessor.

Bukhari 2:553.....Muhammad will intercede with Allah to judge amongst the people. He will proceed on until he will hold the ring of the door (of Paradise) and then Allah will exalt him to the Magam Mahud (the priviledge of intercession, etc.). And all the people of the gathering will send their praises to Allah.

Abi 'Abdallah Muhammad Suliman Al-jazuli describes Muhammad as: "Intercessor of the Nation, and the Intercessor among Intercessors of the Resurrection day".³

In a chapter entitled the "Two Hundred and One Names of Muhammad" he is called, "Perfect... Truth... Intercessor... the Spirit of Holiness... The Spirit of Truth... the Key of Heaven... Forgiving of Sins... and the Holder of Intercession..."⁴

^{3.} Abi 'Abdallah Muhammad Suliman Al-jazuli, Proofs of Blessing, pp. 63-64.

^{4.} Ibid, pp.25-30.

Dr. William Campbell, The Qur'an and the Bible, p. 286.

No, Muhammad is not an intercessor.

29.37

Verses from the Qur'an on the Subject of Intercession

A.

There will be no intercession by Idols or False Gods:

Bakara 2:48.....And guard yourself against a day when no soul will in aught avail another, nor will intercession be accepted from it.

2:123.....

2:254.....

6:94.....

7:53.....

10:18.....

26:100-101.....

30:13.....

36:23.....

40:18.....

74:48.....

B.

God Alone has the power of intercession:

6:51.....

6:70.....

32:4.....

39:43-44.....

C.

Intercession is by God's Permission Alone:

754

2:255.....
10:3.....
19:87.....
20:109.....
21:28.....
34:23.....
53:26.....

D.

Intercession only by he who bears witness to the truth:

43:86.....

E.

Other Verses on the subject but without the word intercession:

6:164.....
78:37-38.....
82:19.....

F.

Prophets who were ordered to pray for others:

Muhammad:

3:159.....
4:64.....
9:103.....
24:62.....
47:19.....
60:12.....
63:5.....

Noah:

71:2-4, 7 & 10.....

Abraham:

9:113-114.....
11:74.....
14:41.....
26:86.....

Jacob:

12:97-98.....

Moses:

7:155.....

29.38
Muhamamid's Final Sermon

O People, lend me an attentive ear, for I don't know wheter, after this year, I shall ever be amongst you again. Therefor listen to what I am saying to you carefully, and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of very Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed recon your deeds. Allah has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived...

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have right over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them, for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to commit adultery.

O People, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat (almsgiving). Perform Hajj (pilgrimage) if you can afford to. You know that every Muslim is the brother of another Muslim. You are all equal. Nobody has superiority over other except by piety and good action.

Remember, one day you will appear before Allah and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah, and if you follow these you will never go astray.

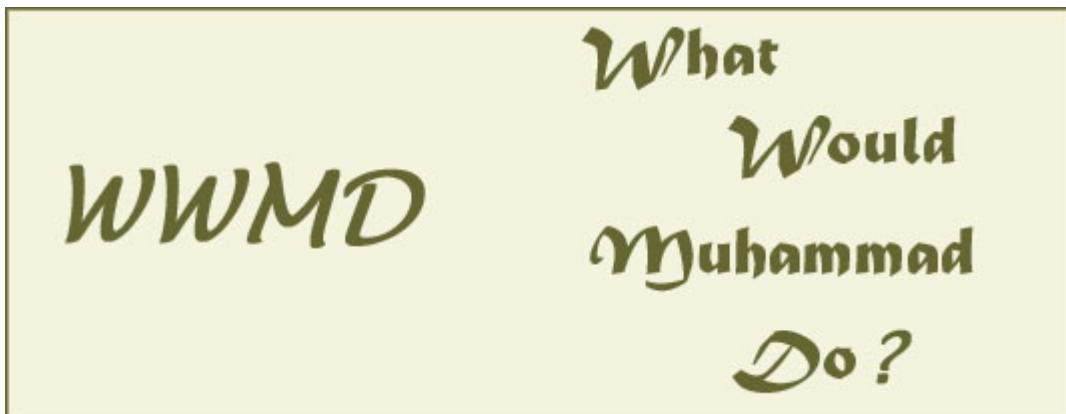
All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness oh Allah that I have conveyed your message to your people.

Dr. Abraham Sarker, Understand My Muslim People, pp. 63-64.

29.39

What Would Muhammad Do?

TheReligionofPeace.com



If Islam's image means more to you than the suffering of those thousands of innocent people murdered and maimed explicitly in the name of Allah each year, then it means that you are *definitely* a Muslim (or at least a well-known type of Muslim) and this page is for you.

As a Muslim, you know that life is full of tough choices. Do you behead or not behead? Have adult relations with your buddy's 9-year-old child...? Take a female sex slave... ?

For followers of the Religion of Peace, it all comes down to knowing what Muhammad did when faced with the same decisions (based on reliable Muslim sources, of course). In fact, the more you know about the founder of Islam the better, even if you aren't Muslim.

Forget all those shifty apologists, trying to make Muhammad out to be some sort of "Jesus clone" based on a few obscure anecdotes. The prophet of Islam definitely wasn't one to turn the other cheek or keep his worldly appetites in check.

You want the truth? Think you can handle it? Well, here you are then...

What Would Muhammad Do? (a checklist)

<i>Would Muhammad...?</i>	YES!	NO!	Muslim Source (Links)
Have sex with a 9-year-old girl?			Hadith
Advocate beheading?			Qur'an
Require women to cover their faces?			Qur'an & Hadith
Befriend Christians and Jews?			Qur'an
Own slaves?			Qur'an & Hadith
Marry his daughter-in-law?			Qur'an

Approve of prostitution?			<u>Qur'an & Hadith</u>
Gluttonize?			<u>Ibn Ishaq</u>
Recommend wife-beating?			<u>Qur'an & Hadith</u>
Hit his own wife?			<u>Hadith</u>
Kill prisoners of war?			<u>Hadith</u>
Advocate suicide attacks?			<u>Qur'an & Hadith</u>
Kill apostates?			<u>Qur'an & Hadith</u>
Tell sick persons to heal themselves by drinking camel urine?			<u>Hadith</u>

Beat children who don't pray?			Hadith
Have boys as young as 13-years-old beheaded?			Hadith
Have eleven wives? (at one time)			Hadith
Approve of Sex with Minors?			Qur'an
Lie?			Qur'an & Hadith
Enslave women and children?			Hadith & Ibn Ishaq
Stone adulterers to death?			Hadith
Torture a man out of greed?			Ibn Ishaq

Consider men and women equal partners?			<u>Qur'an & Hadith</u>
Steal?			<u>Qur'an & Hadith</u>
Kill someone for insulting him?			<u>Qur'an & Hadith</u>
Preach love for people of all religions?			<u>Qur'an & Hadith</u>
Extort money from other religions?			<u>Qur'an & Hadith</u>
Keep women as sex slaves?			<u>Qur'an</u>
Force conversions to Islam?			<u>Qur'an & Hadith</u>
Commit acts of terror?			<u>Qur'an & Hadith</u>

Kill a woman?			Biographers
Capture a woman and rape her?			Hadith
Encourage the rape of women in front of their husbands?			Hadith (Abu Dawud: 2150)

Oh, and don't forget that according to Allah himself (speaking through Muhammad, of course) Muhammad is the most "*beautiful pattern of conduct*" and "*example*" for mankind to follow! (Qur'an [33:21](#)), as well as the "*exalted standard of character*" (Qur'an [68:4](#)).

29.40

Would Muhammad Have sex with a 9 year old girl?

YES

Source = Hadith

IT IS PERMISSIBLE FOR THE FATHER TO GIVE THE HAND OF HIS DAUGHTER IN MARRIAGE EVEN WHEN SHE IS NOT FULLY GROWN UP ?

Book 008, Number 3309:

'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was six years old, and I was admitted to his house at the age of nine. She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have share in good. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger (, may peace be upon him) came there in the morning, and I was entrusted to him.

Book 008, Number 3310:

'A'isha (Allah be pleased with her) reported: Allah's Apostle (may peace be upon him) married me when I was six years old, and I was admitted to his house when I was nine years old.

Book 008, Number 3311:

'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old.

29.41

Muhammad Poisoned

A Jewish woman who lost her husband, father and brother in the massacre of Medina in 627 tried to poison Muhammad. She cooked a goat and placed it before the prophet for his evening meal. Muhammad thanked her, took his favorite piece, the shoulder, and distributed the rest to his friends. After tasting the first mouthful he spat it out and shouted. A friend who had swallowed a portion of the meat soon died. Excruciating pains gripped Muhammad, and although he survived, the bit of poison he consumed affected him until his death years later. The woman defended herself with this response:

Thou hast inflicted injuries on my people, and has slain, as thou seest, my husband and my father. Therefore, said I within myself, If he be a prophet he will reject the gift, knowing that it is poisoned; but if only a pretender we shall be rid of our troubles.

Dr. Abraham Sarker, Understand My Muslim People, pp. 59-60.

29.42

Muhammad's Death

June 8, 632 A.D.

30.*

Objectives & Strategies*

(Strategy*, Objectives*, Perspective*,
 Boundaries*, Pre-Suppositions*, Ajenda*,
 Purpose*, Target*, Goals*,
 Expansionism*, Mission*, Missionaries*, Missionary*,
 Expansion*, Dominance*, Spread*)

30.1

Islam's Objective is To Dominate All Religions

Tevbe9:33.....It is He who has sent His messenger with the guidance and the religion of truth to make it triumphant above all religion though the idolaters may dislike it.

Al-Fath 48:28.....He it is who has sent His Messenger with guidance and religion of truth, that He may cause it to prevail over all religion. And Allah is enought for a witness.

As-Saff 61:9.....He it is who has sent His messenger with guidance and the Religion of Truth, so that He may exalt it above all religions, much as the pagans may dislike it.

30.2

Islam's Objectives

After 9/11, my fellow Americans should never be in the dark again. They must understand the brutality and persistence of their enemy. As a loyal American, I feel I must help the American public understand what is at stake. It is a political system; it is a legal system; both civil and criminal. Penalties under Islamic law can be death, limb amputation, or stoning. It is a system that gives power to the vice police to hol a stick in public and use it on women's ankles if they are uncovered. Everyone's rights and duties are spelled out very clearly in Islam, and, no, there is no equality under Islamic law between Muslims and non-Muslims or between men and women. This is what they want for the whole world.

Radical Islam has lofty plans to conquer the West and won't let her go. That is something Americans don't understand and have trouble believing. The may be able to understand why the Islamic world hates them; they may get the dynamics behind why they blame America, Israel, and the West for all the ills in their society. They may even be able to understand how these extremists justify violence. But what Americans still don't understand is that the goal of jihad is to conquer the world,

literally for Islam, and to usher in a Caliphate - that is, a supreme totalitarian Islamic government, a lifestyle by force, one nation, one party, one constitution (the Koran), and one law (sharia Islamic law). Anyone who reads and speaks Arabic and monitors Web sites knows how seriously many Muslims believe in their mission to dominate the world for Islam, the one true religion.

Make no mistake about it: They are sacrificing their men, women, and children for this goal of world domination. They are willing to bring about an Armageddon to conquer the world to Islam. We are already in World War III and many people in the west are still in denial. Unlike during the cold war with communism, the enemy is not a superpower, but a fanatical religious movement equipped with a very powerful weapon of mass destruction called suicide/homicide bombers. For generations, thousands if not millions of suicide bombers have been bred, trained, and nourished to give up their lives in service of jihad. That makes this an unprecedented world war. There is no use pretending: We know where the enemy come from. We know who is financing terrorism and praying for its success. It is at the highest levels of the Muslim world. Each and every dictator in the Arab world, the Muslim leadership, and Arab media - all have been complicit. They know they don't have the power, organization, or the armies to win in conventional warfare. They have circumvented international law to achieve their goal. Terrorism is not by accident; it is part and parcel of the religion and culture of jihad, of the march to world domination that has been brewing for decades in the Islamic world. Ironically, Arabs who accuse the West of imperialism are themselves using jihad to facilitate Arab imperialism.

Nonie Darwish, Now They Call Me Infidel, pp. 212-213.

30.3 **Global Supremacy**

Though anchored in religious creed, militant Islam is a radical utopian movement closer in spirit to other movements such as communism and fascism than to traditional religion. By nature anti-democratic and aggressive, anti-Semitic and anti-Western, it has great plans. Indeed, spokesmen for militant Islam see their movement standing in direct competition to Western civilization and challenging it for global supremacy. Let's look at each of these elements in more detail:

30.4 **Islam's Growth is by:**

- A. **Immigration:** At present, estimates of the number of Muslims in the European Union range from 12-20 million – which means that there are more Muslims in Europe than there are Norwegians, Swedes, Danes, Greeks, and Hungarians. Six to eight million Muslims live in France alone.
- B. **Reproduction:** Every child born into a Muslim home is automatically a Muslim.
- C. **Conversion:** In north Africa, the governments of Muslim countries in one recent year spent more to promote missionary activity in eight north African countries than the total Western missionary expenditure for the entire world.

The annual population growth rate for the Islamic world currently stands at 2.9%, ahead of Christianity's 2.3% growth rate.

Evangelicals = 5.4%
 Pentecostals = 8.1%

Dr. Abraham Sarker, Understand My Muslim People, pp. 79-80.

30.5 ***Islam itself is not moderate***

Ibn Warraq: There may be moderate Muslims, but Islam itself is not moderate. There is no difference between Islam and Islamic fundamentalism: at most there is a difference of degree but not of kind. All the tenets of Islamic fundamentalism are derived from the Quran, the Sunna, and the Hadith – Islamic fundamentalism is a totalitarian construct derived by Muslim jurists from the fundamental and defining texts of Islam. The fundamentalists, with greater logic and coherence than so-called moderate or liberal Muslims, have made Islam the basis of a radical utopian ideology that aims to replace capitalism and democracy as the reigning world system.. Islamic fundamentalism has global aspirations: the submission of the entire world to the all-embracing Shari'a, Islamic Law, a fascist system do dictates designed to control every single act of all individuals. (Ibn Warraq, statement about Sept 11, Secularism.org)
 Dr. John Ankerberg, Fast Facts on Islam, p. 126.

"British Muslims have made no secret of their intention to conquer Britain." Christine Darg, Miracles Among Muslims, p. 28.

30.6

A Moderate Fundamentalist?

Militant Algeria secularist Said Sadi explains: "A moderate Islamist is someone who does not have the means of acting ruthlessly to seize power immediately." The anti-Islamist president of Tunisia pointed out that the "final aim" of all Islamists is the same: "the construction of a totalitarian, theocratic state." Osmane Bencherif, the then Algerian ambassador to Washington, echoed this sentiment: "It is misguided policy to distinguish between moderate and extremist Islamists. Their goal of all is the same: to construct a pure Islamic state, which is bound to be a theocracy and totalitarian." Perhaps the strongest statement comes from Muhammad Mohaddessin, director of international relations for the People's Mojahedin of Iran, a leading opposition force: "Moderate fundamentalists do not exist... It's like talking about a moderate Nazi."

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 46-47.

30.7

Radical Utopian Schema

Outside their own movement, Islamists see every existing political system in the world as deeply compromised, corrupt, and mendacious... "There are no such terms as compromise and surrender in the Islamic cultural lexicon," a spokesman for Hamas declares. If it means destruction and death for the enemies of Islam, so be it. Hizbullah's spiritual leader, Muhammad Husayn Fadallah concurs: "As Islamists," he says, "we seek to revive the Islamic inclination by all means possible."

30.8

Independence and the End of Western Imperialism

Be - Belgium	N - Netherlands
Br - Britain	P - Portugal
F - France	R - Russia
G - Germany	S - Spain
Is - Israel	T - Turkey
It - Italy	US - United States
M - Morocco	Y - Yugoslavia

1918	Saudia Arabia (Br, T)
1921	Turkey (F, R, It)
1925	Iran (Br)

1932 Iraq (Br)
 1936 Egypt (Br)
 1943 Lebanon (F)
 1945 Albania (It)
 1946 Jordan (Br), Philippines (US), Syria (F)
 1947 India, including Pakistan & Bangladesh (Br)
 1948 Myanmar (Br), Sri Lanka (Br)
 1949 Indonesia (N)
 1951 Libya (F)
 1953 Cambodia (F)
 1954 Laos (F), Vietnam (F)
 1956 Morocco (F, S), Sudan (Br), Tunesia (F)
 1959 Guinea (F)
 1960 Benin (F), Burkina Faso (F), Cameroon (F), Chad (F), Central African Republic (F), Congo (F), Ivory Coast (F), Cyprus (Br), Ghana (Br), Madagascar (F), Mali (F), Mauritania (F), Niger (F), Nigeria (Br), Senegal (F), Somalia (Br, It), Togo (F), Democratic Republic of Congo (Be)
 1961 Kuwait (Br), Sierra Leone (Br), Tanzania (G)
 1962 Algeria (F), Brund, (Be), Rwanda (Be), Ugnada (Br)
 1963 Kenya (Br), Malaysia (Br)
 1964 Malawi (Br), Malta (Br), Zambia (Br)
 1965 Gambia (Br), Maldives (Br), Singapore (Br)
 1967 Yemen (Br)
 1968 Equatorial Guinea (S)
 1971 Bahrain (Br), Qatar (Br), United Arab Emirates (Br)
 1974 Guinea-Bissau (P)
 1975 Gabon (P), Mozambique (P), Western Sahara (S), Comors (F)
 1976 Seychelles (Br)
 1977 Djibouti (F)
 1983 Brunei (Br)
 1989 Afghanistan (R)
 1991 Azerbaijan, Kzakhstan, Kyrgystan, Tajikistan, Turkmenistan, Uzbekistan (R)
 1992 Slovenia Croatia, Bosnia-Herzegovina (Y)

Keith Swartley, Ed. Encountering the World of Islam, pp. 44-45.

STOP A-73-75

30.9

Why Freedom of Speech Matters

In mid-1999 CAIR (Council on American-Islamic Relations) turned its focus on this writer, sending out some nine attacks in just

seven weeks. These were in response to articles in the Los Angeles Times and National Post (Toronto), both of which emphasized the distinction between pious, traditional Muslims on the one hand and Islamists on the other. CAIR compiled quotes of mine and unflattering appraisals about my work going back to 1983. In response to my article about the Treaty of Hudaybiya (in which, contrary to other American commentators, I found that "Muhammad was technically within his rights to abrogate the treaty"), it sent out a bulletin entitled, "Daniel Pipes Smears Prophet Muhammad" – fighting words for many Muslims. CAIR then bought a Web site with my name (DanielPipes.com) in 2000 and for the next year posted these calumnies on it, compelling me to come up with a point-by point refutation posted on my own Web site (DanielPipes.org).

These activities of CAIR and other Islamists matter even to Americans not directly attacked.

- First, were Islamists to get their way, freedom of speech concerning Islam and militant Islam would shut down, leaving only Islamist representations.
- Second, militant Islam scare tactics render certain topics unfit for objective and scholarly treatment. Bernard Lewis notes with irony that an English-language biographer of Jesus has total freedom of speech, while his counterpart working on Muhammad feels compelled to follow the pious Muslim version.
- Third, if CAIR et al. achieve their goal of silencing the critics, a broad range of topics will gain a uniquely privileged status in the United States. Every other religion would have to cope with the slings and arrows of critics and malcontents, but Islam would be immune. Every other sensitive topic would remain open for debate – such as black genetic inferiority or Holocaust denial – but not the career of the Prophet Muhammad or the origins of the Qur'an. Nor is militant Islamic terrorism to be discussed, or "honor" killings of women, slavery in Sudan and Mauritania, or repression of Middle Eastern Christians.
- Finally, this silencing has a larger implication: it means the United States has taken a first step toward the application of Islamic law, for it is a basic premise of that law that no one, and especially not Muslims, may openly discuss precisely those subjects that CAIR wishes to render taboo. To permit the Islamists to get their way on this matter signals that they can proceed on others too.

30.10 **Totalitarian**

Seeing Islam as the basis of a political system touching every aspect of life, Islamists are totalitarian. Whatever the problem, Islam is the solution. In their hands, Islam is transformed from a personal faith into a ruling system that knows no constraints.

30.11 **Anti-democratic**

In the spirit of Hitler and Allende, who exploited the democratic process to reach power, Islamists are actively taking part in elections... Once in power, the question arises whether they would remain democrats... The regime in Tehran fails the key test of democracy, for it cannot be voted out of power.

30.12 **Anti-moderate**

Militant Islam is also aggressive. Like other revolutionaries, very soon after taking power Islamists try to expand at the expense of neighbors.

- The Khomenists almost immediately sought to overthrow moderate (meaning here non-Islamist) Muslim regimes in Bahrain and Egypt.
- For six years (1982–88) after Saddam Husayn wanted to quit, they kept the war going against Iraq; and they occupied three small but strategic islands in the Persian Gulf near the straits of Hormuz.
- The Iranian terrorist campaign has reached from the Philippines to Argentina. The mullahs are building an arsenal that includes missiles, submarines, and the infrastructure for unconventional weaponry.
- In like spirit, Afghan Islamists have invaded Tajikistan.
- Their Sudanese counterparts reignited the civil war against Christians and animists in the south, and for good measure, stirred up trouble at Halayib, a disputed territory on Sudan's border with Egypt.

30.13 **Anti-Semitic**

Islamists discuss Jews with the most violent and crude metaphors. Khalil Kuka, the founder of Hamas, said that, "God brought the Jews together in Palestine not to benefit from a homeland but to dig their grave there and save the world from their pollution." Nor is violence confined to words. Especially since the Sept 1993 White House signing of the Israel-PLO Declaration of Principles, Hamas and Islamic Jihad have repeatedly targeted Israelis and other Jews, killing hundreds of Israelis.

30.14 Anti-Western

Long unnoticed by most Westerners, war was declared on Europe and the United States by Ayatollah Khomeini in 1979... Capitalizing on this hatred, militant Islamic groups since 1983 resorted to anti-western violence.

- Americans have been targeted in two bombings of the U.S. Embassy in Beirut, the Marine barracks in Beirut, the embassy in Kuwait, the World Trade Center in 1993, and the Pentagon and World Trade Center towers in 2001.
- Lesser incidents included the killing of American passengers on several airliners, many hostages seized in Lebanon, and several fatal incidents on U.S. Territory.

30.15 Muslims Love bin Laden

- "Long live bin Laden shout 5,000 demonstrators in the southern Philippines.
- In Pakistan, bin Laden's face sells merchandise and massive street rallies have left two people dead. Ten thousand march in the capitals of Bangladesh and Indonesia.
- In northern Nigeria, bin Laden has (according to Reuters) "achieved iconic status" and his partisans set off religious riots leading to 200 deaths.
- Pro-bin Laden demonstrations took place even in Mecca, where overt political activism is unheard of.
- In the Palestinian Authority, a Bir Zeit poll found that 26 percent of Palestinians consider the September 11 attacks consistent with Islamic law. In Pakistan, a Gallup found nearly identical 24 percent reaching this conclusion.
- An online survey of Indonesians found 50 percent seeing bin Laden as a justice fighter, and 35 percent as a terrorist.

More broadly, I estimate that bin Laden enjoys the emotional support of half the Muslin world.

Dr. Daniel Pipes, Minatures, p. 52 & 59.

30.16

Not willing to co-exist

Hatred against the West inspires a struggle with it for cultural supremacy. Islamists see the rivalry as cultural, not military. "It is a struggle of cultures, a Muslim Brethren leader explains, "not one between strong and weak countries. We are sure that the Islamic culture will triumph." This victory will be achieved not by producing better music or coming up with a cure for cancer. Siddiqui vividly makes clear that Islam will triumph, rather, through will and wteel: "American Gis clutching photos of their girl friends would be no match for the soldiers of Islam clutching copies of the Qur'an and seeking shahadah (martyrdom).

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 39-43.

30.17

Construction of New Churches Forbidden

Since the 1970's there has been an energetic unsurge of Mosque construction in the West, but there has been no corresponding development in Christian religious buildings in the Muslim world, since Islamic law permits only the repair of existing buildings, forbidding the construction of new ones. The same ruling forbids any Christian presence whatsoever on the Arabian Peninsula; thus whereas Saudis recently constructed a giant mosque in Rome, there is no possibility of reciprocity for the Roman Catholics (or anyone else) to builkd even the smallest chapel in Saudia Arabia. The issue is not simply one of reciprocity; natinal Christians in the Muslim world are denied this right as well, whereas Muslims may freely construct mosques.

16.4120 Al-Hedaya, vol. 2 (Hanafi manual) (The construction of infidel) places of worship in a Muslim territory is unlawful; but those already founded there may be repaired):

The construction of churches or synagogues in the Muslim territory is unlawful, this being forbidden in the traditions:

Robert Spencer, The Myth of Islamic Tolerance, p. 77 & 86.

30.18

Three Stages to Islamization**1st Stage**

Forward Islamic rituals and customs. permit recitation of the **basmallah** ("In the name of God, the Merciful, the Compassionate") in public situations. Win the right to broadcast the five daily Islamic calls to prayer (adhan) over the loudspeakers. Gain facilitates for Muslim prayers in public institutions such as schools and airports. Win public recognition of the Islamic holidays. Promote the Arabic Language. Gain the right to slaughter a sheep or other animal on the Feast of the Sacrifice ('Id al-Adha) without heeding hygienic or other regulations. Segregate children by sex in school. Tolerate polygamy. Apply lenient or no punishments to perpetrators of "honor" killings (against women deemed to have soiled their families' honor).

2nd Stage

Implies special privileges for Islam. Provide puublic financial support for Islamic schools, mosques, and other institutions. Recognize Islam in government settings (commemorative postage stamps, invocations at public events, celebration of Islamic holidays, library displays). Establish special quotas for Muslim immigrants. Restrict law enforcement's ability to deal with Muslims and militant Islamic organizations. Permit disrespect for national symbols. Institute affirmative action for Muslims. Force corporations to make special allowances for Muslims.

3rd Stage

Finally, the Islamists seek to restrict or disallow what others may do: Punish activities offensive to Islam such as drinking liquor and gambling. Punish disrespect toward those religious figures whom Islam deems holy - especially the Prophet Muhammad, but also Moses, Jesus, Mary, and others. Punish criticism of Islam, militant Islam, or Islamists. Restrict anything construed as anti-Islamic. Close down critical analysis of Islam. Disallow a public presence for other religions (eg., singing Christmas carols in school).

30.19

Keeping Perspective on Islam

You cannot allow yourself to be motivated by fear. You have to guard against believing anyone is your enemy. That is the heart of God. We must go back to the teaching of Jesus. We must rediscover the value of the soul. Read the Bible as much as you read the newspaper... The Bible will keep you balanced.

Brother Andrew, Operation Desert Light, p. 125.

Not all Muslims are terorists. It is important to note that not all Muslims support committing terrorist acts against Christians or Jews. There are "denominations" of Islam just like there are of Christianity, each with varying interpretations of the Qur'an. Many Muslims speak out against terrorism.

Brother Andrew, Operation Desert Light, p. 175.

As a boy growing up during World War II, I refused to learn German. I had so much hate for the Germans' occupation of Holland that I didn't want to learn their language. There is a similar feeling among Israelis and Palestinians. Most Arabs cannot read Hebrew, and Jews cannot read Arabic, so they stay ignorant about the opposing side. But isolationism only breaks down the efforts of the Christian. You need intellectual knowledge, religious knowledge, and cultural knowledge to effectively serve. And that knowledge can't only come from books. You need to gain knowledge from the inside. That is why I encourage Christians to visit the Body of Christ around the world. Look into the eyes of your brethren, and there is a totally differnet dimension. As Christians, we need to be heart to heart, not heart to book.

Brother Andrew, Operation Desert Light, p. 237.

30.20 **Enhanced Scrutiny of Muslims**

Enhanced scrutiny of Muslims makes good sense, for several reasons:

- In the course of their assualts on Americans, Islamists – the supporters of militant Islam – have killed nearly 4,000 people since 1979 (as of 2004). No other enemy has remotely the same record.
- Islamists are plotting to kill many more Americans, as shown by more than one-group-a-month arrests of them since 9/11.
- While most Muslims are not Islamists and most Islamists are not terrorists, all Islamists are Muslims.
- Islamist terrorists do not appear spontaneously, but emerge from a milieu of religious sanction, intellectual justification, financial support and organizational planning.

Dr. Daniel Pipes, Minatures, p. 52.

30.21

Pre-Suppositions: Both Can't Be Right at the Same Time

Islam and Christianity alike claim to hold the inerrant, infallible Word of God. But the Qur'an and the Bible cannot both be the Word of God, because God does not teach different or contradictory things at different points in history. The texts are antithetical to each other in essential statements. Unless God lies, changes his mind, or makes mistakes - in which case He is less than God - it cannot be that both books are divine.

30.22

Some Biblical Principles related to Islam

Isaiah 8:20.....To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

1 Corinthians 14:32.....And the spirits of the prophets are subject to the prophets.

1 Corinthians 14:33.....For God is not the author of confusion but of peace, as in all churches of the saints.

Romans 3:4.....God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Galations 1:8-9.....But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

1 John 2:22-23.....Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1 John 4:3..... And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

31.*

Palestine*

(Palestineian*)

31.1

The Promise of Blessing and the Land

Genesis 12:1-3.....
Genesis 15:4-6 & 18.....
Genesis 17:1 & 8.....
Genesis 17:9-11 & 13.....
Genesis 22:16-18.....
Genesis 28:13-15.....
Exodus 23:31.....
Exodus 26:2-4.....

31.2

Unconditionally Promised

The covenant was a "package deal" which included four basic promises - with no conditions attached:

- 'I will give you the land as an everlasting possession'
- 'I will greatly increase your numbers... and will make you into a great nation.'
- 'I will make an everlasting covenant to be your God and the God of your descendants.'
- 'I will bless those who bless you, and all people of earth will be blessed through you.'

31.3

The Boundaries of the Land

Exodus 26:2-4.....
Exodus 23:31.....
Deuteronomy 11:24.....
Deuteronomy 34:1-3.....
Joshua 1:4.....
1 Kings 4:24-25.....
2 Chronicles 9:26.....

31.4

The Conquest of the Land

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Genesis 15:13-14 & 16.....
Joshua 5:13-6:27.....
Joshua 8:1-10:45.....
Joshua 9:1-27.....
Joshua 11:.....
Joshua 13:1-31.....
Judges 1:1-36.....

31.5

The Land is a Gift from God

Leviticus 25:23.....

31.6

The Conquest of the Land was God's Way of Judging its Inhabitants

Genesis 15:16.....
Leviticus 18:24-27.....

31.7

God will be Just as Severe in His Judgement on the Israelites as He has been on the Canaanites

Leviticus 18:28.....
Leviticus 26:1-45.....
Deuteronomy 13:1-18.....
Deuteronomy 18:9-22.....
Deuteronomy 27:15-26.....
Deuteronomy 28:15-68.....

31.8

An Appeal to Obey God's Law After Coming into the Land

Leviticus 18:30.....
Leviticus 19:2.....
Deuteronomny 8:19.....
Deuteronomy 9:1 & 4-6.....
Deuteronomy 18:9-15.....
Deuteronomy 20:18.....

31.9

The Land and the Temple

Exodus 25:8.....
Exodus 29:44-46.....
Exodus 40:34-35.....
1 Kings 8:12-13 & 27-30.....
1 Kings 8:60

31.10
Exile from the Land

Deuteronomy 4:25-27.....
1 Kings 9:6-7.....
2 Kings 17:5-8 & 18.....
2 Kings 24:13-14 & 20.....
2 Kings 25: 8-12 & 21.....
Jeremiah 9:13-16.....
Jeremaiah 12:7-11.....
Psalms 137:1-4.....

31.11
The Land of Palestine Historically

The patriarchs: Abrahan, Isaac & Jacob (c. 2000-1700 BC)
The exodus and conquest of the land under Joshua
(c. 1280-1050 BC)
The kingdom under Saul, David & Solomon (1050-931 BC)
The Kingdoms of Israel & Judah (931-587 BC)
The Babylonian exile (597-539 BC)
Palestine under the Babylonians, Persian and Greeks
(597-63 BC)
Babylonians 597-538 BC
Persians 539-330 BC
Greeks 330-63 BC
Palestine under the Romans (63 BC to 330 AD)
Palestine under the Byzantine empire (330-634 AD)
Palestine under the Arabs and Seljuk Turks (634-1096)
Palestine under the Crusaders and Mamluks (1096-1517)
Palestine under the Ottoman Turks (1517-1918)
Palestine under the British Mandate (1922-1948)
The U.N. Partition Plan (1947)
The founding of the State of Israel (1948)
Conflicts since 1948

- Suez (1956)
- The June Six-Day War (1967)
- The October / Yom Kippur War (1973)
- The annexation of the Golan Heights (1981)
- The invasions of Lebanon (1978 & 1982)

778

- The first Intifada "Uprising" (Dec 1987-Sept 1993)
- Declaration of the State of Palestine (15 Nov 1988)
- Invasion of Kuwait & the Gulf War (Aug 1990-Feb 1991)

The peace process since Madrid and Oslo

Madrid (1991)

Oslo Peace Accords (1993)

The Israeli-Jordanian Peace Treaty (1994)

The Al-Aqsa or second Intifada (Oct 2000)

Jerusalem and the West Bank since 1967

Colin Chapman, Whose Promised Land?, pp. 21-42.

31.12

Prophecies of Returning to the Land

Deuteronomy 30:1-5.....

Isaiah 40:1-5 & 9-10.....

Jeremiah 16:14-15.....

Jeremiah 29:10-14.....

Ezekiel 11:14 & 16-18.....

31.13

The Fulfillment of the Prophecies To Return to the Land

2 Chronicles 9:2.....

2 Chronicles 36:22-23.....

Ezra 1:1-3.....

Ezra 2:1.....

Isaiah 35:9-10.....

Jeremiah 24:5-7.....

31.14

The Land and the Hopes of Israel

Ezekiel Chapters 36 & 37.....

- 'I will gather you from all the countries and bring you back into your own land' (36:24; 37:12, 14 & 21)
- 'I will sprinkle clean water on you, and... I will cleanse you from all your impurities' (36:25, 29, 33 & 37:23)
- 'I will give you a new heart and put a new spirit in you; I will... give you a heart of flesh' (36:27; 37:14 & 24)

- 'You will live in the land I gave your forefathers' (36:28; 37:25)
- 'You will be my people, and I will be your God' (36:28; 37:23 & 27)
- 'I will call for the grain and make it plentiful... the desolate land will be cultivated' (36:29 & 34)
- 'Then the nations... will know that I the Lord have rebuilt what was destroyed.' (36:36; 37:28)
- 'I will make their people (the house of Israel) as numerous as sheep' (36:37; 37:26)
- 'Then you, my people, will know that I am the Lord' (37:13-14; 36:38)
- 'I will make them one nation in the land' (37:22)
- 'There will be one king over all of them... My servant David will be king over them... forever' (37:22, 24 & 25)
- 'They will all have one shepherd' (37:24)
- 'I will make a covenant of peace with them... an everlasting covenant' (37:26)
- 'I will put my sanctuary among them forever. My dwelling place will be with them' (37:26 & 27)

Zechariah 8:1-8.....

Zechariah 10:6-10.....

31.15

The "Holy Land" is also mentioned in the Qur'an

Maide 5:21.....

Isra 17:1.....

Anbiya 21:71.....

31.16

Jerusalem in the Hadith

- "Journeys should not be made except to thee mosques: this my mosque (in Median, the sacred mosque (in Mecca) and al-Aqsa (in Jerusalem)."
- "God, the Supreme Being, has blessed what lies between al-Arish (in Egyptian Sinai) and the Euphrates, with a special sanctification of Palestine."
- (Concerning the Jerusalem sanctuary) "Go to it and worship in it, for one act of worship there is like a thousand acts of worship elsewhere."

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- Whoever dies in the Jerusalem sanctuary is as if he has died in heaven."
- Whoever goes on pilgrimage to the Jerusalem sanctuary and worships there in one and the same year will be cleared of his sins."

Colin Chapman, Whose Promised Land?, p. 268.

31.17

Jerusalem Conquered by Saladin

At the time when the Crusaders had temporarily lost Jerusalem to Saladin in 1191 and were trying to re-establish their control over the whole country, Richard the Lion-Hearted wrote to Saladin making the bold suggestion that Richard's sister, Joanna, should marry Saladin's brother, Malik al-Adil; they should reign together as king and queen of Jerusalem, and all of Palestine should come under Christian rule. Saladin, in his reply, explained how unthinkable it was for him as a Muslim to surrender the land to Christian rule:

Jerusalem belong to us just as much as to you, and is more precious in our eyes than in yours, for it was the place of our Prophet's Journey and the place where the angels gathered. Therefore, do not imagine that we will give the city up to you, or that we shall suffer ourselves to be persuaded in this matter. As regards the land, it belonged originally to us, and you came to attack us; if you succeeded in getting possession of it, it was only because you came unexpectedly, and on account of the weakness of the Muslims who then held it; as long as the war lasts, God will not suffer you to raise one stone upon another in this country.

Colin Chapman, Whose Promised Land?, p. 269.

31.18

The Covenant of Hamas the Islamic Resistance Movement

1. Hamas is based on Islam.
2. Hamas = the Palestinian branch of Muslim Brotherhood
3. Hamas is for Muslims who favor Jihad (21:18)
4. Hamas welcomes every Muslim.
5. Allah is target, Prophet is example, Qur'an is constitution

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6. Hamas aims for every inch of Palestine
7. Hamas is a universal movement, for Muslims throughout the world. Struggle is indefinite. (5:48 & Hadith)
8. As per Article 5, Jihad is the path, and death for the sake of Allah is the loftiest of its wishes.
9. Hamas emerged from a State of decay of Islamic values; its objective is the establishment of the State of Islam.
10. Hamas supports the oppressed; fights injustice.
11. Palestine is Islamic 'waqf' till the Judgement day. No part of it should be given up. (56:95)
12. Fighting the enemy is the duty of every Muslim, male and female.
13. Hamas is opposed to initiatives, peaceful solutions and international conferences. Jihad is the only solution. (2:120)
14. Palestine is sacred land.
15. Islamic consciousness is to be instilled through the education system. (Hadith)
16. Importance of Islamic curriculum, and the detailed study of the enemy. (31:16-18)
17. Role of Muslim women; avoid Western concepts.
18. Woman's role: family, children and housekeeping. (33:25)
19. Role of Islamic art in the battle for liberation.
20. Society should unite - mutual responsibility.
21. Support those in need.
22. The enemy (i.e. Jews) are responsible for the French Revolution, the Communist Revolution, etc. the allies of the enemy are Freemasons, Rotary, Capitalist West, Communist East. The enemy caused the First and Second World Wars, etc. (5:64 & 3:118-119)
23. Hamas respects and appreciates other Islamic movements. (3:103)
24. Hamas is against slander. (4:147-148)
25. Hamas respects Palestinian nationalist movements. (44:6)
26. Hamas will discuss new options with nationalists.
27. PLO is kinsman with Hamas. But Hamas is against secularism. PLO should adopt Islam as its banner. (2:130)
28. Arab and Islamic countries should assist the anti-Zionist struggle.
29. Support from the international Islamic community is sought. (58:21)
30. Beware of Zionist control of international finances and media. Jihad can be fought with various weapons. (Hadith)
31. All can coexist under Islamic sovereignty. (59:14 & 60:8)
32. No concessions. Camp David was treachery. Zionists want to expand from the Nile to the Euphrates. (5:114)

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33. Appeal for funds to Allah-fearing Muslim nations. (22:40)
34. As the Crusaders were defeated, so will the Zionists be.
(3:12; 37:171-172 & Hadith)
35. As the Crusaders and Tartars were defeated, so will the Zionists be.
36. Hamas represents committed Muslims. (7:89)

Colin Chapman, Whose Promised Land?, pp. 307-308.

32.*

Prophets*

32.1

People who are counted as prophets in both the Bible and in the Qur'an

Adam

Bakara 2:30-31 & 37
Taha 20:115

Genesis 2:19 & 23-24
Genesis 3:20

Acts 3:21

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Enoch: (Idrîs)

Maryam 19:56-57
Anbiya 21:85-86

Genesis 4:17-18

Hebrews 11:5

+++++
Noah: (Nuh)

Nisâ' 4:163
An'âm 6:84
Hadîd 57:26

Genesis 9:1, 18 & 57
Genesis 6:8 & 14
Ezekiel 14:14-120

1 Peter 3:20-21
2 Peter 2:5
Hebrews 11:7

+++++
Abraham: (Ibrahim)

Bakara 2:124 & 130
Nisâ' 4:163
Nahl 16:121-122
Anbiya 21:51
Sâd 38:45-47
Hadîd 57:26

Genesis 12:1-3 & 7
Genesis 15:18-21
Genesis 17:4-8
Genesis 20:7

Galatians 3:16 & 28-29
Hebrews 11:8-19

+++++
Isaac: (Ishaq)

Nisâ' 4:163
An'âm 6:84
Sâd 38:45-47

Genesis 26:3-4 & 24
Genesis 27:28-29, 37 & 39-40
Exodus 32:13

+++++
Jacob: (Ya'qub)

Nisâ' 4:163
An'âm 6:84
Sâd 38:45-47

Genesis 28:1-4 & 13-15
Genesis 35:11-12
Genesis 48:4, 15-16 & 19-22
Genesis 49:2-27
Exodus 32:13

+++++
Job: (Ayyub)

Nisâ' 4:163
An'âm 6:84

Job 1:1

+++++
Moses: (Musa)

An'âm 6:84

Maryam 19:51
 Saaffat 37:114

 Exodus 3:8, 12 & 17-22
 Exodus 4:8-9, 14-17 & 21-23
 Deuteronomy 18:15-20
 Deuteronomy 33:6-29
 Deuteronomy 34:4 & 10
 Psalms 105:26

Hebrews 5:4

+++++
 Aaron: (Harun)

Nisâ' 4:163
 An'âm 6:84
 Saaffat 37:114

 Exodus 7:1

+++++
 David: (Davut)

Bakara 2:251
 An'âm 6:84
 Anbiya 21:78-79
 Naml 27:15
 Saba 34:10
 Sâd 38:20

 1 Samuel 17:46-47
 1 Samuel 23:11-12
 1 Kings 2:4, 32-33 & 45

Acts 2:29-30
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 Solomon: (Süleyman)

Nisâ' 4:163
 An'âm 6:84
 Anbiya 21:78
 Naml 27:15
 Sad 238:40

 1 Kings 9:3-8
 1 Kings 11:11-13
 2 Chronicles 1:7
 1 Chronicles 7:12-22
 Proverbs 1:1-31:31
 Ecclesiastes 1:1-12:14
 Song of Solomon 1:1-8:14

+++++
 Elijah: (İlyas)

An'âm 6:85
 Saaffat 37:123-132

 1 Kings 17:1-2
 1 Kings 18:36
 2 Chronicles 21:12
 Zechariah 14:14
 Malachi 4:5-6

Revelation 11:3-11

+++++
 Elisha: (Al-Yasa')

An'âm 6:86
 Sâd 38:48

 1 Kings 19:19-21
 2 Kings 2:11-8:15
 2 Kings 6:12
 2 Kings 13:14-21

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 Ezekiel: (Dhu'l-kifl)

Anbiya 21:86
 Sâd 38:85

 Ezekiel 1:1-48:35

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 Jonah: (Yunus)

Nisâ' 4:163
 An'âm 6:86
 Saaffat 37:139
 Qalam 68:50

 2 Kings 14:25
 Jonah 1:1-4:11
 ++++++
 John the Baptist: (Yahya)

An'âm 6:85
 Maryam 19:12 & 15

 Isaiah 40:3-5
 Malachi 3:1
 Malachi 4:5-6

Matthew 11:7-15

Matthew 17:10-13

Mark 1:1-8

Luke 1:13-17

Luke 1:76-79

John 1:6-8

John 1:15-37

John 3:23-30

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Jesus: (İsa)

Nisâ' 4:163 & 171

Mâ'ida 5:75

An'âm 6:85

Hadîd 57:27

Deuteronomy 18:15-19

Matthew 21:11

Matthew 24:1-35

Matthew 26:34

Mark 13:1-37

Luke 7:16

Luke 13:34

Luke 17:20

Luke 22:64

John 1:21 & 45

John 6:16

John 4:19 & 29

John 15:26

John 16:2 & 7

Acts 3:22-23

Acts 7:37

Revelation 1:1-22:21

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Zechariah: (Zakariyya)

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Aaron: (Harun)

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32.2

**People who are mentioned as prophets in the Bible,
but are not found in the Qur'an.**

Agabus:

Acts 11:28

Acts 21:10-11

Ahijah:

1 Kings 11:29-39

1 Kings 14:1-18

Amos:

Amos 1:1-9:15

Amos 7:14

Balaam:

Numbers 23:7-10 & 18-24

Numbers 24:2-24

2 Peter 2:16

Caiaphas:

John 11:49-52

Daniel:

Daniel 1:1-12:13

Matthew 24:15

Eldad:

Numbers 11:26

Elijah:

2 Kings 6:12

Gad:

1 Samuel 22:5

2 Samuel 24:11

1 Chronicles 29:29

Gideon:

Judges 6:14 & 16

Judges 7:7 & 9-11

Judges 8:7 & 9

Judges 13:15

Habakkuk:

Habakkuk 1:1-3:19

Habakkuk 1:12

Ezra 5:1

Haggai:

Haggay 1:1-2:23

Hananiah:

Jeremiah 28:17

Acts 9:15-16

Hosea:

Hosea 1:1-14:9

Iddo:

2 Chronicles 13:22

Isaiah:

Isaiah 1:1-66:22

2 Kings 20:1-14

2 Chronicles 32:20 & 32

Luke:

Luke 1:1-24:53

Acts 1:1-28:31

2 Timothy 4:11

Philemon 1:23-24

Malachi:

Malachi 1:1-4:6

Mark:

Mark 1:1-16:20

Acts 12:12

2 Timothy 4:11

<p>Matthew:</p> <p>Matthew 1:1-28:20 Matthew 9:9 Mark 2:14 Luke 5:27</p> <hr/> <p>Medad:</p> <p>Numbers 11:26</p> <hr/> <p>Micah:</p> <p>Micah 1:1-7:20 Jeremiah 26:18</p> <hr/> <p>Micaiah:</p> <p>1 Kings 22:7-28 2 Chronicles 18:12-27</p> <hr/> <p>Nahum:</p> <p>Nahum 1:1-3:10</p> <hr/> <p>Nathan:</p> <p>2 Samuel 7:10-16 2 Samuel 12:10-14 1 Chronicles 17:9-14 1 Kings 1:32</p> <hr/> <p>Obadiah:</p> <p>Obadiah 1:1-21 2 Chronicles 15:8</p> <hr/> <p>Paul:</p> <p>Romans 1:1-16:27 1 Corinthians 1:1-16:24 2 Corinthians 1:1-13:14 Galatians 1:1-6:18 Ephesians 1:1-6:24 Philippians 1:1-4:23 Colossians 1:1-4:18 1 Thessalonians 1:1-5:28 2 Thessalonians 1:1-3:18 1 Timothy 1:1-6:21 2 Timothy 1:1-4:22 Titus 1:1-3:15 Philemon 1:1-25 Hebrews 1:1-13:25</p>	<p>Acts 13:9 Acts 27:10 2 Peter 3:15</p> <hr/> <p>Peter:</p> <p>1 Peter 1:1-5:14 2 Peter 1:1-3:18 Matthew 4:18 Mark 1:16 John 1:35 Acts 2:16-21 Acts 3:19-21</p> <hr/> <p>Samuel:</p> <p>1 Samuel 1:18-21 1 Samuel 3:11-14 1 Samuel 9:9-20</p> <hr/> <p>Shemaiah:</p> <p>2 Chronicles 12:5 & 22-24</p> <hr/> <p>James:</p> <p>Acts 12:17 Acts 15:13 Acts 21:18 James 1:1-5:20</p> <hr/> <p>Jehu:</p> <p>1 Kings 16:1-12 2 Chronicles 19:1-3</p> <hr/> <p>Jeremiah:</p> <p>Jeremiah 1:1-51:34 Lamentations 1:1-5:22 2 Chronicles 36:12</p> <hr/> <p>Joel:</p> <p>Joel 1:1-3:21 Acts 2:16</p> <hr/> <p>Joshua:</p> <p>1 Kings 16:34 Numbers 27:18-23 Deuteronomy 34:9</p> <hr/> <p>John:</p>
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Matthew 4:21
Mark 1:19
John 1:1-21:25

1 John 2:17-18 & 28
1 John 3:2
1 John 4:17
1 John 1:1-5:21
2 John 1:1-13
3 John 1:1-14
Revelation 1:1-22:21

Jude:

Jude 1:1-25

Uriah:

Jeremiah 26:20-21

Zechariah:

Zechariah 1:1-14:21
Ezra 5:1
Ezra 6:14

Matthew 23:35

Zephaniah:

Zephaniah:1:1-3:20

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32.3

**People who are mentioned as prophets in the Qur'an,
but who are not found in the Bible**

Nisâ' 4:164

Yûnus 10:94

Fussilat 41:43

Hûd:

A'râf 7:65-72

Hûd 11:50-60

Mu'minün 23:31-41

Shu'arâ 26:123-140

Qamar 54:18-21

Ahqâf 46:21-23

Muhammad:

Bakara 2:252

Al-i Imran 3:144

Nisâ' 4:79-80 & 174

An'âm 6:50

A'râf 7:158

Ra'd 13:30

Kahf 18:110

Yâ-Sin 36:2-3

Dukhân 44:7

Feth 48:29

Sâlih:

A'râf 7:73-79

Hûd 11:61-68

Hicr 15:80-84

Shu'arâ 26:141-159

Naml 27:45-53

Qamar 54:23-31

Shu'ayb:

A'râf 7:85-93

Hûd 11:84-95

Hicr 15:78-79

Shu'arâ 26:176-191

Ankabut 29:36-37

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20.

People who are mentioned as
prophets in the Qur'an, and
who are found in the Bible,

but who are not counted as
prophets in the Bible.

Lot: (Lut)

An'âm 6:86

Anbiya 21:74

Naml 27:54

Saaffat 37:133

Genesis 13:10-12

Genesis 14:12

Genesis 19:8-38

++++++

Ishmael: (İsma'il)

Nisâ' 4:163

An'âm 6:86

Maryam 19:54

Anbiya 21:86

Sâd 38:48

Genesis 16:11-12

Galatians 4:1-31

++++++

Joseph: (Yusuf)

An'âm 6:84

Yûsuf 12:4-6 & 21-22

Genesis 25:23-34

Genesis 27:1-50:14

++++++

Zechariah: (Zakariyya)

An'âm 6:85

Luke 1:67-79

++++++

32.4

People who are mentioned as prophets in the Bible, and who are found in the Qur'an, but are not listed as prophets in the Qur'an

Ezra (Üzeyr)

Bakara 2:259

Ezra 7:1 & 6

Saul (Talut)

Bakara 2:247-248

1 Samuel 19:24

+++++
22.

Did the prophets sin?

Nahl 16:61 ***

Fâtir 35:45 ***

Najm 53:32

Deuteronomy 32:1-6, 21-24 & 30

Romans 3:10

Romans 3:23

+++++
Adam: (Adam)

Bakara 2:37

A'râf 7:22-23

Taha 20:117-123

Genesis 3:1-6

+++++
Noah: (Nuh)

Hûd 11:47

Genesis 9:20-25

+++++
Lot: (Lut)

Genesis 19:8 & 14

Genesis 19:30-38

+++++

Abraham: (İbrahim)

Nisâ' 4:51 & 116 ???

An'âm 6:74-78 ***

Shu'arâ 26:82

Genesis 12:10-20

Genesis 13:7

Genesis 16:1-6

Genesis 20:1-18

+++++
Isaac: (İshaq)

Genesis 26:6-16

+++++
Jacob: (Yakub)

Genesis 27:18-19 & 34-42

Genesis 29:16-30

Genesis 31:19-35

Joseph:

Yûsuf 12:53

+++++
Ishmael: (İsma'il)

Genesis 16:11-12

Galatians 4:1-31

+++++
Moses: (Musa)

Qasas 28:16

Exodus 2:11-15

Numbers 20:12

Numbers 27:12-14

Deuteronomy 1:32-36

+++++
Aaron: (Harun)

Exodus 32:1-6

Numbers 12:9

Numbers 20:12

+++++
Elijah: (İlyas)

1 Kings 19:1-18

+++++

Job: (Eyub)

Job 1:21
 Job 2:10
 Job 40:3-5
 Job 42:1-6
 ++++++
 David: (Davut)

Bakara 2:251

 2 Samuel 1:15-16
 2 Samuel 4:9-12
 2 Samuel 11:1-5
 2 Samuel 11:6-27
 2 Samuel 24:1-25
 1 Chronicles 21:1-30
 Psalms 51:4-5
 ++++++
 Solomon: (Süleyman)

1 Kings 11:1-14, 31 & 40
 Nehemiah 13:26
 ++++++
 Isaiah: (İşaya)

Isaiah 6:5
 Isaiah 28:7
 ++++++
 Jeremiah: (Yeremya)

Jeremiah 6:13
 Jeremiah 14:17-22
 Lamentations 2:20
 ++++++
 Daniel: (Daniel)

Daniel 9:3-20
 ++++++
 Jonah: (Yunus)

Saaffat 37:142

 Jonah 1:1-3 & 12
 Jonah 4:1-11
 ++++++
 John: (Yuhanna)

Matthew 20:20-24
 Luke 9:49-50
 Revelation 19:10
 Revelation 20:8
 ++++++
 Zechariah: (Zakariyya)

Luke 1:18-22
 ++++++
 Mary: (Meryem)

Luke 1:47
 ++++++
 Peter: (Petrus)

Matthew 26:30-35 & 69-75
 Luke 22:31-34
 John 13:36
 Galatians 2:14
 ++++++
 Paul: (Pavlus)

Acts 15:36-41
 ++++++

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32.5

Islam gives high titles to six prophets

- Adam is the Chosen of God
- Noah is the Preacher of God
- Abraham is the Friend of God
- Moses is the Speaker of God
- Jesus is the Word of God
- Muhammad is the Apostle of God

124,000 Prophets = Nabi
315 Messengers = Rasul

Stuart Robinson, Mosques & Miracles, p. 190.

32.6

Are Prophets Guarded from Sin?

No!

4:1.....
7:189-190.....
11:45-47.....
14:41.....
20:120-121.....
21:87.....
26:77 & 81-82.....
28:15-16.....
33:7-8.....
37:142-144.....
38:21-25 & 35.....
51:40.....

32.7

Does God Ever Allow any of His Chosen Prophets to be Killed?

Yes!

2:87.....
2:91.....
3:21.....
3:112.....
3:181.....
3:183
4:155.....
5:70.....

33.*

Quoteable Quotes*

(Quoteable*, Quote*, Sayings*, Views*
Opinions*, Perceptions*, Biased*, Biases*,
Negative*, Positive*, Distortions*, Viewpoints*)

33.1

Positive Quotes About Islam in the Media

"Moslems are the world's fastest-growing group..."

USA TODAY, The population reference bureau, Feb. 17, 1989, p.4A

"Already more than a billion-people strong, Islam is the world's fastest-growing religion."

ABCNEWS, Abcnews.com

"The religion of Islam is growing faster than any other religion in the world."

Mike Wallace,

60 MINUTES

"Islam is the fastest-growing religion in the United States..."

NEW YORK TIMES, Feb 21, 1989, p.1

"Islam is the fastest-growing religion in the country."

NEWSDAY, March 7, 1989, p.4

"There are more Muslims in North America than Jews Now."

Dan Rather, ABCNEWS

"Islam is the fastest growing religion in North America."

TIMES MAGAZINE

"Islam is the fastest-growing religion in America, a guide and pillar of stability for many of our people..."

Hillary Rodman Clinton, LOS ANGELES TIMES, May 31, 1996, p.3

"Islam continues to grow in America, and no one can doubt that!" *CNN, December 15, 1995*

"Five to six million strong, Muslims in America already outnumber Presbyterians, Episcopalians, and Mormons, and they are more numerous than Quakers, Unitarians, Seventh-day Adventists, Mennonites, Jehovah's Witnesses, and Christian Scientists, combined. Many demographers say Islam has overtaken Judaism as the

country's second-most commonly practiced religion; others say it is in the passing lane." *Johan Blank, USNEWS (7/20/98)*

"In fact, religion experts say Islam is the second-largest religion in the United States... Islam has 5 million to 6 million members, followed by

Judaism, with approximately 4.5 million..... And Islam is believed to be fastest-growing religion in the country, with half its expansion coming from new immigrants and the other half from conversions."

Elsa C. Arnett, KNIGHT-RIDDER News Service

Department of State: "Terrorism is not a principle of any major religion, including Islam." The department's coordinator for counterterrorism, Philip Wilcox, Jr., went still further: "Islam, like Christianity and Judaism, preaches peace and non-violence."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 95.

33.2

Positive Quotes About Islam from Famous People

James Addison

"Despite the growth of antagonism, Moslem (Muslim) rulers seldom made their Christian subjects suffer for the Crusades. When the Saracens finally resumed the full control of Palestine the Christians were given their former status as dhimmis. The Coptic Church, too had little cause for complaint under Saladin's (Salahuddin) strong government, and during the time of the earlier Mameluke sultans who succeeded him the Copts experienced more enlightened justice than they had hitherto known. The only effect of the Crusaders upon Egyptian Christians was to keep them for a while from pilgrimage to Jerusalem, for as long as the Frank were in charge heretics were forbidden access to the shrines. Not until the Moslem victories could they enjoy their rights as Christians."

'The Christian Approach to the Moslem,' p. 35:

Moustapha Akkad

Beside all this I think there was something personal, being Muslim myself who lived in the west I felt that it was my obligation my duty to tell the truth about Islam. It is a religion that has a 700 million following, yet it's so little known about it which surprised me.

Ahmed Ali

All people hope Islam helps everything in life. Islam will make jobs. Islam will make freedom. Islam will make everything.

Muhammad Ali

"I believe in the religion of Islam. I believe in Allah and peace."

(American Boxer and Activist, b.1942)

Karen Armstrong

Every fundamentalist movement I've studied in Judaism, Christianity and Islam is convinced at some gut, visceral level that secular liberal society wants to wipe out religion.

"the September 11 hijackers "had Muhammad in mind, when they boarded the doomed aircraft. 'Be optimistic,' they were told in the documents that they allegedly found in their luggage, 'the prophet was always optimistic.' However, Armstrong continues, "the very idea that Muhammad would have found anything to be optimistic about in the carnage committed in his name on September 11 is an obscenity, because as I try to show in these pages, Muhammad spent most of his life trying to stop that kind of indiscriminate slaughter... Muhammad eventually abjured violence and pursued a daring, inspired policy of non-violence that was worthy of Gandhi." (A Biography of the Prophet, p. 5; Robert Spencer, The Truth About Muhammad. p. 6)

John Austin

"In little more than a year he was actually the spiritual, nominal and temporal rule of Medina, with his hands on the lever that was to shake the world." *MUHAMMAD THE PROPHET OF ALLAH* in T.P.'s and Cassel's Weekly for 24th September 1927.

Abu Bakar Bashir

Because Islam in its original form was tough and hard, not weak and pliable.

But the West is trying to weaken Islam from outside and inside. They attack our people and invade our countries from outside, and they weaken us from within with ideas like secularism, liberalism and democracy. This is all designed to contaminate our pure Islam.

Annie Besant

"It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.", *THE LIFE AND TEACHINGS OF MUHAMMAD*, Madras, 1932, p. 4.

Lawrence E. Browne

Incidentally these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of the sword.

'*The Prospects of Islam*', 1944:

George Bush

"The face of terror is not the true faith of Islam. That's not what Islam is all about. Islam is peace. These terrorists don't represent peace. They represent evil and war.

"When we think of Islam, we think of a faith that brings comfort and solace and peace. And that's made brothers and sisters out of every race.

"America counts millions of Muslims among our citizens, and Muslims make an incredibly valuable contribution to our country. Muslims are doctors, lawyers, law professors, members of the military, entrepreneurs, shopkeepers, mom and dads. And they need to be treated with respect. In our anger and emotion, our fellow Americans must treat one another with respect."

President George W. Bush, September 17, 2001,
whitehouse.gov/news/releases/2001/09/20010917-11.html.

Dr. George Braswell, Islam and America, p. 121.

"I think that it is vital for our future that we encourage liberty, and in this case, the Middle East. And as you said, it doesn't necessarily run contrary to what the Prophet Muhammad said." ("President Bush Discusses Global War on Terror," White House press release, April 10, 2006; quoted by Robert Spencer, in The Truth About Muhammad).

(In his speech to Congress) "The terrorists practice a fringe form of Islamic extremism that has been rejected by Muslim scholars and the vast majority of Muslim clerics; a fringe movement that perverts the peaceful teachings of Islam... (Islam's) teachings are good and peaceful, and those who commit even in the name of Allah blaspheme the name of Allah... The terrorists are traitors to their own faith, trying, in effect, to hijack Islam itself."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 96.

(speech in his visit to the Islamic Center in Washington) "These acts of violence against innocents violate the fundamental tenets of the Islamic faith... The face of terror is not the true face of Islam. That is not what Islam is all about."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 96.

Angelea Carter

"The kind of power mothers have is enormous. Take the skyline of Istanbul - enormous breasts, pathetic little willies, a final revenge on Islam. I was so scared I had to crouch in the bottom of

the boat when I saw it."

Bill Clinton

"There is nothing in the religion of American Muslims, that would divide us, that would promote terrorism, that would be destructive of our values."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 97.

Hillary Rodham Clinton

found yet other reasons to praise Islam: for its "universal values - love of family and community, mutual respect, education, and the deepest yearning of all - to live in peace... values that can strengthen us as a people and strengthen the United States as a nation."

Ann Coulter

"Liberals hate America, they hate "flag-wavers," they hate abortion opponents, they hate all religions except **Islam** (post 9/11). Even Islamic terrorists don't hate America like liberals do. They don't have the energy. If they had that much energy, they'd have indoor plumbing by now." pikeofhearts

"There are only two modes of repelling the sin of apostasy, namely, destruction (death) or **Islam** (returning to **Islam**), and **Islam** is preferable to destruction"

Kamal ud Din ad Damiri

Wrote in a respected Muslim classic the following reverential description of Muhammad:

Muhammad is the most favored of mankind, the most honored of all apostles, the prophet of mercy, the head or Imam of the faithful, the bearer of banner of praise, the intercessor, the holder of high position, the possessor of the River of Paradise, under whose banner the sons of Adam will be on the Day of Judgement. He is the best of prophets, and his nation is the best of nations... and his creed the noblest of creeds... He was perfect in intellect, and was of noble origin. He had an absolutely graceful form, complete generosity, perfect bravery, excessive humility, useful knowledge... perfect fear of God and sublime piety. He was the most eloquent and the most perfect of mankind in every variety of perfection.

Dr. Abraham Sarker, Understand My Muslim People, p. 35.

Jared Diamond

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"Medieval Islam was technologically advanced and open to innovation. It achieved far higher literacy rates than in contemporary Europe; it assimilated the legacy of classical Greek civilization to such a degree that many classical books are now known to us only through Arabic copies. It invented windmills, trigonometry, lateen sails and made major advances in metallurgy, mechanical and chemical engineering and irrigation methods. In the middle-ages the flow of technology was overwhelmingly from Islam to Europe rather from Europe to Islam. Only after the 1500's did the net direction of flow begin to reverse."

UCLA sociologist, and physiologist who won the Pulitzer Prize for his book: "Guns, Germs, and Steel."

John William Draper

"Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia the man who, of all men exercised the greatest influence upon the human race... Mohammed"

M.D., L.L.D., A History of the Intellectual Development of Europe, London 1875, Vol.1, pp.329-330

Steve Earle

Actually, in its purest form, Islam is incredibly tolerant. That makes what's going on in the world really bizarre.

Oriana Fallaci

Europe is no longer Europe, it is Eurabia, a colony of Islam, where the Islamic invasion does not proceed only in a physical sense, but also in a mental and cultural sense.

Louis Farrakhan

As a result of that, America desires a moderate Islam; an Islam that America can control; an Islam that America can give direction to and give orders to its leaders.

But when I reintroduced the Nation of Islam, and began to host meetings in cities and thousands and thousands of people come out.

However, those who have used those words use half the sentence to fit their purpose, which, of course, I believe is to discredit me and the new Nation of Islam that has come up around me.

Mahatma Gandhi

I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind.... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-

effacement of the Prophet the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the second volume (of the Prophet's biography), I was sorry there was not more for me to read of that great life.

statement published in 'Young India,' 1924:

H. A. R. Gibb

"But Islam has a still further service to render to the cause of humanity. It stands after all nearer to the real East than Europe does, and it possesses a magnificent tradition of inter-racial understanding and cooperation. No other society has such a record of success uniting in an equality of status, of opportunity, and of endeavours so many and so various races of mankind . . . Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relation with East. If they unite, the hope of a peaceful issue is immeasurably enhanced. But if Europe, by rejecting the cooperation of Islam, throws it into the arms of its rivals, the issue can only be disastrous for both."

WHITHER ISLAM, London, 1932, p. 379.

Edward Gibbon and Simon Ocklay

'I believe in One God and Mohammed the Apostle of God,' is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honours of the prophet have never transgressed the measure of human virtue, and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion."

HISTORY OF THE SARACEN EMPIRE, London, 1870, p. 54.

Michael H. Hart

"My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level." *THE 100: A RANKING OF THE MOST INFLUENTIAL PERSONS IN HISTORY, New York: Hart Publishing Company, Inc., 1978, p. 33.*

Phillip Hitti

"During all the first part of the Middle Ages, no other people made as important a contribution to human progress as did the Arabs, if we take this term to mean all those whose mother-tongue was Arabic, and not merely those living in the Arabian peninsula. For centuries, Arabic was the language of learning, culture and intellectual progress for the whole

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of the civilized world with the exception of the Far East. From the IXth to the XIIth century there were more philosophical, medical, historical, religiuos, astronomical and geographical works written in Arabic than in any other human tongue."

'*Short History of the Arabs*:

Roger Hooker

If we are to make any progress in dialogue with Muslims we must first of all get inside the world of Islam and make ourselves welcome as guest and friends... There is a need for some of us to get inside the Muslim world and meet Muslims on their own territory where they are most at home, and, perhaps, most truly themselves.

Colin Chapman, Cross and Crescent, p. 19.

King Hussein I

I am totally against the idea that a Muslim woman should not have the same opportunities as a Muslim man to learn, to open up, to work, help shape the future. To close Islam down to a sexist approach is totally intolerable and ridiculous. It's not Islam.

Washington Irving

His military triumphs awakened no pride nor vain glory as they would have done had they been effected by selfish purposes. In the time of his greatest power he maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shown to him.

in '*Life of Muhammad*', New York, 1920:

Jermaine Jackson

Having embraced Islam, I felt as if I were born again. I found in Islam the answers to those queries which I had failed to find in Christianity.

Muhammad Ali Jinnah

Come forward as servants of Islam, organise the people economically, socially, educationally and politically and I am sure that you will be a power that will be accepted by everybody.

Aly Khan

Fortunately, historians are now beginning to recognise the historic role of Islam as a liberating force for peoples oppressed by the burdens of unjust social systems.

Lamartine

"The founder of twenty terrestrial empires and of one spiritual empire, that is Muhammed. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?" *Historie de la Turquie, Paris 1854, Vol. 11 pp. 276-277*

S. S. Leeder

"How, for instance, can any other appeal stand against that of the Moslem who, in approaching the pagan, says to him, however obscure or degraded he may be 'Embrace the faith, and you are at once equal and a brother.' Islam knows no color line."

VEILED MYSTERIES OF EGYPT

Professor Jules Masserman

"People like Pasteur and Salk are leaders in the first sense. People like Gandhi and Confucius, on one hand, and Alexander, Caesar and Hitler on the other, are leaders in the second and perhaps the third sense. Jesus and Buddha belong in the third category alone. Perhaps the greatest leader of all times was Mohammed, who combined all three functions. To a lesser degree, Moses did the same."

William H. McNeill

"The rise of **Islam** offers perhaps the most impressive example in world history of the power of words to alter human behavior in sudden, surprising ways."

R. L. Mellema

"The doctrine of brotherhood of Islam extends to all human beings, no matter what color, race or creed. Islam is the only religion which has been able to realize this doctrine in practice. Muslims wherever on the world they are will recognize each other as brothers." *Holland, Anthropologist, Writer and Scholar.*

James Michener

"Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word sensing his own inadequacy. But the Angel commanded 'Read'. So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is one God"." "In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred and rumors of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, 'An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being'."

"At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious

history: 'If there are any among you who worshiped Muhammad, he is dead. But if it is God you Worshiped, He lives for ever'."

'Islam: The Misunderstood Religion,' Reader's Digest, May 1955, pp. 68-70:

Sarojini Naidu

"Sense of justice is one of the most wonderful ideals of Islam, because as I read in the Qur'an I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world." *Lectures on "The Ideals of Islam;" SPEECHES AND WRITINGS OF SAROJINI NAIDU, Madras, 1918, p. 167.*

Barack Obama

America and Islam are not exclusive and need not be in competition. Instead, they overlap, and share common principles of justice and progress, tolerance and the dignity of all human beings.

I consider it part of my responsibility as President of the United States to fight against negative stereotypes of Islam wherever they appear.

De Lacy O'Leary

"History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."

ISLAM AT THE CROSSROADS, London, 1923, p. 8.

Mohammed Omar

I am ready to sacrifice everything in completing the unfinished agenda of our noble jihad... until there is no bloodshed in Afghanistan and Islam becomes a way of life for our people.

Muhammad Marmaduke Pickthall

"If Europe had known as much of **Islam**, as Muslims knew of Christendom, in those days, those mad, adventurous, occasionally chivalrous and heroic, but utterly fanatical outbreak known as the Crusades could not have taken place, for they were based on a"

"The tolerance within the body of **Islam** was, and is, something without parallel in history; class and race and color ceasing altogether to be barriers"

Lane-Poole

He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence; those who came near him loved him; they who described him would say, "I have never seen his like either before or after."

He was of great taciturnity, but when he spoke it was with emphasis and deliberation, and no one could forget what he said...

'Speeches and Table Talk of the Prophet Muhammad':

Colin L. Powell

(Secretary of State) makes the same point even more emphatically, casting the hijackers not only out of Islam but even out of Arabdom, and seeming to imply that Muslims definitionally cannot be terrorists; their acts, he argued, "should not be seen as something done by Arabs or Islamics; it is something that was done by terrorists."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 96.

Ernest Renan

A century ago, (1851) The French critic **Ernest Renan** famously observed that Muhammad was the only religious leader who lived "in the full light of history." By this he meant that the Arabic literary sources - religious texts, biographical accounts, chronicles, and much more - are replete with information about Muhammad's life. Beyond the impressive level of detail, they also provide plenty of evidence that can be interpreted as detrimental to the Prophet's reputation - which of course only adds to their credibility.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 182.

Steven Runciman

"Unlike Christianity, which preached a peace that it never achieved, **Islam** unashamedly came with a sword

Diwan Chand Sharma

"Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him." *The Prophets of the East, Calcutta 1935*, p. l 22.

George Bernard Shaw

"If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be **Islam**"

(Irish literary Critic, Playwright and Essayist. 1925 Nobel Prize for Literature, 1856-1950)

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion for from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today." *THE GENUINE ISLAM.*

Bosworth Smith

"He was Caesar and Pope in one; but he was Pope without Pope's pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammed, for he had all the power without its instruments and without its supports."

MOHAMMAD AND MOHAMMADANISM, London, 1874, p. 92.

Abdolkarim Soroush

Establishing an equilibrium between the Islam of truth and Islam as an identity is one of the most difficult tasks of religious intellectuals.

Jon Stewart

"The nation of Dubai banned the movie Charlie's Angles because it's "offensive to the religion of Islam." Apparently, the religion of Islam is offended by anything without a plot."

(American Comedian and Actor, b.1962)

Canon Taylor

"It (Islam) replaced monkishness by manliness. It gives hope to the slave, brotherhood to mankind, and recognition of the fundamental facts of human nature."

, *Paper read before the Church Congress at Walverhampton, Oct. 7, 1887; Quoted by Arnoud in THE PREACHING OF ISLAM, pp. 71-72.*

Arnold J. Toynbee

"The extinction of race consciousness as between Muslims is one of the outstanding achievements of **Islam**, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue"

(English Economic Historian and social reformer, 1889-1975)

CIVILIZATION ON TRIAL, New York, 1948, p. 205.

Abdurrahman Wahid

All too many Muslims fail to grasp Islam, which teaches one to be lenient towards others and to understand their value systems, knowing that these are tolerated by Islam as a religion.

W. Montgomery Watt

"I am not a Muslim in the usual sense, though I hope I am a "Muslim" as "one surrendered to God," but I believe that embedded in the Quran and other expressions of the Islamic vision are vast stores of divine truth from which I and other occidentals have still much to learn, and 'Islam is certainly a strong contender for the supplying of the basic framework of the one religion of the future.'"

ISLAM AND CHRISTIANITY TODAY, London, 1983, p.ix.

"Muhammed is the most successful of all Prophets and religious personalities." *Encyclopedia Britannica*

<http://www.mostmerciful.com/published-quotes.htm>

<http://www.danielpipes.org/comments/36610>

Negative Quotes About Islam:
(Critical*, Evaluations*, Criticism*, Criticisms*,
Examination*, Judgements*, Judgement*, Reproving*)

33.3

Negative Quotes About Islam

**Not 1 of 55 Muslim nations could be elevated to
"ideal".**

Newsweek ranked 15 Muslim states (there are 55 in the world) according to the degree that they grant individual rights to their citizens. The survey describes the five worst states - Saudi Arabia, Sudan, Libya, and Iraq - as utterly devoid of human rights. It concludes that human rights in seven other states are "few". The three best nations had "some" human rights. Turkey, the most humane is called "not ideal", but ranks high in the "Muslim world." Not 1 of 55 Muslim nations could be elevated to "ideal".

The sad truth is that there has never been one enduring Muslim government that can be cited as a role model for a benign "soul of Islam" kind of state - certainly not under Muhammad, nor under the Caliphs, the sultans or any government of the 55 Muslim nations existing today.

Don Richardson, Secrets of the Koran, p. 142 & 214.

**Alexis de Tocqueville:
the principal cause of decadence**

"I studied the Kuran a great deal ... I came away from that **study with the conviction that by and large there have been few religions in the world as** deadly to men as that of Muhammed. As far as I can see, it is the principal cause of the decadence so visible today in the Muslim world, and, though less absurd than the polytheism of old, its social and political tendencies are in my opinion infinitely more to be feared, and I therefore regard it as a form of decadence rather than a form of progress in relation to paganism itself."

G.K. Chesterton: A permanent menace

There is in Islam a paradox which is perhaps a permanent menace. The great creed born in the desert creates a kind of ecstasy of the very emptiness of its own land, and even, one may say, out of the emptiness of its own theology. . . . A void is made in the heart of Islam which has to be filled up again and again by a mere repetition of the revolution that founded it. There are no sacraments; the only thing that can happen is a sort of apocalypse, as unique as the end of the world; so the apocalypse can only be repeated and the world end again and again. There are no priests; and yet this equality can only breed a multitude of lawless prophets almost as numerous as priests. The very dogma that there is only one Mahomet produces an endless procession of Mahomets.

Moderate Islam is pseudo-Islam

What is called Islam but is not Koran-based is pseudo-Islam. Hence violent Christianity is pseudo-Christianity, but oppositely – due to the violent nature of the Koran – moderate Islam is pseudo-Islam. By "pseudo" I mean not authentic: Something has been altered so antithetically that it no longer resembles the original.

Don Richardson, Secrets of the Koran, p. 138.

Islamists belong in the "garbage can."

In Tunisia, Minister of Religion Ali Chebbi says that Islamists belong in the "garbage can." Algeria's interior minister Abderrahmane Meziane-Cherif concludes that "You cannot talk to people who adopt violence as their credo; people who slit women's throats, rape them, and mutilate their breasts; people who kill innocent foreign guests." If Muslims feel this way, non-Muslims may as well; being anti-militant Islam in no way implies being anti-Islam.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 135.

Islam is a one-way door

Abudl A'la Maududi: Islam is a one-way door; you can enter through it but you cannot leave.

Colin Chapman, Cross and Crescent, p. 233.

Not by Reason

"It is hard to reason a person out of something that he did not reason himself into." (a 200 year old maxim)

Arguments Produce Sceptics

Christine Darg: "It has rightfully been said that arguments produce sceptics, but love makes saints." Christine Darg, Miracles Among Muslims, p. 28.

Oxford Encyclopedia: Avoids the crisis of the Muslim world

Oxford Encyclopedia: The crisis of the Muslim world – attested to by every serious analyst of the subject can hardly be found in the Oxford Encyclopedia. Instead, this is a formal presentation for outsiders, hoping they will come away with a good impression.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 106.

An Intellectual Scandal: whitewash the primary meaning of jihad

It is an intellectual scandal that, since September 11, scholars at Amercian universities have repeatedly issued public statements that avoid or whitewash the primary meaning of *jihad* in Islamic law and Muslim history. It is quite as if historians of medieval Europe were to deny that the word "crusade" ever had martial overtones, instead pointing to such terms as "crusade on hunger" or "crusade against drugs" to demonstrate that the term signifies an effort to imporve society.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 267.

U.S. government... a discreet missionary for the faith

Dr. Daniel Pipes: "It is nearly inconceivable that moderate Muslims will have any influence over their more radical coreligionists. Practicalities aside, American officials would do well to ask whether their statements on Islam do not conflict with their government's basic principals. The United States has a message for the world, and that message is not Islam. The message, it hardly needs pointing out, is one of individualism, freedom, secularism, rule of law, democracy, and private property. Finally, federal officials may not realize the implications of their scolding Americans who are apprehensive about Islam, and their noisy espousal of that religion's virtues. Here, then, it is spelled out for them: In adopting a determinedly apologetic stance, they have made themselves an adjunct of the country's Islamic organizations. By dismissing any connection between Islam and terrorism, complaining about media distortions, and claiming that America needs Islam, they have turned the U.S. government into a discreet missionary for the faith."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 102.

**God has a habit of anointing
non-professionals to accomplish a task**

Christine Darg: "Reinhard Bonnke also teaches that God has a habit of anointing non-professionals to accomplish a task. It's the unanointed professionals who often go to a field and accomplish little. Christine Darg, Miracles Among Muslims, p. 34.

**I am not reaping the Harvest...
but gathering out the stones**

Robert Bruce: (19th Cent. Missionary to Persia) I am not reaping the harvest; I can scarcely claim to be sowing seed; I am hardly ploughing the soil; but I am gathering out the stones.

Colin Chapman, Cross and Crescent, p. 19.

Jesus Greater than Muhammad

"Did you realize that Jesus is greater than Muhammad?"

"Our God is a personal God."

Dr. Abraham Sarker, Understand My Muslim People, p. 20.

"By 1000 A.D. 50% of Christendom had fallen to Islam."

Dr. Abraham Sarker, Understand My Musim People, p. 74.

Basic Assumptions Must not Be Multipiled Beyond Necessity

"Essentia non sunt multiplicanda praeter necessitatem"

"Basic Assumptions (about the essential nature of things) must not be multiplied beyond necessity."

English philosopher of the 1300's named William of Occam in

Dr. William Campbell, The Qur'an and the Bible, p.viii.

The God of Islam is not the same God of the Bible

Franklin Graham: "We're not attacking Islam but Islam has attacked us. The God of Islam is not the same God. He's not the Son of God of the Christian or Jude-Christian faith. It's a different God, and I believe it is a very evil and wicked religion." (Oct. 2001, cnsnews.com/ViewCulture.asp)

Dr. George Braswell, Islam and America, pp. 126-127.

Those who cannot remember the past are condemned to repeat it

George Santayana: "Those who cannot remember the past are condemned to repeat it." (inscription of the gate of Dachau Concentration Camp Site Museum)

Robert Spencer, The Myth of Islamic Tolerance, p. 122.

"Past performance is the best indicator of future behavior."

The Triumph of Evil = Good Men do Nothing

Edmund Burke: "The only thing necessary for the triumph of evil is for good men to do nothing."

David Earle Johnson, Princes of Islam, p. 165.

Deathbed Testimonies of Muslims are Uncertain

Abu Bakr: "Oh my daughter, this is the day of my release and of obtaining of my desert: - **if** gladness it will be lasting; **if** sorrow it will never cease."

Omar: "I am not other than as a drowning man who sees a possibility of escape with life, and hopes for it, but fears he may die and lose it, and so plunges about with hands and feet. More desperate than the drowning man is he who at the sight of heaven and hell is buried in the vision... Had I the whole East and West, gladly would I give up all to be delivered from this awful terror that is hanging over me. And finally touching his face against the ground he cried aloud: 'Alas for Omar, and alas for the mother of Omar, **if** it should not please the Lord to pardon me.'"

When **Yazid** was burying Omar his father, he is quoted as saying: 'I will not magnify him before the Almighty in whose presence he has gone to appear. **If** He forgives him it will be of his mercy; **if** He takes vengeance on him, it will be for his transgressions.'

Apologists for Islam... are trying to excuse murders perpetrated by Muhammad.

"Western freethinkers, such as (Bertrand) Russel, find Jesus Christ less admirable than Socrates or Buddha. But what do they reproach him with?... For cursing a fig tree, causing it to wither and die (Matthew 21:18-21), while apologists for Islam, Western and Muslim, are trying to excuse murders perpetrated by Muhammad."

İnb Warraq, Why I'm not a Muslim, p. 350.

33.4 Negative Quotes About Islam

Muhammad... lived in the full light of history

Muqtadar Kahn: (Center for the Study of Islam and Democracy) "An extraordinary aspect of Muhammad's life is that he lived in the full light of history. There are detailed accounts of his life available to us. No comparable religious figure's life and times have been so well recorded as Muhammad's."

Muslims seek to Emulate their Prophet

Muqtadar Khan: (Center for the Study of Islam and Democracy) "Muslims as a part of religious observance, not only obey, but also seek to emulate and imitate their Prophet in every aspect of life. Thus Muhammad is the medium as well as a source of divine

law." ("The Legacy of Prophet Muhammad and the Issues of "ilia and Polygamy," Ijtihad, June 9, 2003; quoted by Robert Spencer, The Truth About Muhammad, pp. 7-8.

Muhammad... incompatible with civilized society

(Muhammad) bestows praise upon such instances of treachery, inhumanity, cruelty, revenge and bigotry as are utterly incompatible with civilized society. No steady rule of right seems there to be attended to, and every action is blamed or praised so far only as it is beneficial or hurtful to the true believers.

Muhammad a demon-possessed pedophile

Jerry Vines: "Christianity was founded by the virgin-born Jesus Christ. Islam was founded by Muhammad, a demon-possessed pedophile who had 12 wives, and his last one was a 9-year-old girl.

"Allah is not Jehovah, either. Jehovah is not going to turn anyone into a terrorist that will try to bomb people and take the lives of thousands and thousands of people."

(14 June 2002, [biblicalrecorder.org
/content/news/2002/6_14_2002/ne140602vines.shtml](http://biblicalrecorder.org/content/news/2002/6_14_2002/ne140602vines.shtml))

Dr. George Braswell, Islam and America, p. 127.

In a fascinating book written by two Muslims who converted to Christianity, Ergun Mehmet Caner and Emir Fethi Caner give an eye-opening account of Islam's prophet in "Unveiling Islam: An Insider's Look at Muslim Life and Beliefs."

"Citing passages from the Hadith, the collected sayings of Muhammad, the Caners note that, by his own account, the founder of Islam was often possessed by Satan. The phrase "Satanic Verses" refers to words that Muhammad first claimed had come from God, but which he later concluded were spoken by Satan.

Muhammad married 11 women, kept two others as concubines and recommended wife-beating (but only as a last resort!). His third wife was 6 years old when he married her and 9 when he consummated the marriage.

To say that Muhammad was a demon-possessed pedophile is not an attack. It's a fact."

The specific Hadith citation concerning Muhammad's pedophilia is in Volume 7, Book 6, Numbers 64 and 65...

<http://www.papillonsartpalace.com/radiical.htm>

Muhammad... THE ESSENCE OF HIS DOCTRINE WAS VIOLENCE AND LUST

John Quincy Adams: "In the seventh century of the Christian era, a wandering Arab of the lineage of Hagar (i.e., Muhammad), the Egyptian, combining the powers of transcendent genius, with the preternatural energy of a fanatic, and the fraudulent spirit of an imposter, proclaimed himself as a messenger from Heaven, and spread desolation and delusion over an extensive portion of the earth. Adopting from the sublime concept of the Mosaic law, the doctrine of one omnipotent God; he connected indissolubly with it, the audacious falsehood, that he was himself his prophet and apostle. Adopting from the new Revelation of Jesus, the faith and hope of immortal life, and of future retribution, he humbled it to the dust by adapting all the rewards and sanctions of his religion to the gratification of the sexual passion. He poisoned the sources of human felicity at the fountain, by degrading the condition of the female sex, and the allowance of polygamy; and he declared undistinguished and exterminating war, as a part of his religion, against all the rest of mankind. THE ESSENCE OF HIS DOCTRINE WAS VIOLENCE AND LUST; TO EXALT THE BRUTAL OVER THE SPIRITUAL PART OF HUMAN NATURE... Between these two religions, thus contrasted in thier character, a war of twelve hundred years has already raged. The war is yet flagrant... While the merciless and dissolute dogmas of the false prophet shall furnish motives to human action, there can never be peace upon earth, and good will towards men." (Emphasis in the original).

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), p. 83.

Mohammedanism... unspiritual, concerned to win the empire of this world.

Bertrand Russell: "Bolshevism combines the characteristics of the French Revolution with those of the rise of Islam. Marx has taught that Communism is fatally predestined to come about; this produces a state of mind not unlike that of the early successors

of Mahomet. Among religions, Bolshevism is to be reckoned with Mohammedanism rather than with Christianity and Buddhism. Christianity and Buddhism are primarily personal religions, with mystical doctrines and a love of contemplation. Mohammedanism and Bolshevism are practical, social, unspiritual, concerned to win the empire of this world."

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), p. 173.

Mohammedanism... as dangerous in man as hydrophobia in a dog

Winston Churchill: "How dreadful are the curses which Mohammedanism lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy. Improvident habits, slovenly systems of agriculture, sluggish methods of commerce, and insecurity of property exist wherever the followers of the Prophet rule or live. A degraded sensualism deprives this life of its grace and refinement; the next of its dignity and sanctity. The fact that in Mohammedan law every woman must belong to some man as his absolute property - either as a child, a wife, or a concubine - must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men."

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), p. 92.

Muhammad is the Antichrist

Thomas Aquinas, a seminal and influential Christian theologian of the medieval ages, wrote about Islam in his great treatise, Summa contra Gentiles:

- Islam is false and a deliberate perversion of truth.
- Islam is a religion that spreads by violence and the sword.
- Islam is a religion of self-indulgence.
- Muhammad is the antichrist.

Dr. George Braswell, Islam and America, p. 69.

33.5

Negative Quotes About The Qur'an

The Qur'an... a Wearisome confused jumble, crude

Thomas Carlyle: His account of Muhammad in his On Heroes, Hero-worship, and the Heroic History, in 1841 commenting on the Qur'an calls it: "A Wearisome confused jumble, crude, incondite, endless iterations, longwindedness, entanglement, most crude incondite; - insupportible stupidity, in Short! Nothing but a sense of duty could carry any European through the Qur'an." p. 299.

The Qur'an... an incoherent rhapsody of Fable and Precept

Edward Gibbon, in the Decline and Fall of the Roman Empire, says:

"(The Koran is an) incoherent rhapsody of fable and precept and declamation which seldom excites a sentiment or an idea, whcih sometimes crawls in the dust and is sometimes lost in the clouds... The use of fraud and perfidy, of cruelty and injustice, were often subservient to the propagation of the faith... Muhammad commanded or approved the assassination of Jews and idolaters... Muhammad indulged the appetites of a man and abused the claims of a prophet. A specail revelation dispensed him from the laws which he had imposed upon his nation. The female sex, without reserve, was abandoned to his desires."

Muhammad's claim that he was the Apostle of God was "a necessary fiction". The use of fraud and perfidy, of cruelty and injustice, were often subservient to the propagation of the faith; and Muhammad commanded or approved the assassination of the Jews and idolaters who had escaped from the field of battle. By the repetition of such acts the character of Muhammad must have been gradually stained... In his private conduct Muhammad indulged the appeties of a man, and abused the claims of a prophet. A special revealtnion dispensed him from the laws which he had imposed on his nation; the female sex, without reserve, was abandoned to his desires." (Gibbon, The Decline and Fall of the Roman Empire, Vol 5, pp. 240ff.)

Ibn Warraq, Why I'm Not a Muslim, p. 10.

The Qur'an... a Wild and Absurd Performance

David Hume: in Enquiries Concerning the Human Understanding and Concerning the Principles of Morals, (p. 450) wrote:

(The Koran is a) wild and absurd performance. Let us attend to his (Muhammad's) narration; and we shall soon find that he bestows praise on such instances of treachery, inhumanity, cruelty, revenge, and bigotry as are utterly incompatible with civilized society. No steady rule of right seems there to be attended to; and every action is blamed or praised, so far only as is beneficial or hurtful to the true believers." Hume also refers to Muhammad as the "pretend prophet." It should be clear to everyone by now that the notion of the Koran being Muhammad's performance and his narration is totally blasphemous.

The Qur'an... A wearisome jumble, crude, incondite

Thomas Carlyle, in Sartor Resartus: On Heroes and Hero Worship, described the Koran as:

"A wearisome jumble, crude, incondite (with) endless interactions (and) longwindedness... Nothing but a sense of duty could carry any European through the Koran."

Philosopher **David Hume**, in his An Enquiry Concerning Human Understanding, commented:

No Questioning the Qur'an

A good Muslim is taught to never question the Qur'an; it is the absolute word of God and cannot be questioned, for Allah will punish every disobedient, prideful individual.

Dr. Abraham Sarker, Understand My Musim People, p. 10.

The Qur'an Gives no Certainty about one's Fate

9:18.....
17:57.....
26:52.....
26:82.....
28:67.....
66:8.....

Dr. William Campbell, The Qur'an and the Bible, p. 297.

Muhammad & Qur'an... the Most Stubborn Enemies of Civilization

Sir William Muir: "The sword of Mahomet (Muhammad) and the Coran (Koran) are the most stubborn enemies of civilization, liberty, and truth that the world has yet known."

(Don Richardson, Secrets of the Koran, p. 252.

33.6

Negative Quotes About Violence

Proverb About Arab Aggressivness

"I and my brothers against my cousin, I an my cousins against the stranger (ie. the world) "

Stuart Robinson, Mosques & Miracles, p. 113.

Terror that is more powerful than religion

Blaise Pascal: The conduct of God, who disposes all things kindly, is to put religion into the mind by reason, and into the heart by grace. But to will to put it into the mind and heart by force and threats is not to put religion there, but terror.

"terrorem poitus quam religionem" =
terror that is more powerful than religion.

Dr. John Ankerberg, Fast Facts on Islam, p. 78.

STOP B-33 Allah's Thought at All Times

Forced Conversions of Christians

Ibn Warraq: "Islamic History is full of references to the forced conversion of Christians, (Jews, mentioned earlier) Zoroastrians and pagans."

Ibn Warraq, Why I'm Not a Muslim, p. 231.

Islam... nothing but a trail of blood and tears

Atay Hoca: In 1995 while I was a doctoral student in Islamic Theology at Ankara University, Prof. Dr. Hüseyin Atay, the department head of Islamic Theology one day honestly stated in class: "Where ever you find the history of Islam, you find nothing but a trail of blood and tears. Sometimes I think that there is no other truth to be found other than that which is to be found within Christianity." (Daniel Wickwire)

**Islam... riddled with violence,
fratricide, and wars of aggression**

SecularIslam.org: One group of secular Muslims point out, from the seventh to the fourteenth centuries, Islam "is riddled with violence, fratricide, and wars of aggression." Dr. John Ankerberg, Fast Facts on Islam, p. 72.

**Islamic militancy: the single greatest threat to
Western security**

Willy Claes: NATO secretary general declared that since the end of the Cold War, "Islamic militancy has emerged as perhaps the single gravest threat to NATO alliance and to Western security." Indeed, Claes said, not only did militant Islam pose the same kind of threat to the West as communism before it, but the scale of the danger was greater, for militant Islam encompassed elements of "terrorism, religious fanaticism, and the exploitation of social and economic injustice."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 245.

Islamism is totalitarian, utopian, violent

Ottawa Citizen: "A Muslim is one who practices Islam, a great religion. An Islamist is one for whom Islam is not just a religion, but political ideology. Islamists seek to establish pure Islamic societies governed according to the harshest interpretation of Islam. Islamism has apocalyptic echos of another millennial, ideology, fascism (think of the Thousand Year Reich). Islamism is totalitarian, utopian, violent - and like fascism it is expansionist. ("Jihad in Canada," Ottawa Citizen, June 5, 2006; cf. Robert Spencer, The Truth About Muhammad, p. 7).

Pakistan's President

In February 2002 President Musharraf of Pakistan in an international radio broadcast stated that 'while Muslim nations were involved in fratricidal conflicts, they were the poorest, most illiterate, most backward, most unhealthy, most unenlightened, most deprived and the weakest of all the human race.'¹⁵

^{15.} www.news.bbc.co.uk/1/hi/world/south_asia, February 16, 2002. Stuart Robinson, Mosques & Miracles, p. 111.

"I Love to Kill You"

Ali ibn Abi Talib encountered a man called **Umru** and told him, "I indeed invite you to Islam."

Umru said, "I do not need that." Ali said, "Then I call you to fight." Umru answered him, "What for my nephew? By God, I do not like to kill you."

Ali said, "But by God, I love to kill you."

Ibn Ishaq, Biography of the Prophet, part 3, p.113, cited in What every American Needs to Know about the Qur'an.

John Wesley had this to say about Islam:

Ever since the religion of Islam appeared in the world, the espousers of it...have been as wolves and tigers to all other nations, rending and tearing all that fell into their merciless paws, and grinding them with their iron teeth; that numberless cities are raised from the foundation, and only their name remaining; that many countries, which were once as the garden of God, are now a desolate wilderness; and that so many once numerous and powerful nations are vanished from the earth! Such was, and is at this day, the rage, the fury, the revenge, of these destroyers of human kind.

**Google removes popular negative searches
related to Islam**

(but not other religions) ([imgur.com](#)) submitted 1 month ago by Jade8674 * 274 comments

http://www.reddit.com/r/atheism/comments/alfyk/google_removes_popular_negative_searches_related/

34.*

Qur'an*

(Koran*, Kor'an*, Quran*)

34.1

The Chronological Order of the Suras

No.	Name	Order	Time	No.	Name	Order	Time	No.	Name	Order	Time
1.	Fatiha	5	Mecca-1	39.	Zumar	59	Mecca-2	77.	Mursalat	33	Mecca-1
2.	Bakara	87	Medina-4	40.	Mü'min	60	Mecca-2	78.	Naba	80	Mecca-1
3.	Ali-Imran	89	Medina-5	41.	Fussilat	61	Mecca-2	79.	Nâziât	81	Mecca-1
4.	Nisâ	92	Medina-6	42.	Shûrâ	62	Mecca-2	80.	Abasa	24	Mecca-1
5.	Mâ'ide	112	Medina-6	43.	Zukhruf	63	Mecca-2	81.	Takvir	7	Mecca-1
6.	An'âm	55	Mecca-3	44.	Dukhân	64	Mecca-2	82.	Infitâr	82	Mecca-1
7.	A'râf	39	Mecca-3	45.	Jâthiya	65	Mecca-2	83.	Mutaffifîn	86	Mecca-1
8.	Anfâl	88	Medina-4	46.	Ahqâf	66	Mecca-2	84.	Inshiqâq	83	Mecca-1
9.	Taubâ	113	Medina-7	47.	Muhammad	95	Medina-4	85.	Burûj	27	Mecca-1
10.	Yûnus	51	Mecca-3	48.	Fath	111	Medina-6	86.	Târiq	36	Mecca-1
11.	Hûd	52	Mecca-3	49.	Hujurât	106	Medina-7	87.	A'lâ	8	Mecca-1
12.	Yûsuf	53	Mecca-3	50.	Qâf	3	Mecca-1	88.	Ghashiya	68	Mecca-1
13.	R'ad	96	Mecca-3	51.	Dhâriyat	67	Mecca-1	89.	Fajr	10	Mecca-1
14.	İbrahim	72	Mecca-3	52.	Tûr	76	Mecca-1	90.	Balad	35	Mecca-1
15.	Hijr	54	Mecca-3	53.	Najm	23	Mecca-1	91.	Shams	26	Mecca-1
16.	Nahl	70	Mecca-3	54.	Qamar	37	Mecca-1	92.	Lail	9	Mecca-1
17.	Isrâ	50	Mecca-1	55.	Rahmân	97	Mecca-1	93.	Duhâ	11	Mecca-1
18.	Kahf	69	Mecca-1	56.	Wâqi'a	46	Mecca-1	94.	Inshirah	12	Mecca-1
19.	Maryam	44	Mecca-1	57.	Hadîd	94	Medina-6	95.	Tîn	28	Mecca-1
20.	Tâ-hâ	45	Mecca-1	58.	Mujâdala	105	Medina-5	96.	Alâq	1	Mecca-1
21.	Anbiya	73	Mecca-1	59.	Hashr	101	Medina-5	97.	Qadr	25	Mecca-1
22.	Hajj	103	Mecca-3	60.	Mumtahîna	91	Medina-6	98.	Bayyina	100	Mecca-1
23.	Mü'minûn	74	Mecca-3	61.	Saff	109	Medina-4	99.	Zilzâl	93	Mecca-1
24.	Nûr	102	Medina-6	62.	Jumu'a	110	Medina-4	100.	Âdiyât	14	Mecca-1
25.	Furqân	42	Mecca-3	63.	Munâfiqûn	104	Medina-6	101.	Qâri'a	30	Mecca-1
26.	Shu'arâ	47	Mecca-3	64.	Taghâbun	108	Medina-4	102.	Takâthur	16	Mecca-1
27.	Naml	48	Mecca-3	65.	Talâq	99	Medina-6	103.	Asr	13	Mecca-1
28.	Qasas	49	Mecca-3	66.	Tahrîm	107	Medina-7	104.	Humaza	32	Mecca-1
29.	Ankabut	85	Mecca-2	67.	Mulk	77	Mecca-1	105.	Fil	19	Mecca-1
30.	Rum	84	Mecca-2	68.	Qalam	2	Mecca-1	106.	Quraish	29	Mecca-1
31.	Lukmân	57	Mecca-2	69.	Hâqqâ	78	Mecca-1	107.	Mâ'ûn	17	Mecca-1
32.	Sajda	75	Mecca-2	70.	Maârij	79	Mecca-1	108.	Kauthar	15	Mecca-1
33.	Ahzab	90	Medina-6	71.	Nûh	71	Mecca-1	109.	Kâfirûn	18	Mecca-1
34.	Saba'	58	Mecca-2	72.	Jinn	40	Mecca-1	110.	Nasr	114	Medina-7
35.	Fâtır	43	Mecca-2	73.	Muzzammil	3	Mecca-1	111.	Lahab	6	Mecca-1
36.	Yâ-Sin	41	Mecca-2	74.	Muddaththir	4	Mecca-1	112.	İkhlas	22	Mecca-1
37.	Saaffat	56	Mecca-2	75.	Qiyâmah	31	Mecca-1	113.	Falâq	20	Mecca-1
38.	Sâd	38	Mecca-2	76.	Insân	98	Mecca-1	114.	Nâs	21	Mecca-1

Wickwire, Has the Bible Been
Changed? p. 15

(Kesikoğlu, pp. 124-125)

34.2

The Meccan and Medina Periods**1st Meccan Period:****611-615**1, 51-53, 55-56, 68-70, 73-75,
77-97, 99-104, 111-114

writings of judgement and revelation concerning the nature of Allah and his rule.

Longer surahs dealing with doctrines mainly from the Pentateuch. Islam is declared to be the exclusive true religion.

Last 10 years of Muhammad's life deal predominately with government and ethics.

STOP C-12

¹⁵ Wickwire, Has the Bible Been Changed?, p. 15.

34.3

Othman's "Very Special and Unique Precautions" with the Text of the Qur'an

When they (the committee) had copied sheets into volumes, Othman restored the sheets to Hafsa. And he sent to every region a volume from what they had copied, and commanded, regarding everything of the Qur'an besides it, in every sheet and volume, that it should be burned.⁸

Othman decided to make sure that there were no variations in the Qur'an. To do this he burned all the copies, except the one made by **Zaid ibn Thabit's** committee.

- He burned the copy of Ali, the prophet's son in law.
 - He burned the copy of Ubai b. Ka'b. Ibn Abi Dawud records that when some Iraqis asked the son of Ubai to see his collection of Suras, the son answered the Othman "had seized it" (qabadahu).⁹
 - He ordered Ibn Mas'ud far away in Iraq to destroy his private copy. Ibn Mas'ud refused while alive, but it also was eventually destroyed.

If Othman had not ordered all the other copies of the Qur'an to be burned, there would be four (or more) separate testimonies to its validity. He burned Qur'ans which were the primary collections, made by eye-witnesses and ear-witnesses of what Muhammad said.

The Torah says that there must be at least two witnesses (Deut. 19:15), but Othman destroyed the plurality of witnesses and

turned them into one. At least one Hadith says, "He found the Qur'ans many and left one; he tore up the Book."¹⁰

In all seriousness I now ask my Muslim readers. On what basis can you prove to yourselves, let alone to non-Muslims, that there was "no changing of the text" (al-tahrif al-lafzi)... What is to be said about Othman and his committee, and Marwan? Did they not manhandle, alter and do as they pleased with the Qur'an?... How do you know that there have been no changes in the Qur'an in the 163 years between the giving of the first verse of the Qur'an and the oldest known copy? What about the variants? How do you know that it is just the way it came from Muhammad?

- ^{8.} Tabari's Commentary, I, 20.
- ^{9.} Ibn Abi Dawud, (Died 316 AH / 928AD) Kitab al-Maṣahif, hand copied by Arthur Jeffery from a hand-written copy in the Zahiriya Library at Damascus (Hadith, No. 407), p. 25, reproduced in Materials for the History of the Text of the Qur'an, Arthur Jeffery, E.J. Brill, Leiden, 1937.
- ^{10.} Tabari, I, 2952, 101 II 516, 5.

Dr. William Campbell, The Qur'an and the Bible, pp. 118, 121 & 128.

34.4 **Burned Copies**

Bukhari 6, p. 479.....Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies be burnt.

34.5 **The Fate of the Unique First Copy of the Qur'an**

Finally we must mention the destruction of the unique first copy of the Qur'an collected at the order of Abu Bakr, which because of his oath, Othman had returned to Hafsa. After Othman's death, Marwan the Governor of Medina sent to Hafsa and demanded it. She refused to give it up so it stayed with her until she died. But Marwan was so concerned to have it that as soon as he returned from her funeral, he immediately sent to get it. The story is recorded by Ibn Abi Dawud (died 316 AH) in his Kitab Al Maṣahif. He gives the Isnad down to Salem ben Abdullah who said,

"When Hafsa died and we returned from her funeral, Marwan sent with firm intention to Abdullah ben Omar (Hafsa's brother) what he must send him those pages, and Abdullah ben Omar sent them to him, and Marwan ordered it and they were torn up. And he said, I did this because whatever was in it was surely written and preserved in the (official) volume and I was afraid that after a time people will be suspicious of this copy or they will say there is something in it that wasn't written."¹⁵

With that destruction and the eventual destruction of Ibn Mas'ud's copy in Kufa, the primary sources were all destroyed with no copies having been made of them. However, for the first two or three centuries of the Hejira, called the period of original thinking (ijihad), Quranic teachers would speak of preferring the reading of one or another of the companions of the prophet. But finally this became so intolerable of orthodoxy, that even such an eminent Quranic authority as the great Baghdad scholar Ibn Shanabudh (245-328) was forced to make public recantation of his use of readings from the old Codices.¹⁶

^{15.} Ibn Abi Dawud, pp. 24-25, reproduced in Jeffery, Materials for the History of the Text of the Qur'an.

^{16.} Jeffery, Materials for the History of the Text of the Qur'an, p. 9.

Dr. William Campbell, The Qur'an and the Bible, pp. 120-121.

34.6

The Collection of the Gospel as Compared to that of the Qur'an

All scholars are agreed that many of the New Testament books were written between 52 and 79 AD; that all of them were written by 95 AD; and that all of the New Testament authors believed firmly in the Doctrinal Gospel.

I stress these dates of 52-70 AD because they represent a time period of 26-44 years after Jesus first started preaching. When we remember that Othman's official copies of the Qur'an were sent out, at the earliest, around 26 AH or 40 years after Muhammad started preaching, we see that the time frames for the distribution of the written Gospel and the distribution of the written Qur'an are very similar.

Dr. William Campbell, The Qur'an and the Bible, pp. 117.

34.7

The Scribes & Editors for the Qur'an

Muhammad's secretary	=	Zaid ibn Thabit used Qoraishi dialect
Hafsah	=	Zaid's Qur'anic text given to her
Uthman	=	Burned 24 variant verisons of the Qur'an

34.8

Variant Readings of the Qur'an

al-Bukhari 6:513.....Allah's Apostle said, "Gabriel recited the Qur'an to me in one way. Then I requested him to read it in another way, and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways.

Mateen Elass, Understanding the Koran, pp. 51.

In spite of his great effort to prevent the occurance of variant readings in the text of the Qur'an, quite a number may still be found. Al Baidawi mentions some in his commentary on Suras 3:100; 6:91; 19:35; 28:48; 33:6, etc. This last one from the Sura of the Confederates (Al-Ahzab) 33:6 from 5-7 AH is also mentioned by Yusuf Ali: The Othmanic text reads,

"The prophet is closer to the believers than their own selves, and his wives are their mothers."

But there are reports that the Ubai b. Ka'b's text read,

The prophet is closer to the believers than their own selves, **and he is a father to them**, and his wives are their mothers."¹

^{1.} Yusuf Ali, The Holy Qur'an, Note 3674, p. 1104.

Dr. William Campbell, The Qur'an and the Bible, pp. 123-124.

34.9

Early Variants in the Qur'an

Abdullah ibn Mas'ud who was the personal servant of Muhammad was present at the battles of both Badr and Uhud and was one of the first to teach Qur'an reading. It is well-known that his

collection differed in its order of the Suras, and that it did not include Suras 1, 113, and 114.

Another of Muhammad's companions who made his own collection of Suras was Ubai b. Ka'b. One of the Ansar, he served as Muhammad's secretary after Muhammad came to Medina. Ubai's codex was known to contain two Suras not found in the Othmanic text - Surat al-Khal' and Surat al-Hafad, as well as a verse on men's greed following Sura 10:24. Before the appearance of Othman's text, Ubai's text was much used in Syria; and Ubai may have even helped Zaid prepare the official text for Othman.

In addition to these two men, Islamic history and Hadiths mention primary collections made by Ali Ibn Abi Talib, the Prophet's son-in-law, whose codex was arranged in chronological order starting with Sura 96; by Ibn Abbas, whose codex is mentioned by al-Suyuti (Itqan, p. 154) as including two extra Suras of Ubai; and by Abu Musa, whose codex was used by the people of Basra. It contained the two extra Suras of Ubai (Itqan, p. 154) as well as the verse on the greed of men (Muslim, Salih, 1, 285, 286).¹

Othman.. sent to every region a volume from what they had copied, and commanded regarding everything of the Qur'an besides it, in every sheet and volume, that it should be burned.²

Further evidence demonstrating the great effort made by Zaid and his committee in compiling their collection is found in the following Hadith,

Ibn Shahab said that Kharijah ibn Zaid ibn Thabit told me that he heard Zaid ibn Thabit say, "when we copied the volume, there was missing from Sura al Ahzab a verse (33:23) which I used to hear the Apostle of God recite. Therefore we sought for it. And we found it with Khuzaimah ibn Thabit the Ansari from among the believers... Therefore we inserted it in its Sura in the volume."³

¹. Much of the information in this section is from Materials For the History of the Text of the Qur'an, Arthur Jeffery, E.J. Brill, Leden, 1937.

². Tabari's Commentary, I, 20.

³. Mishkat, p. 185. Bukhari derived this from Anas Malik.

Dr. William Campbell, The Qur'an and the Bible, pp. 110.

Though in the end Uthman's strong-arm tactics did lead to the adoption of one text over all rivals, the champions of the other versions did not capitulate quietly. Abdullah Ibn Masud in particular contended that with good reason that his codex was most reliable and authoratative. After all, he had been one of Muhammad's closest companions from the early days of the prophet's ministry and was singled out by Muhammad for his memorization skills. Tradition records Ibn Masud's self-assessment as primary among the "qurra'" (the de facto gatekeepers of the revelation of Muhammad). On one story, he speaks with appropriate humility:

Shaqiq bin Salama narrates: Once 'Abdullah bin Mas'ud delivered a sermon before us and said: "By Allah, I learnt over seventy Suras direct from Allah's Apostle. By Allah, the companions of the Prophet came to know that I am one of those who know Allah's Book best of all of them, yet I am not the best of them..." (al-Bukhari, 6:522)

But in another account he challenges anyone to equal his memory regarding Muhammad's revelations:

By Allah other than Whom none has the right to be worshipped! There is no Sura revealed in Allah's Book but I know at what place it was revealed; and there is no Verse revealed in Allah's Book but I know about whom it was revealed. And if I know there is somebody who knows Allah's book better than I, and he is at a place that camels can reach, I would go to him. (al-Bukhari 6:524)

According to what can be reconstructed from Muslim tradition, there were numerous significant textual differences between the manuscripts of Zaid and Ibn Masud, not to mention the multiplication of variants found in other major versions being championed in their respective parts of the Muslim world.

Mateen Elass, Understanding the Koran, pp. 48-49.

34.11

Different Types of Variations found in the Qur'an

Muhamamd Hamidullah has quite a detailed discussion of these variations in the preface to his French translation of the Qur'an.²

1. Variations caused by a scribe who makes an error while copying. Naturally these are easy to find by comparing with other copies.

2. Variations caused by someone writing notes of explanation in the margin. Hamidullah writes:

"The style of the Qur'an was such that sometimes even the companions of the Prophet had to ask him for explanations. Sometimes they noted these explanations in the margin of their personal copies in order not to forget them. It is completely understandable that sometimes the scribe mixed the text and commentary while trying to faithfully make a new copy from an old one. We know of the famous order of Omar who formally forbid the adding of commentary to copies of the Qur'an.

"There are hundreds of variant readings of this type. But the fact that 'the Qur'an of such and such a teacher' has a certain addition which the others don't have, leaves no doubt as to the origin of that addition. Also the information concerning this type of variant given by the classical authors is sometimes contradictory - some saying that the Qur'an of so and so had a certain addition - others denying it."

3. Variations caused by the permission originally given by Muhammad to recite the Qur'an in other dialects than that used by the people of Mecca.

"Muhammad tried to make religion easy for even the most humble. Therefore, he tolerated some dialectical variations even for the text of the Qur'an because the essential thing was not the word but the sense; not the recitation, but the application and the assimilation. He said willingly, 'Gabriel permitted me to have up to seven different readings.' While guarding for himself and his fellow citizens a certain reading, he permitted the members of different tribes to replace certain words by their equivalents - better known in their tribe. (Later Othman stopped this also.)

4. Variations coming from the fact that for the first 150 to 200 years after the Hijra, the hand written copies of the Qur'an were written without vowel marks, and without dots to distinguish between different letters written in the same way.

Hamidullah is one of the few Muslim authors who has been willing to admit, as we saw above, that "there are hundreds of

variant readings". In fact there are thousands. In Arthur Jeffrey's work where he has listed all the variants which he has found reported in any document, there are more than 1700 attribute to Ibn Mas'ud alone.

- 2. Hamidullah, Le Coran, p. XXXIII, (translation mine of all his notes).

Dr. William Campbell, The Qur'an and the Bible, pp. 123-124 & 126.

34.12 **A Missing Verse: 33:23**

Bukhari 6, p. 479.....A verse from Sura Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima-bin-Thabit al Ansari. (missing Ahzab 33:23)

34.13 **Omissions in the Qur'an**

The story of Moses' confrontation with Pharaoh occurs 27 times in the Qur'an (once every 4.2 chapters) but the story of the passover is left out in all 27 episodes! Don Richardson, Secrets of the Koran, p. 33

But Muhammad claims 12 times that he was confirming the Christian Gospel and the Jewish Scriptures! (eg. 2:97 & 101)

34.14 **The Stoning Verses Missing**

Ibn Ishaq, Sirat Rasulullah.....God sent Muhammad and sent down the Scripture to him. Part of what he sent down was the passage on stoning, we were taught it, and we heeded it. The apostle stoned and we stoned them after him. I fear that in time to come men will say that they find no mention of stoning in God's book and thereby go astray in neglecting an ordinance which God has sent down. Verily stoning in the book of God is a penalty laid on married men and women who commit adultery.

Bukhari 8:816.....We do not find the verses of (stoning to death) in the Holy Book. ...Lo! I confirm that the penalty of RAJAM (stoning) be inflicted on him who commits illegal sexual

intercourse... Allah's Apostle carried out the penalty of RAJAM, and so did we after him.

Josh McDowell & John Gilchrist, The Islam Debate (vs. Ahmed Deedat), Here's Life Publishers, San Bernadino, CA, 1983. pp.51-52.

Bukhari 8:120.....Abdullah said, 'The best talk is Allah's Book (Quran) and the best guidance is the guidance of Muhammad."

34.15

Statistics on the Qur'an

Book	=	114 Chapters
Verses	=	6,616 (ayas)
Words	=	77,943 (kelime)
Letters	=	338,606 (harf)
Al-Kitab	=	The Book
Al-furkan	=	the distinction
Al-dikhr	=	the warning
	=	Mother of the Book

34.16

Varying Statistics on the Number of Words in the Qur'an

Dr. Osman Keskioğlu	=	77,934	<u>Nûzulünden İtibaren Kur'an-ı Kerim</u> , p. 124
isos.org	=	78,090	muslimhope.com/quranvariants

34.17

Varying Statistics on the Number of Verses in the Qur'an

Don Richardson	=	6,151	<u>Secrets of the Koran</u> , p. 22
Ata İbn Yasar	=	6,170	muslimhope.com/quranvariants
Ubayy İbn Ka'b	=	6,210	muslimhope.com/quranvariants
Meccans	=	6,212	godarticles.com/hadith-by-the-Kamil-Shaikh
İsmail'îl İbn Ja'far'	=	6,214	godarticles.com/hadith-by-the-Kamil-Shaikh
al-Basrah	=	6,216	godarticles.com/hadith-by-the-Kamil-Shaikh
İbn Mas'ud	=	6,218	godarticles.com/hadith-by-the-Kamil-Shaikh

Yahya ibn al-Harith al Dhamari	=	6,226	muslimhope.com/quranvariants
Dr. Rashad Khalifa	=	6,234	info@submission.org
Dr. Osman Keskioglu	=	6,236*	<u>Nûzulünden İtibaren Kur'an-ı Kerim</u> , p. 124 & godarticles.com & al-Kufah hadith-by-the-Kamil-Shaikh
İbn Warraq ash-Sham (Syria)	=	6,240	Why I'm Not a Muslim, p. 105
	=	6,250	godarticles.com/hadith-by-the-Kamil-Shaikh
Fickey McDonald Gudang Beasiswa	=	6,346	helium.com/scientific miracles
	=	6,348	scholarships4u.blogspot.com/2006/09/quran
Dr. Sabeel Ahmed	=	6,600+	slideshare.net/sabeel/quran
Dr. George Braswell	=	6,616	<u>What You Need to Know About Islam</u> , p. 24
Shaykh Khalid Yasin	=	6,626	You Tube
Dr. Kashif Ahmed Butt & 'A'ishah	=	6,666	pindiplus.com/Amazing Koran & godarticles.com/hadith-by-the-Kamil-Shaikh

34.18

Changes to the text of the Qur'an

1.

The original of **20:3** is without the "nun" but the modern version has added it.

2.

The original of **36:20** is missing the "Yaa" and "Nun" which the modern version has added.

3.

The original of **36:21** is missing a "Meem" which the modern version has added.

4.

The original letter form for "fa" or "qaf" is present in **19:72** whereas this letter has been changed to "nun" in the modern versions.

5.

The original of **20:108** is without "seen" which has been added in the modern version.

6.

830

In the original of **7:69** there is a "**seen**" whereas in the modern verison this has been changed to "**sad**".

7.

The original of **20:79** has "**nun**" whereas the modern version has changed this to "**yaa**"

8.

The original of **38:26** is without "**yaa**" but the modern version has added it.

9.

There is an extra letter "**yaa**" in **2:15** in the modern 1924 Egyptian Arabic edition.

10.

The original of **18:83** has the letter "**meem**" that was replaced by the letters "**nun**" and "**yaa**" in the modern version.

11.

The pronoun "**huwa**" (he) is present in the Tashkent-Samarqand original of **2:284** whereas the Modern Arabic version has replaced it with **Allah!!**

12.

In the modern version of **2:57** a word "**Alykum**" appears which is not in the original but a small portion remains in the margin where it was sought to be added.

13.

In the original an "**alif**" in **5:99** was replaced in the modern Arabic with a "**yaa**".

14.

In the original of **6:11** the letter "**lam**" preceeds the "**mim**" whereas in the modern version the "**lam**" has been replaced by a "**tha**".

15.

In the original of **7:27** the letters "**meem**" and "**nun**" appear, but these have been removed in the modern Arabic.

There are many more examples...

<http://www.submission.org/quran/protect.html>

Arabic Consontal Letters

The writing of the Koran was built on the use of early Arabic's seventeen consonantal letters. However, when diacritical points are added, the number of distinct letters increases to twenty-nine.

Mateen Elass, Understanding the Koran, p. 45.

There are certain letters in Arabic which are written in exactly the same way except that they have dots over them or under them to show the difference... There are seven other pairs of letters in which two members of the pair are told apart by the number of dots, and one group of three. Or to put the problem simply. There are only 15 letter forms to represent 28 different letters.

Dr. William Campbell, The Qur'an and the Bible, pp. 124.

34.20 No Vowels or Diacritical Points

In the introduction to his translation, Dawood comments that, because the Quran was originally written in the Kufic script and there was, therefore, no indication of vowels or diacritical points, "Variant readings are recognized by Muslims as of equal authority" and "it ought to be borne in mind that the Quran contains many statements which, if not recognized as altogether obscure, lend themselves to more than one interpretation."

Dr. John Ankerberg, Fast Facts on Islam, p. 51.

34.21 Was the Qur'an Written in Perfect Arabic?

12:2.....

13:37.....

41:41 & 44.....

Sources such as The Origins of the Quran: Classic Essays on Islam's Holy Book, (editor Ibn Warraq), though sometimes displaying a rationalistic basis, nevertheless prove beyond doubt that the Quran is not a pure text:

Muslim scholars of the early years (knew)... there were many thousand variants which made it impossible to talk of the Koran... Jeffrey, chapter 6, has listed fifteen primary codices... (Worse), the consonantal text was unpointed,

(leading to)... a great many (addiditonal) variant readings... (Charles Adams says) these variants affected even the (standardized) 'uthmanic codex, making it difficult to know what is true form may have been... Hadiths (sayings of Muhammad) were... fabricated even for the most trivial ritualistic details.

Dr. John Ankerberg, Fast Facts on Islam, p. 46.

Dr. Robert Morey, who has debated leading Muslim apologists on several occasions, points out that:

there are many differing readings of the text of the Quran as Arthur Jeffrey has demonstrated in his book Material for the History of the Text of the Quran. At one point, Jeffrey gives 90 pages of variant readings. For example, in sura 2 there are over 140 conflicting and variant readings... All Western and Muslim scholars admit the presence of variant readings... According to Prof. Guillame in his book Islam (pp. 191 ff.), some of the original verses of the Quran were lost. For example, one Sura originally had 200 verses in the days of Ayesha. But by the time Uthman standardized the text of the Quran, it had only 73 verses! A total of 127 verses had been lost, and they have never been recovered. The Shiite Muslims claim that Uthman left out 25% of the original verses in the Quran for political reasons...

John Burton's book, The Collection of the Quran, which was published by Cambridge University, documents how such verses were lost. Burton states concerning the Muslim claim that the Quran is perfect: "The Muslim accounts of the history of the Quran texts are a mass of confusion, contradictions and inconsistencies..."

Not only have parts of the Quran been lost, but entire verses and chapters have been added to it. For example, Ubai had several Suras in his manuscript of the Quran which Uthman omitted from his standardized text. Thus there were Qurans in circulation before Uthman's text which had additional revelations from Muhammad that Uthman did not find or approve of, and thus he failed to place them in his text...

Dr. John Ankerberg, Fast Facts on Islam, p. 46-47.

34.22

The Qur'an is a Clear book!?

Iranian **Ali Dashti**, in Twenty-Three Years: A Study of the Prophetic Career of Muhammad, says:

"The Koran contains sentences (in the Arabic original) which are incomplete and unintelligible without... commentaries. Foreign words... and words used with other than normal meaning, (words) inflected without the concord of gender and number, illogically and ungrammatically applied pronouns whcih sometimes have no referent, and predicates which in rhymed passages are often remote from their subjects... more than 100 Koranic aberrations from (Arabic's) normal rules have been noted."

German Arabic scholar **Gerd Puin**, states:

The Koran claims for itself that it is "mubeen" or "clear." But if you look at it (in the original Arabic, as Puin does), you will notice that every fifth sentence or so simply doesn't make sense. Many Muslims - and Orientalists - will tell you otherwise, of course, but the fact is that a fifth of the Koranic text is just *incomprehensible*. This is what had caused the traditional anxiety regarding translation. If the Koran is not comprehensible - if it can't even be understood in Arabic - then it's not translatable. People fear that (fact). And Since the Koran claims repeatedly to be a clear but obviously it is not - as even speakers of Arabic will tell you - there is a contradiction. Something else is going on.

Don Richardson, Secrets of the Koran, p. 65-67.

34.23

Ambigious Pronouns in the Qur'an

Muhammad replaces several hundred very-needed nouns with frustratingly ambiguous pronouns. As an example, in

Enfal 8:19.....If you were seeking a judgement, now has a judgement come to you. And if you desist, it will be best for you, but if you return We also shall return. And (know) your hosts will avail you naught, however numerous it be, and that Allah is with the believers (in His guidance).

Who was he addressing?

What was the judgement about?

Who should desist from what?

Muhammad does not specify answers to any of these questions anywhere, not even in the context of the verse.

834

Don Richardson, Secrets of the Koran, p. 98-99.

"The Koran contains many statements which, if not recognized as altogether obscure, lend themselves to more than one interpretation. I have taken pains to reproduce these ambiguities wherever they occur, and have provided explanatory footnotes in order to avoid turning the text (itself) into an interpretation rather than a translation.

34.24

Literary Problems in the Qur'an

Ali Dashti in his book Twenty-Three Years: A Study of the Prophetic Career of Muhammad, states about the Qur'an:

"The Koran contains sentences which are incomplete and not fully intelligible without the aid of commentaries; foreign words, unfamiliar Arabic words, and words used with other than the normal meaning; adjectives and verbs inflected without observance of the concords of gender and number; illogically and ungrammatically applied pronouns which sometimes have no referent; and predicates which in rhymed passages are often remote from the subjects. These and other such aberrations in the language have given scope to critics who deny the Koran eloquence... To sum up, more than one hundred aberrations from the normal rules have been noted."

34.25

Redundancy in the Qur'an

If every statement or story that is repeated in the Koran were given only once, the entire Koran would slim down to 40% of its published length. 60% is redundant.

1. Muhammad says about 100 times quotes God as confirming that "he sent down this book (Koran)" (eg. 16:46, 21:10 etc.)
2. Muhammad retells aspects of Abraham's story - with Biblical and legendary content intertwined - in 24 of the Korans first 87 chapters = 1 out of every 3.6 chapters.
3. Muhammad references Noah, hero of the biblical flood in 28 of the first 71 chapters = 1 in every 2.5 chapters.

4. Muhammad 28 times in his first 79 chapters describes his God-given mission as limited to one task: to be "a warner only" (11:12, 13:7 etc.)

Don Richardson, Secrets of the Koran, p 95-98.

34.26

A Literal Interpretation of the Qur'an

According to **Khaled Abou El Fadl**, an acting professor at UCLA law school, Islamic law considers terrorism (hirabah) a grave and predatory sin punishable by death. It forbids the taking or slaying of hostages as well as stealthy or indiscriminate attacks on enemies... But, he argues that an "ethically oblivious" strand of Islam has developed since the 1970s that dismisses the juristic tradition and the notion of universal and innate moral values. Instead, it relies on a literal interpretation of texts and the technicalities of Islamic law..."
theage.com.au/news/state/2001/09/22/FFXC.html

Dr. John Ankerberg, Fast Facts on Islam, pp. 105-106.

34.27

Blind Faith Required

Scientific knowledge directly conflicts with Muslim religious beliefs on a number of issues. But the fundamental difference is a question of methodology - Islam relies on blind faith and the uncritical acceptance of texts on which the religion is based, whereas science depends on critical thought, observation, deduction, and results that are internally coherent and correspond to reality. We can no longer leave religious thought uncriticized. All the sacred texts must be scrutinized in a scientific manner. Only then will we stop gazing back and only then will religion stop being an obscurantist justification for the intellectual and political status quo.

Ibn Warraq, Why I Am Not A Muslim, p. 7.

STOP A-27-28

Facts About The Quran

34.28

Is the Qur'an Miraculous?

What of the claim that that subject matter is miraculous? Like **Ibn Kammuna**, points out:

The Koran contains nothing new in the sense of ideas not already expressed by others. All moral precepts of the Koran are self-evident and generally acknowledged. The stories in it are taken in identical or slightly modified forms from the lore of the Jews and Christians, whose rabbis and monks Muhammad had met and consulted on his journeys to Syria, and from memories conserved by the descendants of "Ad and Thamud."... In the field of moral teachings, however, the Koran cannot be considered miraculous. Muhammad reiterated principles which mankind had already conceived in earlier centuries and many places. Confucius, Buddha, Zoroaster, Socrates, Moses and Jesus had said similar things... Many of the duties and rites of Islam are continuations of practices which the pagan Arabs had adopted from the Jews.

Ali Dashti, Twenty Three Years, p. 56.
Ibn Warraq, Why I'm Not a Muslim, p. 5.

34.29

Translating the Untranslatable: A Survey of English Translations of the Qur'an

by A.R. Kidwai

Despite the historical fact that the early Muslim community's stand on the translation of the Arabic text of the Quran was ambivalent, as indeed, the general Muslim attitude remains so to this day, the act of translation may be logically viewed as a natural part of the Muslim exegetical effort. However, whereas the idea of interpreting the Quran has not been so controversial, the emotional motives behind rendering the Quranic text into languages other than Arabic have always been looked upon with suspicion.

This is obvious as the need for translating the Quran arose in those historic circumstances when a large number of non-Arabic speaking people had embraced Islam, and giving new linguistic orientations to the contents of the revelation - as, for instance, happened in the case of the 'New Testament' - could have led to unforeseeable, and undesirable, developments within the body of the Islamic religion itself. (For a brief, though highly useful, survey of the Muslim attitudes towards the permissibility of translating the text of the revelation to non-Arabic tongues, see M. Ayoub, 'Translating the Meaning of the Quran: Traditional Opinions and Modern Debates', in *Afkar Inquiry*, Vol. 3, No. 5 (Ramadan 1406/May 1986), pp.34-9).

The Muslim need for translating the Quran into English arose mainly out of the desire to combat the missionary effort. Following a long polemical tradition, part of whose goal was also the production of a - usually erroneous and confounding - European version of the Muslim scripture,

Christian missionaries started their offensive against a politically humiliated Islam in the eighteenth century by advancing their own translations of the Quran.

Obviously, Muslims could not allow the missionary effort - invariably confounding the authenticity of the text with a hostile commentary of its own - to go unopposed and unchecked. Hence, the Muslim decision to present a faithful translation of the Quranic text as well as an authentic summary of its teaching to the European world. Later, the Muslim translations were meant to serve even those Muslims whose only access to the Quranic revelation was through the medium of the European languages. Naturally, English was deemed the most important language for the Muslim purpose, not least because of the existence of the British Empire which after the Ottomans had the largest number of Muslim subjects.

The same rationale, however, applies to sectarian movements within Islam or even to renegade groups outside the fold of Islam, such as the Qadiyanis. Their considerable translational activities are motivated by the urge to proclaim their ideological uniqueness.

Although there is a spate of volumes on the multi-faceted dimensions of the Quran, no substantial work has so far been done to critically examine the mass of existing English translations of the Quran.

Even bibliographical material on this subject was quite scant before the fairly recent appearance of *World Bibliography of the Translations of the Meanings of the Holy Quran* (Istanbul, OIC Research Centre, 1986), which provides authoritative publication details of the translations of the Quran in sixty-five languages.

Some highly useful work in this field had been done earlier by Dr. Hamidullah of Paris. Appended to the Cambridge History of Arabic Literature Volume 1, *Arabic Literature to the End of the Umayyad Period* (Cambridge university Press, 1983) is a bibliography of the Quran translations into European languages, prepared by J.D. Pearson, as is the latter's article in the *Encyclopaedia of Islam*. It is, however, of not much use to the Muslim.

Since none of the above-mentioned works is annotated, the reader gets no idea about the translator's mental make-up, his dogmatic presuppositions and his approach to the Quran as well as the quality of the translation.

Similarly the small chapter entitled 'The Qur'an and Occidental Scholarship' in Bell and Watt's *Introduction to the Qur'an* (Edinburgh, 1970, pp. 173-86), although useful in providing background information to Orientalists' efforts in Quranic studies, and translations, more or less for the same reasons, is of little value to general Muslim readers. Thus, studies which focus on those aspects of each translation of the Quran are urgently needed lest Western scholars misguide the unsuspecting non-Arabic speaking readers of the Quran. An effort has been made in this survey to bring out the hallmarks and shortcomings of the major complete translations of the Quran.

The early English translations of the Quran by Muslims stemmed mainly from the pious enthusiasm on their part to refute the allegations leveled by the Christian missionaries against Islam in general and the Quran in particular.

Illustrative of this trend are the following translations:

- (i) Mohammad Abdul Hakim Khan, *The Holy Qur'an*: 'with short notes based on the Holy Qur'an or the authentic traditions of the Prophet, or and New Testaments or scientific truth. All fictitious romance, questionable history and disputed theories have been carefully avoided' (Patiala, 1905);
- (ii) Hairat Dehlawi, *The Koran Prepared*, by various Oriental learned scholars and edited by Mirza Hairat Dehlawi. Intended as 'a complete and exhaustive reply to the manifold criticisms of the Koran by various Christian authors such as Drs. Sale, Rodwell, Palmer and Sir W. Muir' (Delhi, 1912); and
- (iii) Mirzal Abu'l Fadl, *Qur'an, Arabic Text and English Translation Arranged Chronologically with an Abstract* (Allahabad, 1912).

Since none of these early translations was by a reputed Islamic scholar, both the quality of the translation and level of scholarship are not very high and these works are of mere historical interest.

Later works, however, reflect a more mature and scholarly effort.

Muhammad Marmaduke William Pickthall, an English man of letters who embraced Islam, holds the distinction of bringing out a first-rate rendering of the Qur'an in English, *The Meaning of the Glorious Qur'an* (London, 1930).

It keeps scrupulously close to the original in elegant, though now somewhat archaic, English. However, although it is one of the most widely used English translations, it provides scant explanatory notes and background information. This obviously restricts its usefulness for an uninitiated reader of the Qur'an.

Abdullah Yusuf Ali's *The Holy Qur'an: Translation and Commentary* (Lahore, 1934 37), perhaps the most popular translation, stands as another major achievement in this field. A civil servant by vocation, Yusuf Ali was not a scholar in the classical Muslim tradition. Small wonder, then, that some of his copious notes, particularly on hell and heaven, angels, jinn and polygamy, etc. are informed with the pseudo-rationalist spirit of his times, as for instance in the works of S. Ahmad and S. Ameer Ali.

His overemphasis on things spiritual also distorts the Qur'anic worldview. Against this is the fact that Yusuf Ali doubtless was one of the few Muslims who enjoyed an excellent command over the English language. It is fully reflected in his translation. Though his is more of a paraphrase than a literal translation, yet it faithfully represents the sense of the original.

Abdul Majid Daryabadi's *The Holy Qur'an: with English Translation and Commentary* (Lahore, 1941 - 57) is, however, fully cognate with the traditional Muslim viewpoint.

Like Pickthall's earlier attempt, it is a faithful rendering, supplemented with useful notes on historical, geographical and eschatological issues, particularly the illuminating discussions on

comparative religion. Though the notes are not always very exhaustive, they help to dispel the doubts in the minds of Westernized readers. However, it too contains inadequate background information about the Suras (chapters of the Quran) and some of his notes need updating.

The Meaning of the Qur'an (Lahore, 1967), the English version of Sayyid Abul A'la Mawdudi's magnum opus, the Urdu *Tafhim al-Quran* is an interpretative rendering of the Qur'an which remarkably succeeds in recapturing some of the majesty of the original.

Since Mawdudi, a great thinker, enjoyed rare mastery over both classical and modern scholarship, his work helps one develop an understanding of the Qur'an as a source of guidance. Apart from setting the verses/Suras in the circumstances of its time, the author constantly relates, though exhaustive notes, the universal message of the Qur'an to his own time and its specific problems. His logical line of argument, generous sensibility, judicious use of classical Muslim scholarship and practical solutions to the problems of the day combine to show Islam as a complete way of life and as the Right Path for the whole of mankind. Since the translation of this invaluable work done by Muhammad Akbar is pitifully poor and uninspiring, the much-needed new English translation of the entire work is in progress under the auspices of the Islamic Foundation, Leicester.

The Message of the Quran by Muhammad Asad (Gibraltar, 1980) represents a notable addition to the body of English translations couched in chaste English. This work is nonetheless vitiated by deviation from the viewpoint of the Muslim orthodoxy on many counts. Averse to take some Qur'anic statements literally, Asad denies the occurrence of such events as the throwing of Abraham into the fire, Jesus speaking in the cradle, etc. He also regards Luqman, Khizr and Zulqarnain as 'mythical figures' and holds unorthodox views on the abrogation of verses. These blemishes apart, this highly readable translation contains useful, though sometimes unreliable background information about the Qur'anic Suras and even provides exhaustive notes on various Qur'anic themes.

The fairly recent *The Qur'an: The First American Version* (Vermont, 1985) by another native Muslim speaker of English, T.B. Irving, marks the appearance of the latest major English translation. Apart from the obnoxious title, the work is bereft of textual and explanatory notes.

Using his own arbitrary judgment, Irving has assigned themes to each Qur'anic Ruku' (section). Although modern and forceful English has been used, it is not altogether free of instances of mistranslation and loose expressions. With American readers in mind, particularly the youth, Irving has employed many American English idioms, which, in places, are not befitting of the dignity of the Qur'anic diction and style.

In addition to the above, there are also a number of other English translations by Muslims, which, however, do not rank as significant ventures in this field.

They may be listed as:

1. Al-Hajj Hafiz Ghulam Sarwar, *Translation of the Holy Qur'an* (Singapore, 1920)
2. Ali Ahmad Khan Jullundri, *Translation of the Glorious Holy Qur'an with commentary* (Lahore, 1962)

3. Abdur Rahman Tariq and Ziauddin Gilani, *The Holy Qur'an Rendered into English* (Lahore, 1966)
4. Syed Abdul Latif, *Al-Qur'an: Rendered into English* (Hyderabad, 1969)
5. Hashim Amir Ali, *The Message of the Qur'an Presented in Perspective* (Tokyo, 1974)
6. Taqui al-Din al-Hilali and Muhammad Muhsin Khan, *Explanatory English Translation of the Holy Qur'an: A Summarized Version of Ibn Kathir Supplemented by At-Tabari with Comments from Sahih al-Bukhari* (Chicago, 1977)
7. Muhammad Ahmad Mofassir, *The Koran: The First Tafsir in English* (London, 1979)
8. Mahmud Y. Zayid, *The Qur'an: An English Translation of the Meaning of the Qur'an* (checked and revised in collaboration with a committee of Muslim scholars) (Beirut, 1980)
9. S.M. Sarwar, *The Holy Qur'an: Arab Text and English Translation* (Elmhurst, 1981)
10. Ahmed Ali, *Al-Qur'an: A Contemporary Translation* (Karachi, 1984).

(In view of the blasphemous statements contained in Rashad Khalifa's *The Qur'an: The Final Scripture (Authorized English Version)* (Tucson, 1978), it has not been included in the translations by Muslims).

Even amongst the Muslim translations, some are representative of the strong sectarian biases of their translators.

For example, the Shia doctrines are fully reflected in accompanying commentaries of the following books: S.V. Mir Ahmad Ali, *The Holy Qur'an with English Translation and Commentary*, according to the version of the Holy Ahlul Bait includes 'special notes from Hujjatul Islam Ayatullah Haji Mirza Mahdi Pooya Yazdi on the philosophical aspects of the verses' (Karachi, 1964); M.H. Shakir, *Holy Qur'an* (New York, 1982); Syed Muhammad Hussain at-Tabatabai, *al-Mizan: An Exegesis of the Qur'an*, translated from Persian into English by Sayyid Saeed Akhtar Rizvi (Tehran, 198~). So far five volumes of this work have been published.

Illustrative of the Barelvi sectarian stance is *Holy Qur'an*, the English version of Ahmad Raza Khan Brailai's Urdu translation, by Hanif Akhtar Fatmi (Lahore, n.d.).

As pointed out earlier, the Qadiyanis, though having abandoned Islam, have been actively engaged in translating the Qur'an. Apart from English, their translations are available in several European and African languages.

Muhammad Ali's *The Holy Qur'an: English Translation* (Lahore, 1917) marks the beginning of this effort. This Qadiyani translator is guilty of misinterpreting several Qur'anic verses, particularly those related to the Promised Messiah, his miracles and the Qur'anic angelology.

Similar distortions mar another Qadiyani translation by Sher Ali, *The Holy Qur'an: Arabic Text with English Translation* (Rabwah, 1955). Published under the auspices of Mirza Bashiruddin Mahmud Ahmad, second successor of the "Promised Messiah" and head of the Ahmadiyyas, this oft-reprinted work represents the official Qadiyani version of the Qur'an. Unapologetically, Sher Ali refers to Mirza Ghulam Ahmad as the "Promised Messiah" and mistranslates and misinterprets a number of Qur'anic verses.

Zafarullah Khan's *The Qur'an: Arabic Text and English Translation* (London, 1970) ranks as another notable Qadiyani venture in this field. Like other Qadiyanis, Zafarullah too twists the Qur'anic verses to opine that the door of prophethood was not closed with the Prophet Muhammad (peace and blessings be upon him). The obtrusion of similar obnoxious views upon the Qur'anic text is found in the following Qadiyani translations, too:

- (i) Kamaluddin and Nazir Ahmad, *A Running Commentary of the Holy Qur'an* (London, 1948)
- (ii) Salahuddin Peer, *The Wonderful Koran* (Lahore, 1960)
- (iii) Malik Ghulam Farid, *The Holy Qur'an* (Rabwah, 1962)
- (iv) Khadim Rahman Nuri, *The Running Commentary of the Holy Qur'an with under-bracket comments* (Shillong, 1964)
- (v) Firozuddin Ruhi, *The Qur'an* (Karachi, 1965)

Apart from the Qadiyanis, Christian missionaries have been the most active non-Muslim translators of the Qur'an. As already noted, origins of this inglorious tradition may be traced back to the anti-Islamic motives of the missionaries.

Small wonder, then that these ventures are far from being a just translation, replete as they are with frequent transpositions, omissions, unaccountable liberties and unpardonable faults.

A very crude specimen of the Orientalist-missionary approach to the Qur'an is found in Alexander Ross's *The Alcoran of Mahomet translated out of Arabique into French, by the Sieur Du Ryer...And newly Englished, for the satisfaction for all that desire to look into the Turkish vanities* (London, 1649).

In translating the Qur'an, the intention of Ross, a chaplain of King Charles I, was: 'I thought good to bring it to their colours, that so viewing thine enemies in their full body, thou must the better prepare to encounter...his Alcoran.'

In the same rabidly anti-Islamic vein are the two appendices in the work entitled as (a) 'A Needful Caveat or Admonition, for them who desire to know what use may be made of or if there be danger in reading the Alcoran' (pp. 406-20) and 'The Life and Death of Mahomet: the Prophet of the Turks and author of the Alcoran' (pp. 395-405).

George Sale, a lawyer brought out his The Koran, commonly called *The Al Koran of Mohammed* (London, 1734), which has been the most popular English translation. Sale's exhaustive 'Preliminary Discourse', dealing mainly with Sira and the Qur'an, betrays his deep hostility towards Islam and his missionary intent in that he suggests the rules to be observed for 'the conversion of Mohammedans' (q.v.).

As to the translation itself, it abounds in numerous instances of omission, distortion and interpolations.

Dissatisfied with Sale's work, J.M. Rodwell, Rector of St. Ethelberga, London, produced his translation entitled *The Koran* (London, 1861). Apart from hurling all sorts of wild and nasty allegations against the Prophet and the Qur'an in the Preface, Rodwell is guilty of having

invented the so-called chronological *Sura* order of the Qur'an. Nor is his translation free from grave mistakes of translation and his own fanciful interpretations in the notes.

E.H. Palmer, a Cambridge scholar, was entrusted with the preparation of a new translation of the Qur'an for Max Muller's Sacred Books of the East series. Accordingly, his translation, *The Qur'an*, appeared in London in 1880. As to the worth of Palmer's translation, reference may be made to A. R. Nykl's article, 'Notes on E.H. Palmer's *The Qur'an*', published in the *Journal of the American Oriental Society*, 56 (1936) pp. 77-84 in which no less than 65 instances of omission and mistranslation in Palmer's work have been pointed out.

Richard Bell, Reader of Arabic, University of Edinburgh, and an acknowledged Orientalist produced a translation of the Qur'an with special reference to its *Sura* order, as is evident from the title of his work, *The Qur'an translated with a critical rearrangement of the Surahs* (Edinburgh, 1937-39). In addition to describing the Prophet as the author of the Qur'an, Bell also believes that the Qur'an in its present form was 'actually written by Muhammad himself' (p. vi). In rearranging the *Sura* order of the Qur'an, Bell, in fact, makes a thorough mess of the traditional arrangement and tries to point out 'alterations substitutions and derangements in the text.

A.J. Arberry, a renowned Orientalist and Professor of Arabic at the Universities of London and Cambridge, has been, so far, the latest non-Muslim translator of the Qur'an.

Arberry's *The Koran Interpreted* (London, 1957) no doubt stands out above the other English renderings by non-Muslims in terms of both its approach and quality. Nonetheless, it is not altogether free from mistakes of omission and mistranslation, such as in *Al' Imran* 111:43, *Nisa'* IV: 72, 147 and 157, *Ma'ida* V: 55 and 71, *An'am* VI: 20, 105, *A'ruf* VII: 157, 158 and 199, *Anfal* VIII: 17, 29, 41, 59, *Yunus* X: 88, *Hud* XI: 30 and 46 and *Yusuf* XII: 61.

N.J. Dawood is perhaps the only Jew to have translated the Qur'an into English. Available in the Penguin edition, Dawood's translation, *The Koran* (London, 1956) is perhaps the most widely circulated non-Muslim English translation of the Qur'an. The author's bias against Islam is readily observable in the Introduction. Apart from adopting an unusual *Sura* order in his translation, Dawood is guilty also of having mistranslated the Qur'an in places such as *Bakara* II:9 and *A'ruf* VII:31, etc.

No doubt, the peculiar circumstances of history which brought the Qur'an into contact with the English language have left their imprint on the non-Muslim as well as the Muslim bid to translate it. The results and achievements of their efforts leave a lot to be desired.

Unlike, for instance, major Muslim languages such as Persian, Turkish and Urdu, which have thoroughly exhausted indigenous linguistic and literary resources to meet the scholarly and emotional demands of the task, the prolific resources of the universal medium of English have not been fully employed in the service of the Qur'an.

The Muslim Scripture is yet to find a dignified and faithful expression in the English language that matches the majesty and grandeur of the original. The currents of history, however, seem to be in favour of such a development. Even English is acquiring a native Muslim character and it is only a matter of time before we have a worthy translation of the Qur'an in that tongue.

Till them, the Muslim student should judiciously make use of Pickthall, A. Yusuf Ali, Asad and Irving, Even Arberry's stylistic qualities must not be ignored. Ultimately, of course, the Muslim should try to discover the original and not allow himself to be lost in a maze of translations and interpretations.

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<http://www.soundvision.com/Info/quran/english.asp>

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The Quran's Mistakes regarding the Biblical Patriarchs

One formula that is used in the Scriptures to identify the specific God worshiped by Israel, highlighting their unique relationship to their covenant making God, is the expression, "the God of Abraham, Isaac and Jacob":

"And behold, the LORD stood above it and said, 'I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants.'" Genesis 28:13

Here, God identifies himself to Jacob as the God his fathers, Abraham and Isaac. Obviously, when Jacob is addressed, God only refers to his fathers and Jacob's own name is not yet part of the reference.

"He blessed Joseph, and said, 'The God before whom my fathers Abraham and Isaac walked, The God who has been my shepherd all my life to this day,'" Genesis 48:15

In the above passage Jacob is addressing Yahweh as the God of his fathers and could not, therefore, call him the God of Jacob since he couldn't call himself his own father! However, when addressing later generations, i.e. when God reveals himself to Moses and calls him to become his prophet/spokesman/the leader of Israel, he uses this identification:

"He said also, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' Then Moses hid his face, for he was afraid to look at God." Exodus 3:6

"Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me, saying, "I am indeed concerned about you and what has been done to you in Egypt.'" Exodus 3:16

"The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him." Acts 3:13

The Quran also uses these same expressions:

When Joseph said to his father, 'Father, I saw eleven stars, and the sun and the moon; I saw them bowing down before me.' He said, 'O my son, relate not thy vision to thy brothers, lest they devise against thee some guile. Surely Satan is to man a manifest enemy. So will thy Lord choose thee, and teach thee the interpretation of tales, and perfect His blessing upon thee and upon the House of Jacob, as He perfected it formerly on thy fathers Abraham and Isaac; surely thy Lord is All-knowing, All-wise.' S. 12:4-6

And I have followed the creed of my fathers, Abraham, Isaac and Jacob. Not ours is it to associate aught with God. That is of God's bounty to us, and to men; but most men are not thankful. S. 12:38

As anyone can see, the expression "your father(s)" along with the naming of the Patriarchs is obviously referring to the progenitors of Israel, to the ancestral line from whence the nation came. Abraham begot Isaac who in turn begot Jacob, who had twelve sons that became the nation or children of Israel. Interestingly, the Israelites are called the "Bani Israel" in the Quran. However, where on earth does this name come from? In the Bible it is clear, God himself gave Jacob the name Israel (Genesis 32:24-30). So his descendants are the children of Israel. But does the Quran explain anywhere why the Israelites are called Israelites?

Be that as it may, the reason for calling them Israel's children is to identify their progenitor, the one who fathered them as a people. It refers to their ancestry, their lineage. This is why one will not find the authors of the Holy Bible including the other siblings or relatives of Isaac, or even Jacob, within this formula since these others had nothing to do with the formation of Israel. Hence, you will not read anyone saying, "the God of your fathers, the God of Abraham, Ishmael, Isaac, Esau, Jacob etc."

You may find them referring to Abraham's family as Israel's ancestors by way of contrasting the gods they worshiped from the God Israel worshiped:

"And Joshua said to all the people, 'Thus says the LORD, the God of Israel, 'Long ago, *your fathers* lived beyond the Euphrates, *Terah*, the father of Abraham and of *Nahor*; and they served other gods.'" Joshua 24:2

"Now therefore fear the LORD and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the LORD. And if it is evil in your eyes to serve the LORD, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the LORD." Joshua 24:14-15

One may assume that the reference to Nahor shows that a person's relative can be included as a father since Nahor was Abraham's brother, making him an uncle of Isaac. Not necessarily since the reason for including Nahor as a father of the Israelites is because Isaac married his granddaughter, with Jacob marrying two of his great granddaughters:

"Now after these things it was told to Abraham, 'Behold, Milcah also has borne children to your brother Nahor: Uz his firstborn, Buz his brother, Kemuel the father of Aram, Chesed, Hazo, Pildash, Jidlaph, **and Bethuel.** (**Bethuel fathered Rebekah.**) These eight Milcah bore to Nahor, Abraham's brother. Moreover, his concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah." Genesis 22:20-24

"Before he had finished speaking, behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, came out with her water jar on her shoulder... When the camels had finished drinking, the man took a gold ring weighing a half shekel, and two bracelets for her arms weighing ten gold shekels, and said, 'Please tell me whose daughter you are. Is there room in your father's house for us to spend the night?' She said to him, '**I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor.**' She added, 'We have plenty of both straw and fodder, and room to spend the night.' The man bowed his head and worshiped the LORD and said, 'Blessed be the LORD, the God of my master Abraham, who has not forsaken his steadfast love and his faithfulness toward my master. **As for me, the LORD has led me in the way to the house of my master's kinsmen.**' Then the young woman ran and told her mother's household about these things. Rebekah had a brother whose name was Laban. Laban ran out toward the man, to the spring... 'Before I had finished speaking in my heart, behold, Rebekah came out with her water jar on her shoulder, and she went down to the spring and drew water. I said to her, "Please let me drink." She quickly let down her jar from her shoulder and said, "Drink, and I will give your camels drink also." So I drank, and she gave the camels drink also. Then I asked her, "Whose daughter are you?" She said, "**The daughter of Bethuel, Nahor's son, whom Milcah bore to him.**" So I put the ring on her nose and the bracelets on her arms. Then I bowed my head and worshiped the LORD and blessed the LORD, the God of my master Abraham, who had led me by the right way **to take the daughter of my master's kinsman for his son.** Now then, if you are going to show steadfast love and faithfulness to my master, tell me; and if not, tell me, that I may turn to the right hand or to the left.' Then Laban and Bethuel answered and said, 'The thing has come from the LORD; we cannot speak to you bad or good. Behold, Rebekah is before you; take her and go, and let her be the wife of your master's son, as the LORD has spoken.' When Abraham's servant heard their words, he bowed himself to the earth before the LORD. Now Isaac had returned from Beer-lahai-roi and was dwelling in the Negeb. And Isaac went out to meditate

in the field toward evening. And he lifted up his eyes and saw, and behold, there were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel and said to the servant, ‘Who is that man, walking in the field to meet us?’ The servant said, ‘It is my master.’ So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into the tent of Sarah his mother and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother’s death.” Genesis 24:15, 22-29, 45-52, 62-67

“Then Isaac called Jacob and blessed him and directed him, ‘You must not take a wife from the Canaanite women. Arise, go to Paddan-aram to the house of Bethuel your mother’s father, and take as your wife from there one of the daughters of Laban your mother’s brother. God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples. May he give the blessing of Abraham to you and to your offspring with you, that you may take possession of the land of your sojournings that God gave to Abraham!’ Thus Isaac sent Jacob away. And he went to Paddan-aram, to Laban, the son of Bethuel the Aramean, the brother of Rebekah, Jacob’s and Esau’s mother.” Genesis 28:1-5; cf. 29:4-30

Nahor was, therefore, one of the progenitors of the nation of Israel through the maternal line. This is perhaps why Joshua didn’t mention Haran, Abraham’s other brother, since he wasn’t one of Israel’s progenitors.

Beyond this, the expression also highlights the point that God made his covenant with the Patriarchs and their descendants after them, not with anyone else:

“When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. On that day the LORD made a covenant with Abram, saying, ‘To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Gergashites and the Jebusites.” Genesis 15:17-21

“When Abram was ninety-nine years old the LORD appeared to Abram and said to him, ‘I am God Almighty; walk before me, and be blameless, that I may make my covenant between me and you, and may multiply you greatly.’ Then Abram fell on his face. And God said to him, Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.” Genesis 17:1-8

Now there was a famine in the land, besides the former famine that was in the days of Abraham. And Isaac went to Gerar to Abimelech king of the Philistines. And the LORD appeared to him and said, ‘Do not go down to Egypt; dwell in the land of which I shall tell you. Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.’” Genesis 26:1-5

Jacob left Beersheba and went toward Haran. And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it! And behold, the LORD stood above it and said, ‘I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed.’ Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you.” Genesis 28:10-16

With all that behind us we can now turn our attention to the Quran and see how it once again gets its expressions and history jumbled up. The Quran contradicts this biblical pattern, and itself, by mentioning Ishmael as one of Jacob's fathers!

And Abraham charged his sons with this and Jacob likewise: 'My sons, God has chosen for you the religion; see that you die not save in surrender.' Why, were you witnesses, when death came to Jacob? When he said to his sons, 'What will you serve after me?' They said, 'We will serve thy God and the God of thy fathers Abraham, Ishmael and Isaac, One God; to Him we surrender.' S. 2:132-133

Since Ishmael wasn't one of the progenitors of Jacob, who became known as Israel, the name by which his descendants were called, nor was he part of the covenant blessing:

"Then God said to Abraham, As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. 'I will bless her, and indeed I will give you a son by her Then I will bless her, and she shall be a mother of nations; kings of peoples will come from her.' Then Abraham fell on his face and laughed, and said in his heart, "Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a child?" And Abraham said to God, 'Oh that Ishmael might live before You!' But God said, 'No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him. As for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly He shall become the father of twelve princes, and I will make him a great nation. But My covenant I will establish with Isaac, whom Sarah will bear to you at this season next year.'" Genesis 17:15-21

The Quran is therefore blatantly wrong here.

But there are further problems with these Quranic statements. We said that the expression "Abraham, Isaac and Jacob" refers to Israel's ancestry. More specifically, the expression refers to biological relations shared by the three in that Abraham fathered Isaac who in turn fathered Jacob. The expression clearly refers to father, son and grandson. Taking the statements of the Quran seriously we are left to conclude that the author thought that Abraham fathered Ishmael who in turn begot Isaac who then fathered Jacob! Notice once again what the text says:

Were you present when death came to Jacob, when he said to his sons. 'What will you worship after me?' They answered, 'We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to HIM we submit ourselves.' S. 2:133 Sher Ali

There is further support for this interpretation from the following texts:

Or do you say, 'Abraham, Ishmael, Isaac and Jacob, and the Tribes -- they were Jews, or they were Christians'? Say: 'Have you then greater knowledge, or God? And who does greater evil than he who conceals a testimony received from God? And God is not heedless of the things you do.' S. 2:140

Say: 'We believe in God, and that which has been sent down on us, and sent down on Abraham and Ishmael, Isaac and Jacob, and the Tribes, and in that which was given to Moses and Jesus, and the Prophets, of their Lord; we make no division between any of them, and to Him we surrender.' S. 3:84

We have revealed to thee as We revealed to Noah, and the Prophets after him, and We revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, Jesus and Job, Jonah and Aaron and Solomon, and We gave to David Psalms, S. 4:163

Note the pattern here. Abraham, Ishmael, Isaac, Jacob and the twelve tribes are all listed consecutively. In fact, this is the only consistent pattern in all of these verses, since the Quran jumbles the timeline by mixing together different prophets from different periods. For instance, no one will doubt that the following text is structured sequentially in terms of lineage:

Remember also Our servants Abraham, Isaac and Jacob -- men of might they and of vision. Assuredly We purified them with a quality most pure, the remembrance of the Abode, and in Our sight they are of the chosen, the excellent. S. 38:45-47

No one would have a problem in understanding that the above text means that Abraham fathered Isaac who begot Jacob. We know from the Holy Bible that Isaac fathered Jacob and that the latter then had twelve sons that became the twelve tribes forming the nation of Israel.

The foregoing strongly implies that the author thought that, much like Isaac begot Jacob, Ishmael begot the former who in turn was begotten by Abraham! Putting it simply, these passages presuppose the following sequence:

Abraham fathered Ishmael who fathered Isaac who fathered Jacob who fathered the twelve tribes.

It is obvious that the Quran is confused.

Now a Muslim may argue that the Quran realizes that Ishmael wasn't Isaac's father, but his brother, and cite the following text for proof:

Praise be to God, who has given me, though I am old, Ishmael and Isaac; surely my Lord hears the petition. S. 14:39

Abraham thanks God for giving him Ishmael and Isaac which shows that these two were siblings. We respond by saying not so fast. This same expression is used elsewhere in the Quran to refer to Isaac's and Jacob's relation with Abraham:

And We gave to him Isaac and Jacob -- each one We guided, And Noah We guided before; and of his seed David and Solomon, Job and Joseph, Moses and Aaron -- even so We recompense the good-doers -- Zachariah and John, Jesus and Elias; each was of the righteous; Ishmael and Elisha, Jonah and Lot-each one We preferred above all beings; S. 6:84-86

So, when he went apart from them and that they were serving, apart from God, We gave him Isaac and Jacob, and each We made a Prophet; and We gave them of Our mercy, and We appointed unto them a tongue of truthfulness, sublime. S. 19:49-50

And We gave him Isaac and Jacob in superfluity, and every one made We righteous and appointed them to be leaders guiding by Our command, and We revealed to them the doing of good deeds, and to perform the prayer, and to pay the alms, and Us they served. S. 21:72-73

If the expression in Sura 14:39 regarding Ishmael and Isaac being given to Abraham implies that they were brothers, then the same must hold true for Isaac and Jacob. Since the preceding passages all say that God gave Isaac and Jacob to Abraham then we must conclude that Isaac and Jacob were brothers as well, since this is the conclusion Muslims want to derive from the wording of Sura 14:39. But if these passages regarding Isaac and Jacob do not mean that they were brothers, since the texts do not necessarily mean that God gave them as sons to Abraham, but can refer to his family line which is carried over to his grandson Jacob, then we insist that the same applies to Sura 14:39. Just because Abraham supposedly prayed that Allah gave him Ishmael and Isaac this doesn't mean that the two had the same exact relationship to Abraham. Much like the references regarding Isaac and Jacob are concerned, one can understand that Abraham was given Ishmael and then Isaac was given as a grandson from Ishmael so as to continue the line of Abraham.

As if this wasn't bad enough... there is another place in the Quran where Lot is said to be the father of Isaac and Jacob!

But LOT believed him; and HE said, 'I will flee to my Lord; He is the All-mighty, the All-wise.' And We gave HIM Isaac and Jacob, and We appointed the Prophecy and the Book to be among HIS seed; We gave HIM HIS wage in

this world, and in the world to come HE shall be among the righteous. And LOT, when he said to his people ‘Surely you commit such indecency as never any being in all the world committed before you.’ S. 29:26-28

The author of the Quran has written the text in such a manner as to make Lot the object of the verb, implying that Allah gave him both Isaac and Jacob! Now the Muslim will of course say that the immediate context deals with Abraham, and therefore the pronoun refers back to him. We don't contest that this is what the author intended, but this explanation doesn't help the Muslim case any since it shows that the Quran is less than eloquent and not as perfect as Muslims want people to believe. It exposes the utterly human origin of the Arabic text of the Quran, since we expect that a divinely dictated text (which is what Muslims believe about the Quran) would avoid such confusion and ambiguity.

Finally, the Quran is further mistaken when it claims that Ishmael received revelation and was a prophet:

Say you: ‘We believe in God, and in that which has been sent down on us and sent down on Abraham, *Ishmael*, Isaac and Jacob, and the Tribes, and that which was given to Moses and Jesus and the Prophets, of their Lord; we make no division between any of them, and to Him we surrender.’ S. 2:136

And mention in the Book Ishmael; he was true to his promise, and he was a Messenger, a Prophet. S. 19:54

Since revelation and prophethood were part of the covenant blessings which God made with Jacob/Israel, not with Ishmael:

"He declares his word to Jacob, his statutes and rules to Israel. He has not dealt thus with any other nation; they do not know his rules. Praise the LORD!" Psalm 147:19-20

"Then what advantage has the Jew? Or what is the benefit of circumcision? Great in every respect. First of all, that they were entrusted with the oracles of God." Romans 3:1-2

"who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen." Romans 9:4-5

A point on which the Quran agrees:

And We bestowed on him Isaac and Jacob, and We established the prophethood and the Scripture among his seed, and We gave him his reward in the world, and lo! in the Hereafter he verily is among the righteous. S. 29:27

Indeed, We gave the Children of Israel the Book, the Judgment, and the Prophecy, and We provided them with good things, and We preferred them above all beings. We gave them clear signs of the Command; so they differed not, except after the knowledge had come to them, being insolent one to another. Surely thy Lord will decide between them on the Day of Resurrection touching their differences. S. 45:16-17

Ishmael, therefore, couldn't have been a divinely inspired prophet.

To summarize the Quran's errors regarding the Patriarchs:

1. The Quran mistakenly presents Ishmael as one of Jacob's fathers.
2. The Quran mistakenly presents Ishmael as the father of Isaac.
3. In other texts, Ishmael and Isaac are grouped together as those whom Allah gave to Abraham, much like Allah gave him both Isaac and Jacob. This either means that Jacob is the brother of Ishmael and Isaac, or that Ishmael is Isaac's father just as Isaac is Jacobs' father!
4. The Quran mistakenly assumes that Ishmael was a prophet who received revelation.

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Even Islamic scholarship sees just how confused the Quran is regarding the exact relationships between the Patriarchs and Ishmael. Noted Islamicist F.E. Peter makes the following analysis:

... The point is worth noting because in its earliest understanding, the Quran appears to have regarded Isaac and *Jacob* as Abraham's sons, as in 19:50, a Meccan revelation. It describes God's regard for Abraham after his rejection of his family's paganism ... Ishmael is in fact mentioned in the same *sura*, in verse 54, following Moses, and with no apparent connection with Abraham ... The immediate connection of Isaac and Jacob with Abraham and Ishmael's separation from all three is not an isolated occurrence. It appears again in lists in 6:84-86, 21:72-85, 38:45-48, where Ishmael appears without note or particular importance amidst a miscellany, and not always the same miscellany, of prophets. The conclusion seems inescapable. While still at Mecca Muhammad was under the impression that Isaac and Jacob were Abraham's sons, then at some point, probably at Medina, he corrected the genealogy (14:39), and eventually, for reasons more theological and polemical, placed emphasis on Ishmael (2:125, 127). (Peters, *Muhammad and the Origins of Islam* [State University of New York Press (SUNY), Albany 1994]), p. 118)

If the Muslim tries to turn to the Holy Bible in order to solve this mess then they would be further compounding the problem. In the first place, the Bible contradicts the claim that Jacob's sons identified Ishmael as one of his fathers. Jacob, in Genesis, identifies Yahweh as the God of his fathers Abraham and Isaac. Secondly, the Bible rejects the claim that God gave Ishmael revelation and prophethood since it expressly says that Ishmael was not included in God's covenant blessings that were given solely to Isaac, Jacob and his children. Thus, if the Bible is used to confirm the Quran then the same Holy Bible can also be used to falsify it. It's as simple as that.

[Sam Shamoun](#)

35.*

Sects & Organizations*

(Sects*, Groups*, Councils*)

35.1

The Major Sects & Branches of Islam

<http://detroitinterfaithcouncil.com/2013/06/10/what-are-the-major-similarities-and-differences-in-the-different-sects-of-islam/>

There are two major sects in Islam. The **Sunni** and **Shi'a** sects. Some refer to Muslim mystics, the **Sufis**, as a sect of Islam. They are, however, considered as Sunni. A study conducted by the Pew Research Center in 2010 and released January 2011 found that there are 1.62 billion Muslims around the world, and it is estimated that the Sunni population is between 75% and 90%.

The difference between **Sunnis** and **Shi'a** is more of a political nature than creed. There are no dogmatic differences between the two sects. Both, Sunnis and Shi'as, believe in the one God (Allah in Arabic) or Tawhid (monotheism), in the angels, scriptures, prophets and messengers, the hereafter, and the divine decree, destiny. They share the same scripture, called the Qur'an. Although there may be a difference in the way Sunnis and Shi'as worship, nevertheless, both pay the zakah (or the obligatory charity) and go to Mecca for pilgrimage. During daily prayers, both Sunnis and Shi'as direct their faces toward Mecca.

After the death of Muhammad, Muslims disputed over the prophet's successor. Muhammad's successor, **Abu Bakr**, and the other three Caliphs (**Omar**, **Uthman** and **Ali**) after him were accepted by Muslims as the rightful successors of the prophet and were later known as Sunnis. On the other hand the Muslims who thought Ali Bin Abi Talib, the prophet's cousin, is the legitimate successor of the prophet became to be known as **Shi'a**.

The Shi'a believes that the prophet's successor has to be from the family of the prophet Muhammad. Whereas Sunnis believe that the successor of the prophet must be from the tribe of Quraish, the prophet's tribe.

This political discord continued for centuries and the divide between the two sects remains to this day unresolved.

Another major difference between Sunni and Shi'a is that Sunnis believe that no person after Muhammad is infallible while the

Shi'a believes in the infallibility of the twelve Imams (leaders) who are descendants from the family of prophet Muhammad.

The Shi'a Islam

The word "**Shi'a**" in Arabic literally means a sect or a faction. The followers of the Shi'a sect belong to the faction or followers of Muhammad's cousin and son-in-law, Ali who, according to the Shi'a sect should have been the direct successor of Muhammad and is considered divinely appointed and the first Imam.

(Shi'ites, Shi'a)

Ali Ben Abu Talib (656-661) (1st Imam)
al-Hasan (661-669) (2nd Imam)
al-Husayn (669-680) (3rd Imam)
Ali Zayn al-'Abidin (680-713) (4th Imam)
Muhammad al-Baqir (713-733) (5th Imam)
Ja'far al-Sadiq (733-765)
(or Jafar ibn Muhammad) (6th Imam)

There are three main schools of thought or sub-sects within the Shi'a sect.

1. Twelver Shi'ites, Imamiyyah (Ithna Ashariyya)

1) The Ithna ashariyya (Twelvers): the followers of this sect believe in the 12 divinely ordained leaders, known as the Twelve Imams. Nearly 85% of the total Shi'a population belong to this sect. They are scattered in Iran, Iraq, Bahrain, Lebanon, and Syria. A large minority group is found in India, Pakistan, Afghanistan, Kuwait, United Arab Emirates and Saudi Arabia.

Musa al-Kazim (765-799) (7th imam)
'Ali al-Rida (799-818) (8th Imam)
Muhammad al-Jawad (818-835) (9th Imam)
'ali al-Hadi (835-868) (10th Imam)
al-Hasan al-'Askari (868-874) (11th Imam)
had student **ibn Nusayr** (d.868), began Nusayris, Nusayriyyah
Muhammad al-Mahdi (12th Imam, last)
(considered to still be alive, hiding)

(Buwayhids)

(945-)
Adid (-1171)
(conquered by Saladin 1171)

Ayyubids

Saladin (1171-1193)
al-Adil (1193-1218)

al-Kamil (1218-1238)

(-1249)

(conquered by Mamelukes 1249)

(Babis)

(1830-)

Ali Muhammad Shirazi (-1850), started Babism

Mirza Husayn Ali Nuri (c.1863), started Ba'hai

(Kharijites, Kharijiyyah)

(c. 650 - c.720) Often called the Puritans of Islam, as they demanded purity of conscience as well as body. They tended to brand everyone who did not agree with them as unbelievers. A sub-sect, the Azraqites, believed in such rigid following of the Koran as to massacre large groups of Muslims who had allegedly committed grave sins. Interestingly, Kharijites were very tolerant of non-Muslims.

2. Ismailis, Isma'iliyyah

(Sevener Shi'ites)

The Isma'ili branch or as commonly known as the Seveners: Unlike the Twelvers, they believe in different number of Imams. They also differ in the role of the Imam. The Isma'ili minorities are found in Syria, Saudi Arabia, Yemen, Jordan, Lebanon and South Africa.

Ismail (died before, 760,)

(7th imam, last for Ismailis)

or **Muhammad**, his son (either is considered to still be alive, hiding)

(Fatimids)

(through Ismail)

Ubayd Allah al-Mahdi (909-)

al-Qa'im

al-Mansur -972)

Moizz (972-)

Al-Hakim (3rd Fatimid Caliph)

Abu 'Ali al-Mansur al-Hakim (985-1021)

(6th Fatimid Caliph)

al-Mustansir (-1094)

al-Mustali (1094-) began Musta'liyyah

he killed brother, **Nizar**, began Nizariyyah, Nizaris, Khojas (- 1171) (overthrown by Saladin 1171 but endures as the Druzes)

3. Zaydi

The Zaydi branch: This school of thought was named after its founder Zayd Ibn Ali. They are mainly prevalent in Yemen. They

have a unique approach within the Shi'a Islamic thought that is similar to the Sunni Islam. Adherents to this branch are called the Fivers.

The Sunni Islam

The word "sunni" comes from the Arabic word sunnah which means way and is referred to, the way of the prophet or the tradition (actions and sayings) of the Prophet Muhammad. The Sunni Islam is sometimes referred to as Orthodox Islam.

Among the Sunni sect there are four major schools of thought or sub-sects each follow a particular Islamic law. They are:

1) The Hanafi school of thought: The founder is the Persian scholar Imam Abu Hanifah al-Nu'man ibn Thabit (AD: 699-767). His school of thought is practiced widely in Southeast Asia, Central Asia, the Caucasus, the Balkans and Turkey. The majority of Sunni Muslims practice the Hanafi jurisprudence.

2) The Shafi'i school of thought: The founder is Abu Abdullah Muhammad Ibn Idris al-Shafi'i known as Imam Al-Shafi'i (AD: 767-820). Imam al-Shafi'i is also known as the "First Among Equals" for his exhaustive knowledge and systematic methodology to religious science. Adherents of this sect are mainly from the Middle East.

3) The Maliki school of thought: The founder is Malik Bin Anas (AD: 711-795). Its adherents are mostly from North Africa, United Arab Emirates, and parts of Saudi Arabia.

4) The Hanbali school of thought: The founder is Imam Ahmad Ibn Hanbal (AD: 780-855). The Hanbali jurisprudence is considered very strict and conservative. The Hanbali school of jurisprudence is practiced mainly in Saudi Arabia, Qatar as well as in parts of Syria and Iraq.

(Sunni, Sunnites)

Umayyad Caliphs (661-750)

- **Muawiyah I ibn Abu Sufyan** (661-680)
related to Uthman
- **Yazid I ibn Muawiyah** (680-683)
- **Muawiya II ibn Yazid** (683-684)
- **Marwan I** (684-685)
- **Abd al-Malik ibn Marwan** (685-705)
- **al-Walid I ibn Abd al-Malik** (705-715)
- **Suleiman ibn Abd al-Malik** (715-717)
- **Umar ibn Abd al-Aziz** (717-720)
- **Yazid II ibn Abd al-Malik** (720-724)
- **Hisham ibn Abd al-Malik** (724-743)

- **al-Walid II ibn Abd al-Malik** (743-744)
- **Yazid III ibn Abd al-Malik** (744)
- **Ibrahim ibn Abd al-Malik** (744)
- **Marwan II** (744-750) (end of Umayyad, conquered by Abbasids 750)

Umayyad Caliphs of Cordoba

(Spanish Umayyads) (929-1031)

- **Abd-ar-rahman I**, escaped to Spain, 756-788
- **Abd-ar-rahman III**, as caliph, 929-961
- **Al-Hakam II**, 961-976
- **Hisham II**, 976-1008 civil war (1008-1028)
- **Mohammed II**, 1008-1009
- **Suleiman**, 1009-1010
- **Hisham II**, restored, 1010-1012
- **Suleiman**, restored, 1012-1017
- **Abd-ar-rahman IV**, 1021-1022
- **Abd-ar-rahman V**, 1022-1023
- **Muhammad III**, 1023-1024
- **Hisham III**, 1027-1031

Abbasid Caliphs of Baghdad

(750-1258) descendants of Prophet's uncle Abbas

Sunnites

- **Abu'l Abbas Al-Saffah** 750-754
- **Al-Mansur** 754-775
- **Al-Mahdi** 775-785
- **Al-Hadi** 785-786
- **Harun al-Rashid** 786-809
- **Al-Amin** 809-813
- **Al-Ma'mun** 813-833
- **Al-Mu'tasim** 833-842
- **Al-Wathiq** 842-847
- **Al-Mutawakkil** 847-861

- **Al-Muntasir** 861-862
- **Al-Musta'in** 862-866
- **Al-Mu'tazz** 866-869
- **Al-Muhtadi** 869-870
- **Al-Mu'tamid** 870-892
- **Al-Mu'tadid** 892-902
- **Al-Muktafi** 902-908
- ??? (908, one day)
- **Al-Muqtadir** 908-932
- **Al-Qahir** 932-934
- **Al-Radi** 934-940

- **Al-Muttaqi** 940-944
- **Al-Mustakfi** 944-946 very little power by 950
- **Al-Muti** 946-974
- **Al-Ta'i** 974-991
- **Al-Qadir** 991-1031
- **Al-Qa'im** 1031-1075
- **Al-Muqtadi** 1075-1094
- **Al-Mustazhir** 1094-1118
- **Al-Mustarshid** 1118-1135
- **Al-Rashid** 1135-1136
- **Al-Muqtafi** 1136-1160
- **Al-Mustanjid** 1160-1170
- **Al-Mustadi** 1170-1180
- **An-Nasir** 1180-1225
- **Az-Zahir** 1225-1226
- **Al-Mustansir** 1226-1242
- **Al-Musta'sim** 1242-1258 (conquered by Mongols)

Mamelukes

(first Dynasty, Bahri) (1250-1382)

(second Dynasty, Burji) (1382-1517) Two Caliphs, but just symbolic. Defeated by Selim, 1517.

35.2

Four Main Sects of Islam

Malikites: Founded by **Malik ibn al-Anas** in Medina (711-795) they believe that the jizya may be accepted from all infidels, regardless of their beliefs and faith in God. This is the oldest of the schools and is very conservative. It regards the Qur'ab and the sunna as the main sources of authority but allows some place for consensus.

Hanifites: Founded by **Abu Hanifa** (Nu'man b.Thabit) in Iraq (699-767) They believe that the jizya may be accepted from all infidels, regardless of their beliefs and faith in God. Their main emphasis is on the Qur'an, and the sunna is regarded as secondary.

Shafites: Founded by Muhammad ibn al Adris **Al-Shafi'i** (767-820) who was born in Gazza but lived in Baghdad and Egypt, they believe that no contract (jizya) should be made with the ungodly or those who do not believe in the supreme God. This position represented a compromise between the Maliki and Hanafi Schools, and rejected the role of private judgement.

Hanbilites: Founded by **Ahmad ibn Hanbal** in Baghdad (780-855). The strictest and most conservative sect of four main sects of

Islam accepting only the Qur'an and the sunna, and rejecting both consensus and analogy. They believe that no contract (jizya) should be made with the ungodly or those who do not believe in the supreme God. This is the school that is followed in Saudi Arabia today.

Colin Chapman, Cross and Crescent, p. 111.

Robert Spencer, The Myth of Islamic Tolerance, pp. 60-61.

35.3 **Ahmadiya Movement**

(Qadiani movement) An Islamic sect from Pakistan considered to be a cult by orthodox Muslims. Established in 1889 by **Mirza Ghulam Ahmad Khan** (1835-1908) in a small Punjabi village of India who claimed to be the Muslim Messiah in 1891 and pronounced that he himself was an authoritative prophet of Muhammad in 1901. Claimed to be Muhammad and also the Hindu Lord Krishna. In 1974 the Muslim World League and the Government of Pakistan passed a unanimous resolution declaring that the Qadiani movement and its leaders were apostate and outside the fold of Islam. It had a strong missionary emphasis, organizing missionary work in many parts of the world. It seeks to reaffirm Islam in the face of Western dominance. It is found worldwide but especially in Africa and Indonesia. Ahmadis teach several distinct doctrines:

- 1) No verse in the Qur'an is, or can be, abrogated. If one verse appears to be inconsistent with another, that is due to faulty exegesis.
- 2) Jihad (or holy war) has lapsed, and coercion in religion is condemned.
- 3) To say that Muhammad is the Seal of the Prophets does not mean that he is the last of them. A seal is a hallmark and he embodies the perfection of prophethood; but a prophet or apostle can come after him as did the Hebrew prophets after Moses.
- 4) Jesus is dead, as are the rest of the prophets, and he did not ascend bodily into heaven.
- 5) Hell is not everlasting.
- 6) Apostasy is not punishable by death.
- 7) Any innovation in religious practice is culpable. The worship of saints is an invasion of the prerogative of God.
- 8) Ijma or catholic consent is generally limited to the Prophet's companions.
- 9) Revelation will always remain a privilege of the true believers.
- 10) Belief in Mirza Ghulam Ahmad al-Qadaiani as the Messiah-Mahdi is an article of faith. Fatih is incomplete without it.

11) Spirituality in religion is more important than legalism. An Ahmadi need not belong to any particular madhab or school of law.
 12. The medieval Ulama need not be followed in the interpretation of the Qur'an and the Hadith.

Ahmadiya are extremely anti-Christian in orientation.

Keith Swartley, Ed., Encountering the World of Islam, pp. 128-129.

35.4 Alevi (Alawites or Alawi)

Founded by **Nucair Namin Abdi**, they broke off from the Shi'ites in the 9th cent. and are known as worshippers of Ali. They are an offshoot of Isma'ili missionary activity. They have extreme syncreticism which includes pagan and Christian elements. In the earlier period they were known as Nusairi and Namiriya, derived from their first teacher, **Muhammad bin Nusairi n-Namiri**. Today they survive as a minority. The Alevi's of Turkey make up about 25% of Turkey's 75 million population. They make up about 10% of Syria.

35.5 Al-Qaeda

Osamma bin Laden's group, with probably 3,000 to 5,000 members, is believed to have operations in 60 countries, with active cells in up to 30 nations including the United States.

Al-Qaeda was started in the late 1980's to unite Arabs who had fought in Afghanistan against the Soviet Union. It helped finance, recruit, and train Suni Muslim extremists for the Afghan resistance. Its current goal is to establish a pan-Islamic caliphate throughout the world by working with allied Islamic extremist groups to overthrow regimes it sees as non-Islamic. Terrorist attacks by this group that have been foiled allegedly include blowing up the Los Angeles International Airport and blowing up scores of airplanes in the air. The Counter-Terrorism Division report states that al-Qaeda -

- "Plotted to carry out terrorist operations against U.S. and Israeli tourists visiting Jordan for millennial celebrations.
- "conducted the bombings in August 1998 of the U.S. Embassies in Nairobi, Kenya and Dar es Salaam, Tanzania,

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that killed at least 301 persons and injured more than 5,000 others."

- "claims to have shot down U.S. helicopters and killed U.S. servicemen in Somalia in 1993 and to have conducted three bombings that targeted U.S. troops in Aden, Yemen in Dec. of 1992.
- "is linked to the following plans that were not carried out"
 - the assassination of Pope John Paul II during his visit to Manila in late 1994.
 - "simultaneous bombings of the U.S. and Israeli Embassies in Manila and other Asian capitals in late 1994.
 - "the midair bombing of a dozen U.S. trans-Pacific flights in 1995"
 - "the killing of President Clinton during a visit to the Philippines in early 1995
- "Continues to train, finance, and provide logistic support to terrorist groups in support of these goals."

Dr. John Ankerberg, Fast Facts on Islam, p. 129.

35.6 **Bahai**

Established in 1844 by the Bab, a Persian teacher of religion, and developed by his disciple Bahaullah (1817-1892). It claims to be the fulfillment of all previous religions. The Bahai faith should now be regarded as a separate world religion in its own right, representing a movement to find a common amalgam of faiths. They were a persecuted minority who spread to Levent, USA and Europe. There are Bahai communities in 139 countries with around 500,000 in Iran.

35.7 **CAIR: "Moderate" Friends of Terror**

- In Oct. of 1998 CAIR demanded the removal of a Los Angeles billboard describing Osama bin Laden as "the sworn enemy", finding this depiction "offensive to Muslims."
- The same year, CAIR denied bin Laden's responsibility for the twin East African bombings. As Hooper saw it, those explosions resulted from some vague "misunderstandings of both sides." (A New York court, however, blamed bin Laden's side alone for the embassy blasts.)

- In 2001, CAIR denied bin Laden's culpability for the September 11 massacre, saying only that "if (note the "if") Osama bin Laden was behind it, we condemn him by name. (Only in December was CAIR finally embarrassed into acknowledging his role.)
- CAIR consistently defends other militant Islamic terrorists too. The conviction of the perpetrators of the 1993 World Trade Center bombing it deemed "a travesty of justice."
- The conviction of Omar Abdel Rahman, the blind sheikh who planned to blow up New York City landmarks, it called a "hate crime."
- The extradition order for suspected Hamas terrorist Mousa Abu Marook it labeled "anti-Islamic" and "anti-American."
- CAIR also backs those who finance terrorism. When President Bush closed the Holy Land Foundation in December for collecting money he said was "used to support the Hamas terror organization," CAIR decried his action as "unjust" and "disturbing."
- CAIR even includes at least one person associated with terrorism in its own ranks. On February 2, 1995, U.S. Attorney Mary Jo White named Siraj Wahhaj as one of the "unindicted persons who may be alleged as co-conspirators" in the attempt to blow up New York City monuments. Yet CAIR deems him "one of the most respected Muslim leaders in America" and includes him on its advisory board.

For these and other reasons, the FBI's former chief of counterterrorism, Steven Pomerantz, concludes that "CAIR, its leaders and its activities give aid to international terrorist groups." Nor is terrorism the only disturbing aspect of CAIR's record. Other problems include:

- Intimidating moderate Muslims: In at least two cases (Hisham Kabbani and Khalid Duran), CAIR has defamed moderate Muslims who reject its extremist agenda, leading to death threats against them.
- Embracing murderers: CAIR responded to the arrest and conviction of Jamil Al-Amin (the former H. Rap Brown) by praising him, raising funds for him and then denying his guilt after his conviction for the murder of an Atlanta policeman. Likewise with Ahmad Adnan Chaudhry of San Bernardino, Calif.: disregarding his conviction for attempting murder, CAIR declared him "innocent" and set up a defense fund for him.
- Promoting anti-Semitism: The head of CAIR's Los Angeles office, Hussam Ayloush, uses the term "zionazi" when

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referring to Israelis. CAIR co-hosted an event in May 1998 at which an Egyptian militant Islamic leader, Wagdi Ghunaym called Jews the "descendants of the apes."

- Aggressive ambitions: As reported by the San Ramon Valley Herald, CAIR Chairman Omar M. Ahmad told a crowd of California Muslims in July 1998, "Islam isn't in America to be equal to any other faith, but to become dominant. The Koran... should be the highest authority in America, and Islam the only accepted religion on earth."

Dr. Daniel Pipes, Minatures, pp. 117-118.

35.8

Druze

founded by **Darazi and Hamza ibn Ali ibn Ahmad**, leader of a mystical sect of Islam and an 11th Cent. Isma'ili missionary. Taught that Allah had manifested himself in the person of **al-Hakim Bi-amr Allah** (996-1021) as the hidden imam. The believe in monogamy and the transmigration of souls. It is a completely exclusive sect. There are about 250 thousand Druze in Lebanon and Syria.

35.9

Esharites

Founded by **Al-Ash'ari** (873-935) who after having been a Mu'tazelite theologian for some years, abandoned their philosophical method and returned to a more orthodox, traditional position. He rejected their teaching on free will, for example, and taught that the Qur'an was uncreated. He emphasized the transcendence of God.

At a later stage futher challenges came from those who, influenced by Greek philosophy believed that (1) the universe is eternal, (2) there is no resurrection of the body, and (3) philosophy is more important than prophecy, but they are connected because they are related to the same human faculty of imagination. The person who demonstrated that these ideas were heretical and who re-established orthodox theology was al-Ghazali (d. 1111), who came to be recognized as another of the greatest theologians in Islam.

35:10

Gamma Al Islamiya

Islamic extremist group formed in Egypt in the early 1980's.

35.11

Hamas

(Islamic Resistance Movement)

- Hamas began in 1987 as an expansion of the Palestinian branch of the Muslim Brotherhood, with the goal of establishing an Islamic Palestinian state that would destroy Israel.
- It has tens of thousands of supporters and has conducted scores of attacks, assassinations, kidnappings including large-scale suicide bombings against Israeli civilian and military targets.
- By 1991 Hamas... gained enough prestige to represent a number of Palestinian groups at a major peace conference in Tehran. Following this meeting Hamas split entirely with the PLO when the later refused to accept the former's request that it be granted a significant presence on the Palestine National Council.

35.12

Hizballah

(Party of God)

With hundreds of hard-core members and thousands of supporters, Hizballah is "known or suspected" in numerous anti-U.S. terrorist attacks, including

- the suicide truck bombings of the U.S. embassy and U.S. Marine barracks in Beirut in Oct. 1983
- the bombing of the U.S. embassy annex in Beirut in Sept. 1984
- the kidnapping of U.S. and other Western citizens in Lebanon
- attacking the Israeli Embassy in Argentina in 1992
- the 1994 bombing of the Israeli cultural center in Buenos Aires.
- the group's military wing, Islamic Resistance Movement, has received a steady supply of advanced explosives and detonating devices which has enabled Hizballah to create what has become their trademark: the car bomb.

35.13

Islamic Council of Europe

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The constitution of the Islamic Council of Europe, article 111 sections 1-3, 1987. The council exists:

To assist, support and supplement the activities of the member organizations in different fields of dawa (Islamic mission), including the establishment of mosques, and Muslim cultural centers, dissemination of Islamic publishing and distributing literature, promotion of Islamic education and the fulfillment of other Islamic duties and obligations.

To make necessary arrangements for establishment of new centers for organized Islamic activity wherever necessary.

To undertake and promote those activities at European and regional levels which are necessary to strengthen the work of Islamic centers and organizations such as establishment of central or regional libraries and information and documentation centers, research bureaus, training colleges, schools, etc.

Stuart Robinson, Mosques & Miracles, p. ???.

35.14 *Islamic Jihad* **al-jihad**

- Also known as "Egyptian Islamic Jihad" and "Jihad Group"
- was responsible for the 1981 assassination of Egyptian President Anwar Sadat
- the attempted assassinations of Interior Minister Hassan al-Alfi in August 1993 and Prime Minister Atef Sedky in Nov. of 1993.
- The goal is to overthrow the Egyptian government and replace it with a radical Islamic state.
- was responsible for the Egyptian Embassy bombing in Islamabad, Pakistan in 1995.
- Operates out of Cairo area and has a network in Yemen, Afghanistan, Pakistan, Sudan, Lebanon and the United Kingdom.
- they have claimed responsibility for numerous terrorist attacks against Egyptian government officials and institutions, Christian leaders and institutions, and Israeli and Western targets on Egyptian soil.

Dr. John Ankerberg, Fast Facts on Islam, p. 130.

35.15

Kharijites

(with-drawers or Seceders) were a puritanical small group of discontented tribesmen who disputed Ali's authority in 656. They assassinated Ali in 661 and antagonized early Umayyads. Their emphasis was on their refusal to compromise with their exclusively radical judgements of Islam and they believed that any such compromise had to be severely dealt with. They held that any person who strayed from the perfect practice of Islam was "ipso facto" an apostate and could be killed. They believed that only they had the true notion of what Islam required. Their tactics were frightfully violent, and it took centuries before they were put down. Their emphasis was on a militant puritan view of jihad. They had an egalitarian opposition to Arab aristocracy. They declined into antagonistic factions and today are found in scattered small communities in Algeria, Tunisia, Tanzania and Oman.

35.16 Murji'ites

(Postponers) were a group who had a more lenient view of moral standards, saying that only God could decide who was a good Muslim, and that he would give his verdict on the day of judgement. They argued that faith alone was sufficient for being a Muslim. While the Murji'ites disappeared, the Kharijites continued as a distinct group.

35.17 Mu'tazilites

Were more a school of philosophy, rationalist and logical in nature, and a group which fell away during the conservative recovery in Islam in the early Middle Ages. Mu'tazilites said that the Koran was not eternal but created. The position was espoused by Caliph Ma'mun in 827.

35.18 Nusairiyah

Secret Paternal Islam traces its beginning to Shi'a **Imam al-Hasan al-Askari** and his pupil **ibn Nusair**. Nusair doctrine is a mixture of Islamic, Gnostic, and Christian beliefs. Sunni Muslims treat them as heretics because of three of their doctrines:

- 1) Ali was Allah in the flesh.
- 2) The authority of the Qur'an and all forms of prayer are

- rejected. All Islamic teaching can be interpreted allegorically and does not need to be taken literally.
- 3) Men are reincarnated. Women do not have souls, so they do not need to learn the secrets of the Nusairi doctrine. Men undergo an initiation rite at the age of 19.

35.19

PLO

The Palestine Liberation Organization

Founded in 1964 as a Palestinian nationalist umbrella organization dedicated to the establishment of an independent Palestinian state. After the 1967 Arab-Israeli war, control devolved to the leadership of the various fedayeen militia groups, the most dominant of which was Yasser Arafat's Al-Fatah. In 1969, Arafat became chairman of the PLO's Executive Committee, a position he still holds. In the early 1980s, PLO became fragmented into several contending groups but remains the preeminent Palestinian organization. The United States considers the PLO an umbrella organization that includes several constituent groups and individuals holding differing views on terrorism. At the same time, US policy accepts that elements of the PLO have advocated, carried out, or accepted responsibility for acts of terrorism. PLO Chairman Arafat publicly renounced terrorism in December 1988 on behalf of the PLO. The United States considers that all PLO groups, including Al-Fatah, Force 17, Hawari Group, PLF, and PFLP, are bound by Arafat's renunciation of terrorism. The US-PLO dialogue was suspended after the PLO failed to condemn the 30 May 1990 PLF attack on Israeli beaches. PLF head Abu Abbas left the PLO Executive Committee in September 1991; his seat was filled by another PLF member.

In the early 1970s, several groups affiliated with the PLO carried out numerous international terrorist attacks. By the mid-1970s, under international pressure, the PLO claimed it would restrict attacks to Israel and the occupied territories. Several terrorist attacks were later carried out by groups affiliated with the PLO/Fatah, including the Hawari Group, the Palestine Liberation Front, and Force 17, against targets inside and outside Israel.

Israel occupied the West Bank, Gaza Strip, Golan Heights, and East Jerusalem during the 1967 War. The West Bank and Gaza Strip are now administered to varying extents by Israel and the Palestinian Authority (PA). Pursuant to the May 1994 Gaza-Jericho agreement and the September 1995 Interim Agreement, Israel transferred most responsibilities for civil government in the Gaza Strip and parts of the West Bank to the PA. In January 1996, Palestinians chose their first popularly elected government in democratic elections, which were generally well-conducted. The 88-member Council and the Chairman of the Executive Authority were elected. The PA also has a cabinet of 20 appointed ministers who oversee 23 ministries. PA Chairman Yasir Arafat continues to dominate the affairs of government and to make major decisions. Most senior government positions in the PA are held by individuals who are members of, or loyal to, Arafat's Fatah faction of the Palestine Liberation Organization (PLO).

<http://www.fas.org/irp/world/para/plo.htm>

35.20

Seveners

(Isma'ili) Recognized the imams ending with Isma'il. The mobilized social discontent and evolved an esoteric faith for initiates. They established the Fatimid caliphate in North Africa (909-1171). Assassins flourished between the 12th to 13th centuries. They re-emerged under Aga Khan in the 19th century. Today they are found in India and East Africa.

35:21

Shi'ites

(Shia or Twelvers) Partisans of Ali. The branch of Islam whose adherents hold that Ali was Muhammad's legitimate successor as he was his son-in-law. They did not accept the first three Caliphs because they believed the line of succession from Muhammad should have been through Ali, the son-in-law of Muhammad. Therefore they wanted Ali's two sons Hasan and Husayn to succeed to the caliphate; but Hasan renounced his claim, and Husayn was killed at the Battle of Kerbala in 680 A.D. This martyrdom is very important for Shi'ite Muslims and is re-enacted annually. Because of their early history, they developed messianic hopes and expectations that a leader would emerge to establish justice. Rival imams led the Shi'it community but without exercising political power, until the twelfth, who disappeared in 847. It is believed that he has been in hiding ever since, waiting until the time for restoration. He has no successors.

Shi'ites make up about 15% of the Muslim population and they believe that the descendants of Muhammad should rule the Islamic community. They recognize twelve imams up until 873 A.D. when the 12th imam disappeared at Samarra - they await the return of the "hidden imam." The imam is regarded as being charismatic and an infallible leader. They take a non-literal interpretation of the Qur'an and have their own secret books of the interpretation of the Qur'an, and their own collections of the Hadith. The tombs of imams (especially Hussein) and Karbala are regarded as major shrines. Salvation is seen as coming through the messianic return of the Mehdi. This view attracted many non-Arab converts who were excluded from power. There were many anti-establishment revolts among them. It has been the state religion of Iran since the 16th Cent. where the majority are Shi'ite. Iraq has about 50%, Lebanon around 20%, and India and Pakistan around 8%.

35.22

Sikhism

A melting of Islam and Hinduism: Sikhs were founded by Guru Nanak from the Punjab in 1469. He pronounced that Allah's house is everywhere, not just the Ka'aba. He opposed the caste system and believed in the equality of all men. It is a sort of monotheistic atheism. It rejects all rituals and routine practices such as fasting and the pilgrimage. The goal of life is to merge with Allah by following the teachings of the guru, by meditating on the "holy Name" and by acts of charity.

35.23 Sunnis

(Sunnite) a follower of the Sunna; a traditional, orthodox Muslims as opposed to the Shia idea that the Muslim leader after Muhammad should be in line with his family succession. The Sunnis accepted all the first four caliphs and accepted the claims of the Umayyad Dynasty in Damascus to take over the caliphate. Historically Sunnis held that Muhammad's successor should be elected. There were Sunni caliphs from the 7th century until the end of the Abbassid caliphate in 1258. After this there were Fatimid caliphs in Egypt. The Ottomans revived the caliphate in 1775, but it was finally abolished in 1924. Sunnis are found all over the world and they comprise about 85% of all Muslims.

35.24 Sufism

(Mystic) The pursuit of spiritual experience by bodily discipline and mystical intuition. The word "sufi" probably comes from the word "suf", meaning "undyed wool". A "sufi" was someone who wore "suf". It was integrated to the mainstream of Islamic thought throughout the life and teaching of al-Gahazali (d. 1111). It has influenced every level of Muslim society and contributed significantly to the spread of Islam. It profoundly influenced the Christian mystics such as John of the Cross and Teresa of Avila. The basic practices and emphases in Sufism include:

- 1) "Recollecting" or "remembering" the name of God in prayer (dhikr).
- 2) Belonging to a group while encouraging individualism.
- 3) The questioning of selfhood and the quest for union with God.
- 4) Walking the mystic "way" (tariga).
- 5) Stressed that the inner meaning of prayer and pilgrimage is more important than carrying them out.
- 6) Missionary zeal.
- 7) It allows for esoteric speculation, folk Islam, and the desire for a supernatural demonstrations of power.

35.25
Wahhabism

(Wahabism) Founded by **Muhammad ibn Abd al-Wahhab** (1703-1792) a reformer of Islam who declared jihad on all other forms of Islam. They are unitarians of the Wahhabi movement who oppose anything that diminishes the glorification of one God, Allah. Forerunner of the modern day terrorist Muslims. A strong, militant puritanical group. They survive mainly in Saudi Arabia, Qatar and Nigeria, and are an extreme fundamentalist wing of the Sunnis. The main targets of his attack were:

- 1) aspects of Popular Islam, such as veneration of saints, visiting the tombs of saints, belief in the intercession of the Prophet and saints, and other forms of what he regarded as superstition. All objects of worship other than Allah, are false, and all who worship other gods are worthy of death.
- 2) the lowering of moral standards among Muslims
- 3) additions to basic Islamic beliefs and practices from the Sufis, philosophers and theologians.
- 4) the four schools of law and six books of Hadith must be acknowledged.
- 5) Introducing the name of a prophet, saint, or angel into a prayer is an act of polytheism.
- 6) It is disbelief to profess knowledge which is not based on the Qur'an and the Sunna.
- 7) Attendance at public prayers is mandatory.
- 8) The shaving of one's beard and the used of abusive language are prohibited.
- 9) Smoking tobacco is forbidden and can be punishable by up to forty lashes.
- 10) Alms are to be paid on all income.
- 11) The use of the rosary is forbidden. The names of God are to be counted on the knuckles of one hand.
- 12) Wahhabi mosques are built with great simplicity; no minarets or ornaments are allowed.
- 13) The use of silk, gold and silver is forbidden.
- 14) Music is also disallowed.
- 15) Anthropomorphic concepts of God are believed. Qur'anic texts about God's hand, his hearing and seeing, along with his ascent to the throne, are literally interpreted.
- 16) Jihad or religious war is regarded as an obligation to be engaged in when necessary.
- 17) Use of tombstones is not allowed.

Keith Swartley, Ed., Encountering the World of Islam, pp. 126-128.

Zaidi

Recognize only the first four imams. Apart from the refusal to accept caliph's legitimacy, they are virtually Sunni. They conquered Yemen in the 9th Cent. Zaidi imams reigned until 1962.

35.27

Other Islamic Organizations

American Muslim Alliance:

American Muslim Council: (AMC)

Arab League:

Council of the Masajid:

Council on American-Islamic Relations:

Federation of Islamic Associations:

Fiqh Council of North America:

International Institute of Islamic Thought:

Islamic Association of North America:

Islamic Committee of Palestine:

Islam In Africa Organization: (AIO)

Islamic Party of North America:

Islamic Society of North America: (ISNA)

Institute of Arabic and Islamic Sciences: in America it is an extension of University of Riyadh, Saudi Arabia)

International Institute of Islamic Thought (IIIT)

Muslim Public Affairs Council:

Muslim Student Association:

Muslim World League:

National Islamic Front: (NLF)

Nation of Islam: (NoI) Founded in the USA by **Wali Farad Muhammad** in 1930.

OPEC: Organization of the Petroleum Exporting Countries

Organization of the Islamic Conference: (OIC) an organization that links together almost all nations with Muslim majorities.

School for Islamic and Social Sciences:

United Submitters International:

35.28

List of Terrorist Nation-States

In April 2000 the U.S. State Department designated seven nations as "state sponsors of terrorism." (Not included was Afghanistan because the U.S. did not recognize the ruling Taliban.)

Algeria: In Algeria, a militant Islamic insurgency has lead to the deaths of some 100,000 persons since "1992."

Dr. Daniel Pipes, Militant Islam Reaches America, p. 13.

Cuba: continued to provide savehaven to several terrorist" in 2000, including several U.S. terrorist fugitives.

Iraq: was considered the "most active" sponser of terrorism because of its support for militant terrorist groups in the Middle East such as Hamas, Hizballah, and Islamic Jihad.

Iraq: had "planned and sponsored" terrorism in 2000, but had not attempted an anti-Western terrorist attack since its attempt to assassinate former President Bush in 1993.

Libya: was included for its alleged involvement in several past terrorism operations, including the 1988 downing of Pan Am flight 103 over Lockerbie, Scotland, and other incidents.

North Korea: "may habve sold weapons" to terrorist groups shuch as the Moro Islamic Liberation front in the Philippines in 2000.

Sudan: continues to provide safe haven to terrorist groups, including associates of Osama bin Laden's Al-Qaeda.

Syria: (recently elected to the United Nations Security Council) was accused of providing safe haven to several terrorist groups,

including the Popular Front for the Liberation of Palestine, and the Islamic Jihad.

Dr. John Ankerberg, Fast Facts on Islam, p. 132.

35.29

Different Kinds of Muslims

- **Orthodox:** Take the Qur'an literally; follow Traditions closely.
- **Conservative:** Try to conserve as much as possible from Orthodox Islam while adjusting to life as it is.
- **Mystic:** Theologically can be almost anything; in practice is seeking some kind of union with God.
- **Liberal:** Hold to a few Muslim ideas, but make varied interpretations of how to apply them.
- **Syncretist:** Blend Islamic beliefs and practices with many local superstitions that actually are anti-Islamic; includes palm-reading, astrology, charms, curses, etc.
- **Secularist:** Nominally Muslim for social and political purposes, but have abandoned most practices.
- **Communist/Socialist:** Usually Marxist or Maoist in economic philosophy; would still identify as Muslim for the sake of expediency.

McCurry, Muslim Awareness Seminar, p. 63

**Organizations for More Information and Materials
about Islam**

The following is a list of organizations in North America where Christian literature for Muslims and cassettes in Muslim languages can be obtained. This list is not comprehensive by any means, but it is a start. Following each address are indicated different languages in which materials are available from that organization or individual.

Abbreviations used:

cass = cassette(s)
 por = Scripture portions
 OT = Old Testament
 NT = New Testament
 Tr. = tracts
 Bk = books

Ar. = Arabic
 Kur. = Kurdish
 Per. = Persian
 Pus: Pushtu (Afghani)
 Dar. = Dari (Afghani)
 Tur. = Turkish
 Ur. = Urdu

American Bible Society

1865 Broadway
 New York, NY
 (OT, NT, tr. bk,
 Per. Ar. Tur. Ur.)

Gospel Recordings

122 Glendale Blvd.
 Los Angeles, CA 90026
 cass. Ar., Per, Dar, Pus,
 Kur. Tur., Ur. & many other
 Languages).

American Scripture Gift Mission

1211 Arch Street
 Philadelphia, PA 19107
 (tr. por. Bk, Per,
 and other languages)

International Students, Inc.

Star Ranch
 Colorado Springs, CO 80906
 (Write for details)

Fellowship of Faith for Muslims

205 Yonge St. Rm. 25
 Toronto, Ont. Canada M5B 1N2
 (Write for their catalog.
 They also have a quarterly
 prayer bulletin)

Love a Muslim Ministries

World Evangelization Crusade
 Box A
 Fort Washington, PA 19034
 (NT, tr. bk, cass, por, Ar.
 Tur. Per. Ur.)

Friends of Turkey

(Turkish World Outreach)
 508 Fruitvale Court
 Grand Junction, CO 81504
 (Write for Details)

New York Bible Society

144 Tices Lane
 East Brunswick, NJ 08816
 (OT, NT, por, bk, Ar, Per,
 Tur)

Rev. Jadalla Ghrayyeb
Box 15013
Colorado Springs, CO 80935
(Variety of materials and
Graphics in Ar.)

Good News Ministries
Box 53
Wayne, NJ 07470
(Bk., por, tr, Per, and
other languages)

Send the Light
(Operation Mobilization)
Box 148
Midland Park, NJ 07432
(cass. Por. Per.)

World Missionary Press
Box 120
New Paris, IN 46553
(tracts in 87 languages)

35.31

Christian Mission Agencies to Muslims

Christian Missions to Islam

- ◆ [Arab World Ministries](#) - A Christian Mission to the Arab World
- ◆ [Frontiers](#) - A Christian Mission to the Islamic World
- ◆ [Christar](#) - Planting churches among least-reached East Asians, Hindus and Muslims.
- ◆ [Middle East Christian Outreach](#) - Aims to extend the kingdom of God in Middle Eastern countries.
- ◆ [Middle East Reformed Church](#) - Encouraging and strengthening the Church throughout the Middle East.
- ◆ [Love A Muslim](#) - A Support Group For Christian Women Married to Muslims.
- ◆ [Ethnic Harvest Ministry Resources](#) - Resources Page on Islam
- ◆ [People International](#) - Bringing Christ's love to the Muslims People of Central Asia

222 Ministries International

222 Ministries exists to advance the Kingdom of God in Iran

Elam Ministries

Elam's vision is that all the people of the Iran Region would have the opportunity to come to know the Lord Jesus Christ and follow Him as a disciple

Fellowship of Faith for the Muslims

Finnish Lutheran Mission

Finnish Lutheran Mission works amongst people of other faiths, particularly amongst Turkish speaking people in North London

Friends International

An evangelical mission agency dedicated to encouraging and equipping UK churches to reach international students for Christ

Highway Projects

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An outreach organisation serving churches and Christian organisations in the Middle East by offering short-term mission opportunities

Middle East Christian Outreach

Work in education, health and welfare, theological education and pastoral care in fellowship with churches in the area.

Middle East Concern

Helping Christians facing persecution

Middle East Media

Making the Gospel accessible to all the families of the Middle East by the year 2020

Operation Mobilisation

OM pioneers and leads initiatives to redeem lives, rebuild communities and restore hope in over 100 countries and onboard our ships Logos II, Doulos and Logos Hope.

People International

Working among Muslim people from Turkey to the Xinjiang Province of North-West China

Pioneers

Mobilising teams to glorify God amongst unreached peoples by initiating church planting movements in partnership with local churches

ReachAcross

Helping Muslims Follow Jesus

Turkish World Outreach Works with Muslim Turkish speaking people around the world.

WEC International

An international fellowship of some 1600 people from 76 different nationalities, working in over 60 countries worldwide

World Horizons

A mission movement with a large range of activities focussing on the most church neglected areas of the world

YWAM

Youth With A Mission is an international movement of Christians from many denominations dedicated to serving Jesus throughout the world

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35.32

Muslim Training Programs

International Missions (Christstar)

Box 323

A Five week summer training program in Muslim evangelism is offered in the New York City area.

Middle East Training Session

Reformed Bible College

1869 Robinson Road

Grand Rapids, MI 49506

A three-month study program and travel to Egypt giving an academic and practical introduction for those considering Christian service in a Muslim culture. The Reformed Bible College also offers coursework in Islamics.

North Africa Mission

42 Long Lane

Philadelphia, PA 19042

(215) 352-2003

Four weeks of intensive training and outreach to Muslims in the Metropolitan Philadelphia area. Classroom instruction in Islamics and Muslim evangelism techniques by qualified instructors. Guided experience in evangelistic situations. Academic credit possible.

North Africa Mission/Canada

205 Yonge Street

Toronto, Ontario

M5B 1N2

A month long cross-cultural program that includes classroom instruction and outreach to Muslims in the Montreal area in cooperation with local churches, IVCF, and OM. Teaching and evangelism will be in French and English, but participants should have some knowledge of french.

The Samuel Zwemer Institute

Box 365

Altadena, CA 91001

(818) 794-1121

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Year-round and summer training programs are offered from the certificate to graduate levels through Fuller Seminary's School of World Mission and the William Carey International University. A field internship program helping students to develop cross cultural communication skills through various ministries among a wide range of ethnic Muslim groups in the Los Angeles area is offered simultaneously with the academic programs.

Columbia Institute of Muslim Studies

Introduction to Islam, Folk Islam, Muslim Evangelism, Apologetics for Muslim Ministry, Islam in America, and Revelation, Qur'an and Muslim Tradition. Brochures available.
muslimstudies@ciu.edu or 1-800-777-2227 x3325.

Frontiers

Several programs preparing Christians to work among Muslims, whether in the USA or in the Middle East. Be mentored as part of a team learning the Frontiers approach to planting churches.

US Center for World Missions

Several training opportunities in Bible, missiology, more.

36.*

Statistics*

(Data*, Verses*, Words*, Letters*,
Population*, Populations*)

36.1

**Sixty Countries Where There is an Over 50%
Majority Muslim Population**

Country	Total Pop.	Muslim %	Muslim Pop.
Afghanistan	26,813,057	90 %	26,544,926
Albania	3,510,484	70 %	2,457,339
Algeria	30,791,000	99 %	30,483,090
Azerbaijan	7,771,092	93 %	7,258,200
Bahrain	645,361	100 %	645,361
Bangladesh	131,269,860	83 %	115,517,477
Bosnia-Herzegovina	3,922,205	60 %	2,353,323
Brunei	343,653	67 %	230,248
Burkina Faso	12,272,289	50 %	6,136,145
Cameroon	15,803,220	55 %	8,691,771
Central African Rep.	3,576,884	55 %	1,967,286
Chad	8,707,078	51 %	7,401,016
Coco (Keeling) Island	633	57 %	361
Comoros	596,202	98 %	584,278
Cote d'-voire	14,762,445	60 %	8,857,467
Djibouti	427,642	94 %	401,983
Egypt	69,536,644	90 %	65,364,445
Eritrea	3,427,883	80 %	2,742,306
Ethiopia	57,171,662	65 %	37,161,580
Gambia, The	1,204,984	90 %	1,084,486
Gaza Strip	923,940	99 %	911,929
Guinea	7,411,981	95 %	7,041,382
Guinea Bissau	1,151,330	70 %	805,931
Indonesia	228,437,870	88 %	201,025,326
Iran	66,094,264	99 %	65,433,321
Iraq	21,422,292	97 %	20,779,623
Jordan	4,212,152	92 %	4,001,544
Kazakhstan	16,916,463	51.2 %	8,661,229
Kuwait	1,950,047	85 %	1,735,542
Kyrgyzstan	4,529,648	76.1 %	3,447,062
Lebanon	3,776,317	70 %	2,643,422
Libya	5,445,436	100 %	5,445,436
Malaysia	19,962,893	52 %	10,380,704
Maldives	270,758	100 %	270,758

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Mali	9,653,261	90 %	8,687,935
Mauritania	2,336,048	100 %	2,336,048
Mayottee	100,838	99 %	99,830
Morocco	29,779,156	99.7 %	29,392,027
Niger	9,113,001	91 %	8,292,831
Nigeria	126,635,626	75 %	94,976,720
Oman	2,186,548	100 %	2,186,548
Pakistan	144,616,639	97 %	140,278,140
Qatar	547,761	100 %	547,761
Saudia Arabia	19,409,058	100 %	19,409,058
Senegal	9,092,749	95 %	8,638,112
Sierra Leone	4,793,121	65 %	3,115,529
Somalia	9,639,151	100 %	9,639,151
Sudan	31,547,543	85 %	26,815,412
Syria	15,608,648	90 %	14,047,783
Tajikistan	5,916,373	85 %	5,028,917
Tanzania	29,058,470	65 %	18,888,006
Togo	4,570,530	55 %	2,513,792
Tunisia	9,019,687	98 %	8,839,293
Turkey	66,493,970	99.8 %	66,254,592
Turkmenistan	4,149,283	87 %	3,609,876
United Arab Emirates	3,057,337	96 %	2,935,044
Uzbekistan	23,418,381	88 %	20,608,175
West Bank	2,090,713	75 %	1,568,035
Western Sahara	222,631	100 %	222,631
Yemen	13,483,178	99 %	13,348,346

Total: 6,036,972,991 1,480,083,062

Note:

India	1,029,991,145	14 %	144,198,760
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36.2 **Most Populous Muslim Countries**

The four most-populous countries are outside the Middle East. They are the nations of Indonesia, India, Bangladesh and Pakistan. Dr. George Braswell, Islam and America, pp. 109-110.

36.3 **Islamic Immigration Strategy**

They mass immigrate here and create their own mini sharia states which they use to spread sharia over the “infidels” not with swords, guns and bombs but with slow generational demographics like they did in Lebanon and are doing in countries like France and others. They take advantage of our openness, our liberalism, our tolerance, our values of multiculturalism and

exploit them. It's safe to say that I got a whole new appreciation of just how dedicated and deceptive these islamists are.

You mean like this, from the IKHWAN handbook, 1991:

4- Understanding the role of the Muslim Brother in North America:

The process of settlement is a “Civilization-Jihadist Process” with all the word means. The Ikhwan must understand that their work in America is a kind of grand Jihad in eliminating and destroying the Western civilization from within and “sabotaging” its miserable house by their hands and the hands of the believers so that it is eliminated and God’s religion is made victorious over all other religions. Without this level of understanding, we are not up to this challenge and have not prepared ourselves for Jihad yet. It is a Muslim’s destiny to perform Jihad and work wherever he is and wherever he lands until the final hour comes, and there is no escape from that destiny except for those who chose to slack. But, would the slackers and the Mujahedeen be equal.

<http://pajamasmedia.com/blog/an-open-question-to-osama-bin-laden-%E2%80%94-or-any-other-islamist/>

36.4 **Immigration In Britain (2001)**

Tamil	=	90,000
Kashmiri	=	117,000
Bengali	=	400,000
Urdu	=	400,000
Punjabi	=	471,000

Now there are over 1 million Muslim immigrants in Britain.

36.5 **More Muslims than Protestants in France**

In France, Muslims outnumber Protestants two to one.

Christine Darg, Miracles Among Muslims, p. 28.

In France, Muslims outnumber all non-Catholics combined, including both Protestants and Jews.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 23.

36.6 **Immigration In Germany**

(2004)

Turks	=	1.61 m.
Kurds	=	0.5 m.
Arab	=	0.3 m.
Iranian	=	0.12 m.
Afghani	=	0.07 m
Pakistani	=	0.04 m.

36.7

High Density Muslim Populations

Muslim densities are particularly notable in some cities. London is home to 500,000 Muslims and West Berlin to some 300,000. They make up 10% of the population in Birmingham, the second largest city of Great Britain; in Bradford, where protests against Salman Rushdies's Satanic Verse gathered intensity, they constitute 14 % of the population. They make up one quarter of the the population in Brussels, Saint-Denis (a suburb of Paris) and Dearborn, Michigan.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 25.

36.8

Percentages of Muslims in the World

Muslims number nearly 1 billion individuals. They constitute more than 85 % of the population of some 32 countries; they make up between 25 and 85 % of the population in 11 countries; and significant numbers in but less than 25 % in another 47 countries... According to a 1988 study by John R. Weeks, a California based demographer, countries with a large number of Muslims have a crude birth rate of 42% per 1000; by contrast, the developed countries have a crude birth rate of just 13% per 1000... Take the former Soviet Union: Muslims there sustained a birth rate five times that of the non-Muslims. While Muslims constituted only 16 % of the population, they accounted for 49% of the population increase between 1979 and 1989.

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 23-24.

36.9

10-15% of Muslims are Radicals

Islam authority, Dr. Daniel Pipes argues that radicals comprise "perhaps "10 to 15 percent of the (Muslim) population. Many of

880

them are peaceful in appearance, but they all must be considered potential killers." That could be as many as 200 million people.

Dr. John Ankerberg, Fast Facts on Islam, pp. 19-20.

Islamists constitute a small but significant minority of Muslims, perhaps 10 to 15 percent of the total population. They may appear law-abiding and reasonable, but they are part of a totalitarian movement and as such must be considered potential killers.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 135.

36.10

67% of Muslims say America Deserved the attack of Sept 11

According to the television news program 60 Minutes, even in the "moderate" Arab world there is widespread anger, even hatred towards the U.S. (and public sentiment is strong, though not universal, that America "deserved" what happened in the September 11 attack).

Dr. John Ankerberg, Fast Facts on Islam, p. 20.

According to a Gallup poll of 9,924 adults in nine Muslim nations (conducted in December 2001 and January 2002), fully 15 percent of those responding felt that the September 11 terrorist attacks were "morally justified" (36 percent in Kuwait); 18 percent were uncertain, and 67 percent overall believed the attacks were morally unjustified.

Dr. John Ankerberg, Fast Facts on Islam, p. 78.

36.11

1 out of 8 Muslims are Militant

About one out of every eight Muslims worldwide accepts militant Islam... Saudi Arabia is a special case, being the home of Osama bin Laden himself and fifteen of the nineteen suicide hijackers, the seedbed of the ideas that stand at the heart of the Taliban, and the source of much of the funding of Islamist networks around the world.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 150 & 253.

36.12

Statistics About Hell in the Qur'an

881

	Verses	Hell Warnings	Warnings per verse
Old Testament	= 23,138	31	1 in 746 verses
New Testament	= 7,957	74	1 in 108 verses
Qur'an	= 6,236	783	1 in 8 verses

In the Koran there is 1 threat of Hell in every 8 verses!

36.13

10% of the World are Muslim Women

Almost one-tenth of the world's population are Muslim women. Dr. Miriam Adeney, Daughters of Islam, p. 16

36.14

90% of Muslims Don't Read Arabic

Muslims may refuse to approve translations of the Qur'an, but since 90% of Muslims around the world do not know Arabic they must use a translation.

Dr. John Ankerberg, Fast Facts on Islam, p. 14.

36.15

Arabic Language Program

Installing the Arabic language on your computer

Installation on Windows® 2000

- Go to Start\Settings\Control Panel.
- Click on Regional options, then click on the General tab.
- In the zone Language Settings for the System, choose Arabic and click on OK.

Installation on Windows® XP and 2003

- Go to Start\Settings\Control Panel.
- Click on Date, Time, Language and Regional Options, then choose Add other languages.
- In the Languages tab, click install files for complex script and right-to-left languages.
- Click on Apply, then click on OK.

36.16

The Name "İsa" in the Qur'an

The name of Jesus ("İsa" in Arabic) is mentioned 97 times in the Qur'an.

Dr. Abraham Sarker, Understand My Muslim People, p. 125.

36.17

Statistics on the Bible & Qur'an Compared

The Old Testament = 39 Books

Books	Chapters	Verses	Words	Letters
39	929	23,138	602,582	2,728,100

The New Testament = 27 books

Books	Chapters	Verses	Words	Letters
27	260	7,957	180,552	838,380

The Bible as a Whole = 66 Books

Books	Chapters	Verses	Words	Letters
66	1,189	31,101	783,137	3,566,480

As Compared With The Qur'an

Books	Chapters	Verses	Words	Letters
1	114	6,236	77,934	326,048

(Hill, Bakers Handbook of Bible List's, 1981)

(Dake, Dake's Annotated Reference Bible, 1981)

(Dr. Osman Keskioğlu, Nûzulünden İtibaren Kur'an-ı Kerim, pp. 124-125)

(Noyan, Anadilimizle Manzum Türkçe Kur'an-ı Kerim, pp. 19-22)

Daniel Wickwire, Has the Bible Been Changed?, p. 14.

Greek NT Words = 133,892 muslimhope.com/quranvariants

36.18

One Missionary Per One Million to Muslims

Sadly, there is only one missionary per one million Muslims. Along with that, 35 percent of the lost/unsaved people in the world are Muslims. Yes the harvest is white, but the laborers are few.

W.L. Cati Married to Muhammad, p. 99.

36.19

Missionaries to Muslims from North America

In spite of this growing field for ministry, less than two percent of North America's 53,000 missionaries - approximately 1000 missionaries - are working among the world's 900 million Muslims. This estimate is even considered high. This means that there is only one North American missionary working among evry million Muslims. In a recent article, it was mentioned that there are more missionaries serving Alaska's 400,000 people than there are working in all of Islam! Of the approximately 85 North American mission groups presently working in Muslim countries, just over half are working directly with Muslims. The current demand for recruitment and training of workers is critical.

Don McCurry, Muslim Awareness Seminar, p. 7.

36.20

**Negative Perception Of Islam Increasing
Poll Numbers in U.S. Higher Than in 2001**

By Claudia Deane and Darryl Fears
Washington Post Staff Writers
Thursday, March 9, 2006

As the war in Iraq grinds into its fourth year, a growing proportion of Americans are expressing unfavorable views of Islam, and a majority now say that Muslims are disproportionately prone to violence, according to a new Washington Post-ABC News poll.

The poll found that nearly half of Americans -- 46 percent -- have a negative view of Islam, seven percentage points higher than in the tense months after the Sept. 11, 2001, attacks on the World Trade Center and the Pentagon, when Muslims were often targeted for violence.

The survey comes at a time of increasing tension; the wars in Afghanistan and Iraq show little sign of ending, and members of Congress are seeking to block the Bush administration's attempt to hire an Arab company to manage operations at six of the nation's ports. Also, Americans are reading news of deadly protests by Muslims over Danish cartoons depicting the prophet Muhammad.

Conservative and liberal experts said Americans' attitudes about Islam are fueled in part by political statements and media reports that focus almost solely on the actions of Muslim extremists.

According to the poll, the proportion of Americans who believe that Islam helps to stoke violence against non-Muslims has more than doubled since the attacks, from 14 percent in January 2002 to 33 percent today.

The survey also found that one in three Americans have heard prejudiced comments about Muslims lately. In a separate question, slightly more (43 percent) reported having heard negative remarks about Arabs. One in four Americans admitted to harboring prejudice toward Muslims, the same proportion that expressed some personal bias against Arabs.

Though the two groups are often linked in popular discourse, most of the world's Muslims are not of Arab descent. For example, the country with the largest Muslim population is Indonesia.

As a school bus driver in Chicago, Gary McCord, 65, dealt with many children of Arab descent. "Some of the best families I've ever had were some of my Muslim families," he said in a follow-up interview. "They were so nice to me." He now works for a Palestinian Christian family, whose members he says are "really marvelous."

But his good feelings do not extend to Islam. "I don't mean to sound harsh or anything, but I don't like what the Muslim people believe in, according to the Koran. Because I think they preach hate," he said.

As for the controversial cartoons of Muhammad, he said Arabs seem hypersensitive about religion. "I think it's been blown out of proportion," he said.

Frederick Cole, a welder in Roosevelt, Utah, acknowledged: "As far as being prejudiced against them, I'd have to say maybe a little bit. If I were to go through an airport and I saw one out of the corner of my eye, I'd say, 'I wonder what he's thinking.'" Still, Cole, 30, said, "I don't think the religion is based on just wanting to terrorize people."

A total of 1,000 randomly selected Americans were interviewed March 2-5 for this Post-ABC News poll. The margin of sampling error for the overall results is plus or minus three percentage points.

37.*

Turkey*

(Turk*, Turks*, Turkish*)

37.1

Turkey & the Armenian Genocide

Quite recently Turkey applied pressure on the United States, Switzerland, France, and Israel to prevent recognition of the Armenian genocide (1915-1917). Thus the West has barricaded itself into a historical negotiationism that is the cornerstone of its economic, strategic, and security relationships with Muslim countries.

Robert Spencer, The Myth of Islamic Tolerance, p. 111.

37.2

Ottoman Turks Despoiled the Jews in Yemen

In 1881 the Jewish dhimmis of Yemen decided on a collective return to the Holy Land... and so strongly did this love break out in their heart, that they cast away all their money, selling all their houses and possessions at an eighth of the value, in order to find money for the expenses of the journey by land and by sea... A first caravan (of Yememites) was fortunate enough to arrive (at Jerusalem). The second caravan, and a third one recently arrived from Sanaa and its surrounding mountains, is blocked at Hodeida. The Turkish authorities have forbidden their departure for Jerusalem. This order is most iniquitous, for it was only after these poor people had sold to the Muslims the little which they possessed that the Governor General of Yemen decided to stop their departure.

Robert Spencer, The Myth of Islamic Tolerance, p. 143.

Peter Balakian, The Burning Tigris: The Armenian Genocide and America's Response, Harper Collins Publishers, New York, 2003.

G.S. Gruber, Caravans to Oblivion: The Armenian Genocide, 1915, John Wiley & Sons, Toronto, 1996.

37.3

Churches Converted into Mosques in Turkey

In 1993-1994 the oldest known place of Christian worship in the world, existing from the time of the Apostle Paul at Urfa, the Church of St. John and St. James, was converted into a mosque.

Stuart Robinson, Mosques & Miracles, p. 95.

37.4

Turkey & Militant Islam

If Iran is moving away from militant Islam, **Turkey** is rushing in that very direction, led by Necmetting Erbaka - leading politican and former prime minister - his associates, and their variously named political parties. Their success results from a splintered political scene and their pervasive answers to the country's problems. The most successful of these militant Islamic parties, Rafah Pasrtisi (Welfare Party), did so very well in March 1994 municipal elections; it not only won the mayoral positions in Istanbul, Ankara and 22 provinces but emerged as the single most popular political party in **Turkey**.

In a sense, the question is, which state will outlast the other: whether **Turkey** turns to militant Islam faster or slower than Iran leaves it. The survivor can expect to have greater influence over the future course of the Muslim world. Unfortunately, Western states are not making it easy for Turkey to win this contest.

In **Turkey**, for example, the Nurcus and the Necmettin Erban's Refah Partisi accepts the democratic process, while the Süleymancıs and the Milli Görüş do not.

Dr. Daniel Pipes, Militant Islam Reaches America, pp. 35-36 & 46.

37.5

Turkey & Secular Islam

Secular Muslims stress militant Islam's resulting from poverty as an article of faith. Süleyman Demirel, the former Turkish president, says that "As long as there is poverty, inequality, injustice, and repressive political systems, militant Islamic tendencies will grow in the world." Tansu Çiller finds that Islamists do so well in the 1994 elections because "People reacted to the economy."

Turks and those who flee militant Islamic states like Iran and Sudan usually want nothing to do with Islamic politics, nor do Sufis.

Dr. Daniel Pipes, Militant Islam Reaches America, p. 53 & 123.

37.6

Turkey Has a Family Law

Turkey was the first Muslim country to bring in a family law.

Colin Chapman, Cross and Crescent, p. 171.

37.7

Turkish "Tolerance" of Jews
A Sobering Historical Assessment

By Andrew G. Boston

The recent tragic synagogue bombings in Istanbul, targeting the small remnant Jewish community there, have been accompanied, somewhat understandably, by hagiographic assessments of Jewish existence under Turkish suzerainty, dating back for over half a millennium 1-4. Modern strategic alliances between a forcibly secularized, post-Kemalist Turkey, and the state of Israel, however, should not obfuscate a sober analysis of the prevailing conditions for Jews in the Turkish Ottoman Empire during more than five centuries of Muslim theocratic governance under *Shari'a* law. This critical appraisal may be particularly important in light of the burgeoning Islamist movement within present day Turkish society 5-7.

Professor Joseph Hacker's seminal scholarship has focused on the fate of Jews during their initial absorption into the Ottoman Empire in the 15th and 16th centuries. His meticulous research debunks the uncritical view that from its outset the, "...Jewish experience" in the Ottoman Empire "...was a calm, peaceful, and fruitful one...". With characteristic understatement, Hacker notes: "...It would seem to me that this accepted view of consistently good relations between the Ottomans and the Jews during the 15th century should be modified in light of new research and manuscript resources." 8

Hacker's balanced, objective conclusions are summarized below:

□ The Jews, like other inhabitants of the Byzantine Empire, suffered heavily from the Ottoman conquests and policy of colonization and population transfer (i.e., the *surgun* system). This explains the disappearance of several Jewish communities, including Salonica, and their founding anew by Spanish Jewish immigrants. Hacker notes, specifically:

"...We possess letters written about the fate of Jews who underwent one or another of the Ottoman conquests. In one of the letters which was written before 1470, there is a description of the fate of such a Jew and his community, according to which description, written in Rhodes and sent to Crete, the fate of the Jews was not different from that of Christians. Many were killed; others were taken captive, and children were brought to *devshirme* (i.e., the Ottoman system of expropriating, and forcibly Islamizing *dhimmi* male children for service to the Empire, primarily as slave soldiers)...Some letters describe the carrying of the captive Jews to Istanbul and are filled with anti-Ottoman sentiments. Moreover, we have a description of the fate of a Jewish doctor and homilist from Veroia (Kara-Ferya) who fled to Negroponte when his community was driven into exile in 1455. He furnished us with a description of the exiles and their forced passage to Istanbul. Later on we find him at Istanbul itself, and in a homily delivered there in 1468 he expressed his anti-Ottoman feelings openly. We also have some evidence that the Jews of Constantinople suffered from the conquest of the city and that several were sold into slavery."9.

□ Strong anti-Ottoman feelings prevailed in some Byzantine Jewish circles in the first decades after the fall of Constantinople. These feelings were openly expressed by people living under Latin rule and to some extent even in Istanbul.

□ Mehmed II's policies toward non-Muslims made possible the substantial economic and social development of the Jewish communities in the empire, and especially in the capital -

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Istanbul. These communities were protected by him against popular hatred, and especially from blood libels. However, this policy was not continued by Bayezid II and there is

evidence that under his rule the Jews suffered severe restrictions in their religious life.

□ The friendly policies of Mehmed on the one hand, and the good reception by Bayezid of Spanish Jewry on the other, cause the Jewish writers of the sixteenth century to overlook both the destruction which Byzantine Jewry suffered during the Ottoman conquests and the later outbursts of oppression in the days of Bayezid II and Selim.

Formally trained as an historian (receiving his Ph.D. in 1924), Serb writer Ivo Andric was awarded the 1961 Nobel Prize in Literature for historical novels (including "The Bridge on the Drina"), short stories, and essays. Andric's scholarly analysis (i.e., his Ph.D. thesis) "The Development of Spiritual Life in Bosnia under the Influence of Turkish Rule", was a detailed examination of dhimmitude during five centuries of Ottoman rule. His assessment of the plight of the Jews in Ottoman Bosnia, governed essentially under the ancient, discriminatory "Pact of Umar", which was valid for the entire Ottoman Empire, included these specific observations: "...The Jews, though fewer in number [i.e. than the Christian communities], were well-to-do businessmen and profitable targets for extortion. {Andric includes this footnote from, Levy, Moritz, *Die Sephardim in Bosnien*, 1911, pp. 28,35: '..Acts of violence and extortion by the Pashas against the Jews plunged them into the depths of darkest night...There were many unpleasant run-ins with the authorities from time to time, which however were susceptible to settlement by means of money'}. ... The *Pinakes*, mentioned above as the account books of the Sarajevo Jews, offer a true picture in many ways of conditions as they were then. The year 1730 saw a disbursement of '720 puli for the mutesilim, so as to be spared working Saturdays on the fortification [note: i.e., in unpaid, forced labor 'corvees'. Andric further indicates that Christians were deployed in such corvees on Sundays]. It was an outlay repeated in the years to come." ¹⁰

"...In the year 1794 the Jews of Sarajevo won permission through an imperial firman to rebuild their synagogue, which had recently burned down. It hardly need be said that the usual stipulations applied. 'No more than any of the confessions are they allowed to enlarge such a structure by so much as a jot or a tittle in the process of reerecting it'. And to the imperial firman were attached the usual formalities- permission of the vizier, permission of the kadi, two separate commissions, and so on. All this took more than two years and cost a tidy sum." ¹¹

Professor Moshe Maoz has summarized the conditions of those Jews (and Christians) living under Ottoman rule for centuries within their indigenous homeland of (Syro-) Palestine, as follows:

"...the position of the Jews was in many ways precarious. Like their Christian fellow subjects, the Jews were inferior citizens in the Muslim-Ottoman state which was based on the principle of Muslim superiority. They were regarded as state protégés (*dhimmis*) and had to pay a special poll tax (*jizya*) for that protection and as a sign of their inferior status. Their testimony was not accepted in the courts of justice, and in cases of the murder of a Jew or Christian by a Muslim, the latter was usually not condemned to death. In addition, Jews as well as Christians were normally not acceptable for appointments to the highest administrative posts; they were forbidden to carry arms (thus, to serve in the army), to ride horses in towns or to wear Muslim dress. They were also not usually allowed to build or repair places of worship and were often subjected to oppression, extortion and violence by both the local authorities and the Muslim population. The Jews in Ottoman Palestine and Syria lived under such ambivalent and precarious conditions for a number of centuries..." ¹²

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And these prevailing conditions for Jews did not improve in a consistent or substantive manner even after the mid 19th century treaties imposed by the European powers on the weakened Ottoman Empire included provisions for the Tanzimat reforms. These reforms were designed to end the discriminatory laws of dhimmitude for both Jews and Christians, living under the Ottoman *Shari'a*. European consuls endeavored to maintain compliance with at least two cardinal principles central to any meaningful implementation of these reforms: respect for the life and property of non-Muslims; and the right for Christians and Jews to provide evidence in Islamic courts when a Muslim was a party. Unfortunately, these efforts to replace the concept of Muslim superiority over "infidels", with the principle of equal rights, failed. For example, in his comprehensive study of the Jews of Palestine during the 19th century, Professor Tudor Parfitt observed:

“...Inside the towns, Jews and other *dhimmis* were frequently attacked, wounded, and even killed by local Muslims and Turkish soldiers. Such attacks were frequently for trivial reasons: Wilson [in British Foreign Office correspondence] recalled having met a Jew who had been badly wounded by a Turkish soldier for not having instantly dismounted when ordered to give up his donkey to a soldier of the Sultan. Many Jews were killed for less. On occasion the authorities attempted to get some form of redress but this was by no means always the case: the Turkish authorities themselves were sometimes responsible for beating Jews to death for some unproven charge. After one such occasion [British Consul] Young remarked: ‘I must say I am sorry and surprised that the Governor could have acted so savage a part- for certainly what I have seen of him I should have thought him superior to such wanton inhumanity- but it was a Jew- without friends or protection- it serves to show well that it is not without reason that the poor Jew, even in the nineteenth century, lives from day to day in terror of his life’.”¹³

“...In fact, it took some time [i.e., at least a decade after the 1839 reforms] before these courts did accept *dhimmi* testimony in Palestine. The fact that Jews were represented on the meclis [provincial legal council] did not contribute a great deal to the amelioration of the legal position of the Jews: the Jewish representatives were tolerated grudgingly and were humiliated and intimidated to the point that they were afraid to offer any opposition to the Muslim representatives. In addition the constitution of the meclis was in no sense fairly representative of the population. In Jerusalem in the 1870s the meclis consisted of four Muslims, three Christians and only one Jew- at a time when Jews constituted over half the population of the city...Some years after the promulgation of the hatt-isserif [Tanzimat reform edicts] Binyamin [note: from “*Eight Years in Asia and Africa from 1846 to 1855*”, p.44] was still able to write of the Jews- ‘they are entirely destitute of every legal protection’...Perhaps even more to the point, the courts were biased against the Jews and even when a case was heard in a properly assembled court where *dhimmi* testimony was admissible the court would still almost invariably rule against the Jews. It should be noted that a non-*dhimmi* [eg., foreign] Jew was still not permitted to appear and witness in either the mahkama [specific Muslim council] or the meclis.”¹⁴

During World War I in Palestine, the embattled Young Turk government actually began deporting the Jews of Tel Aviv in the spring of 1917 - an ominous parallel to the genocidal deportations of the Armenian *dhimmi* communities throughout Anatolia. Indeed, as related by Professor Yair Auron,

“...Fear of the Turkish actions was bound up with alarm that the Turks might do to the Jewish community in Palestine, or at least to the Zionist elements within it, what they had done to the Armenians. This concern was expressed in additional evidence from the early days of the war, from which we can conclude that the Armenian tragedy was known in the Yishuv [Jewish community in Palestine].”¹⁵

Auron cites a Reuters press release regarding the deportation which states that,

“on April 1 [1917] an order was given to deport all the Jews from Tel Aviv, including citizens of the Central Powers, within forty-eight hours. A week before, three hundred Jews were expelled from Jerusalem: **Jamal Pasha** [one of the triumvirate of Young Turk supreme leaders, Minister of the Navy, and commander of the Fourth Army in the Levant] **declared that their fate would be that of the Armenians**; eight thousand deportees from Tel Aviv

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were not allowed to take any provisions with them, and after the expulsion their houses were looted by Bedouin mobs; two Yemenite Jews who tried to oppose the looting were hung at the entrance to Tel Aviv so that all might see, and other Jews were found dead in the Dunes around Tel Aviv.”¹⁶

Although Auron remains neutral as to why the looming slaughter of the Jews of Palestine did not happen, he cites a very tenable hypothesis put forth at that time in a journal of the British Zionist movement suggesting that the advance of the British army (from immediately adjacent Egypt) and its potential willingness “..to hold the military and Turkish authorities directly responsible for a policy of slaughter and destruction of the Jews” may have averted this disaster.¹⁷

Ultimately, enforced abrogation of the laws and social practices of dhimmitude required the dismantling of the Ottoman Empire, which only occurred during the European Mandate period following World War I.

Conclusion

By any standard other than the dismal record of the countries of the Organization of the Islamic Conference, particularly the Arab state members, Turkey’s progress since 1924 toward full implementation of normative human rights standards (such as the US Bill of Rights and Article 18 of the Universal Declaration of Human Rights), has been glacial. Yet important, discernible advances have been

achieved under the protective umbrella of Kemalism. These hard won gains- critical to the socio-political advancement of post-Kemalist Turkey, its neighbors, and the international community at large- are undermined by ahistorical, hagiographic accounts of the “ecumenism” and “tolerance” of the Ottoman Empire with regard to its subjugated *dhimmi* communities living under the *Shari'a*- both Jews, and the much more numerous Christian populations, in particular. Such distorted narratives, whether they appear in lay or “scholarly” writings, are corrosive, and abet only the irredentist agenda of Turkey’s Islamist movement.

Notes

1. “Istanbul synagogue bombings leave American travelers in disbelief” The Salt Lake Tribune, November 16, 2003. <http://www.sltrib.com/2003/Nov/11162003/utah/111462.asp>
2. Presidential Statement on Istanbul Synagogue Bombings. November 15, 2003
<http://usinfo.state.gov/xarchives/display.html?p=washfileenglish&y=2003&m=November&x=20031115154446ebneergb0.9068415&t=usinfo/wflatest.html>
3. “The attack on Istanbul Jews is an attack on hope itself” The Guardian, November 17, 2003.
<http://www.guardian.co.uk/turkey/story/0,12700,1086870,00.html>
4. “In Turkey, a History Lesson in Peace”, The New York Times, November 18, 2003,
<http://www.nytimes.com/2003/11/18/opinion/18BENH.html>
5. “The Old Turkey”, National Review Online, April 14, 2003
<http://www.nationalreview.com/comment/comment-eibner041403.asp>
6. “Turkey’s Radical Turn” The New York Post, August 5, 2003,
<http://www.danielpipes.org/article/1185>
7. “Militant Islamic Groups Active in Turkey”, The Guardian, November 18, 2003
<http://www.guardian.co.uk/worldlatest/story/0,1280,-3401826,00.html>
8. From, “Ottoman Policy Toward the Jews and Jewish Attitudes toward the Ottomans during the Fifteenth Century”, by Joseph Hacker, pp. 117-126, in, *Christians and Jews in the Ottoman empire : the functioning of a plural society* / edited by Benjamin Braude and Bernard Lewis (New York : Holmes & Meier Publishers), 1982, p. 117.
9. Hacker, “Ottoman Policy”, p. 120
10. Andric, Ivo “The Development of Spiritual Life in Bosnia under the Influence of Turkish Rule” 1924, English translation by Zelimir B. Juricic sand John F. Loud, Duke University Press, 1990, p. 37
11. Andric, “Spiritual Life in Bosnia”, p. 29
12. From, “Changes in the Position of the Jewish Communities of Palestine and Syria in the Mid-Nineteenth Century”, pp. 142-163, by Maoz, Moshe, in Moshe Maoz (Editor), “Studies on Palestine During the Ottoman Period”, The Magnes Press, 1975, p. 142.
13. Parfitt, Tudor, “The Jews of Palestine, 1800-1882” The Boydell Press, 1987, p. 168.
14. Parfitt, “The Jews of Palestine”, pp. 172-173.
15. Auron, Yair, “The Banality of Indifference”, Transaction Publishers, 2000, p. 75
16. Auron, “The Banality of Indifference”, p. 77
17. Auron, “The Banality of Indifference”, pp. 82-83

37.8

In Turkey nearly 40 percent of population has negative view of Christians

ISTANBUL, December 4 (CDN) — More than half of the population of Muslim-majority Turkey opposes members of other religions holding meetings or publishing materials to explain their faith, according to a recently issued survey.

Fully 59 percent of those surveyed said non-Muslims either “should not” or “absolutely should not” be allowed to hold open meetings where they can discuss their ideas. Fifty-four percent said non-Muslims either “should not” or “absolutely should not” be allowed to publish literature that describes their faith.

The survey also found that almost 40 percent of the population of Turkey said they had “very negative” or “negative” views of Christians. In the random survey, 60 percent of those polled said there is one true religion; over 90 percent of the population of Turkey is Sunni Muslim.

Ali Çarkoglu, one of two professors at Sabanci University who conducted the study, said no non-Muslim religious gathering in Turkey is completely “risk free.”

“Even in Istanbul, it can’t be easy to be an observant non-Muslim,” Çarkoglu said.

38.*

Web Sites*

38.1

List of Web Sites about Islam

A Bibliography of Suggested
Reading For Missions and
Islamic Studies-- Middle East
Resources

adishaki.org

al Injil: Good News for You

alkitab.org

al nour

al-qiyamah

alternative views on Islam

an answer to the claims of
Islam

answeringchristianity.com

Answering Infidels
(focusses on atheists, but
also has an Islam section)

Answering-Islam.org

Apologetics for Christians

Apologetics.org

ApologeticsIndex.org

apostatesofislam.com
(What Ex-Muslims say about
Islam)

ArabicNews.com

arabicvoice.net

ArabsforIsrael.com

abrahamic-faith.com

Answering-islam.org

Answering Muslims

A Short Summary of Islamic
Beliefs and Eschatology

Ask-Imam

awm.gospelcom.net

Background of Islam

Beyond the Wall

Bible and Quran

bible-koran.com

biblesociety.org.lb

BibleQuery.org

Biblical Christianity
explained to Muslims

Center for Ministry to Muslims

Changes to the Quran
submission.org/quran/
protect.html

2.cibola.net

Center for Ministry to Muslims
cmmequip.org

Christian Apologetics &
Research Ministry (CARM)

Christian Missions to Islam

Come Let Us Reason Together

Conversion tool for the
Islamic calendar.
rabiah.com/convert/

Cracks in the Crescent, book

crescentproject.org/links.cfm

debate.org.uk
Critical Analysis of Islam

debate.domini.org/Newton
Muhammadanism

Dihimmiwatch.org

dreamsandvisions.com
Ali Pektaş conversion story

encounteringislam.org
Perspectives

fadetoblack.com/farrakhan

faithdefenders.com

faithfreedom.org/links.htm

Father Zakaria Butros
(a courageous Egyptian priest)

firstthings.com

Frontiers, Loving Muslims

Good news for the Crescent
World

Gospelcom.net
(General Resources)

Gospelformuslims.org

grace-and-truth.org
for Christians about Muslims

Helping a Muslim understand
the Bible

home.swipnet.se/islam

ibnzura.com

ichb.org

ict.org

Infowar.com

ingil.com

Institute for Islamic Studies

Internet toolbox for Islam-
critics

Into the Light

Investigate Islam

IsaalMasih.net

Islam and Christianity

Islam, a primer, A Word Doc
introducing Islam, please download.

islam.org

islam101.com

Islaam.com

Islam Examined

Islam explained

Islameyat

islamicity.com

Islamic Studies in Christian Perspective

rim.org/muslim/islam.htm

Islam is not what you think

IslamReview

Islam: the way, the truth and the light?

Islam Unveiled

ISR Resources

jihadwatch.com

jihadwatch.org

Islam Unveiled

Islamwatch.org

(Islam under scrutiny by Ex-Muslims)

LeaderU.com

(general resources with an apologetics section)

letusreason.org

Islam Examined

light-of-life.com

The Muslim Christian Debate

listislam.cjb.net

The complete list of sites offering an Alternative View of Islam

3lotus.com

Jihad Watch

lovemorocco.com

members.tripod.com

Middle East Forum:

MEForum.org

Middle East Resources

ministrytomuslims.com

muhammadanism.org

muslimbibleday.com/index.html

muslimhope.com

muslimnews.co.uk

news.faithfreedom.org

(an ex-Muslim website)

palestine-info.net

pathofpeace.org

persecution.com

The Voice of the Martyrs

PotomacInstitute.org

qudscall.com

rabiah.com/convert/
has the conversion tool for
the Islamic calendar

Religion Research Institute

religioustolerance.org/

islam.htm (a universalist website)	thequran.com
rim.org/muslim/islam.htm Islam Unveiled	thekoran.com
safeplace.net	themodernreligion.com
SecularIslam.org	The Muslim-Christian Debate Web site debate.org.uk
shalomjerusalem.com	thequran.com
Sharing your Faith with Muslims, A PDF Booklet, please download.	thereligionofpeace.com
sonsofapesandpigs.com	TheSpiritofIslam.com
Sons of Ishmael	TheQuran.com
SpecialOperations.com (lists about 600 terrorist groups around the globe)	The Tandoor
spotlight on Muslim misconceptions	The Terrorism Research Center
steppingtogether.org submission.org	The Tougher Answers
terrorism.com	tiptopwebsite.com
The Abraham Connection	truthnet.org Islam
The Center for Ministry to Muslims	Waters of Life
The Debate Site	What Christians need to Know about Muslims, a PDF Download
the-good-way-.com	Why Muslims Become Christians answering- islam.org.uk/Testimonies
The International Policy Institute for Counter-Terrorism ict.org.il	WikiIslam
	Witnessing to the Nation of Islam

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38.2

Internet Forums for Critique of Islam

- <http://islam-deutschland.info/forum>
(mostly in German, but you can also write in English, French, Spanish or Netherlands)
- <http://www.forum-die-gruene-pest.de/index.php> (also in German)
- <http://www.faithfreedom.org/forum/>
- <http://www.activistchat.com/phpBB2/index.php>
- <http://www.amilimani.com/index/>
- <http://www.formermuslims.com/forum/>
- <http://www.indonesia.faithfreedom.org/forum/> (Indonesian forum)
- <http://loyalist.proboards101.com> (Loyalist Party, US 3rd party against Islamic Hate - login required to view)

38.3

Websites by Ex-Muslims

- [Ibn Warraq](#)
- [Dr.Ali Sina](#)
- [Parvin Darabi](#)
- [Taslima Nasrin](#)
- [Wafa Sultan](#)
- [Ayaan Hirsi Ali](#)
- [Zak Gariba - Former Muslim Imam](#)
- [Mark Gabriel - Former muslim imam, Al-azhar Islamic university professor](#)
- [Walid Shoebat - A Former PLO Islamic Terrorist](#)
- [Jeremiah Fard Muhammad - Former Muslim minister](#)
- [Nonie Darwish - Freelance writer and public speaker](#)
- [Dr. Ergun Mehmet Caner - Turkish Ex-Muslim\(Dean of Liberty Theological Seminary in Lynchburg, Va\)](#)
- [Reverend Donald Fareed - Iranian Ex-Muslim, Persian Ministries](#)
- [Dr. Abraham Sarker](#)
- [Hussain Andaryas - Afgani Ex-Muslim](#)
- [Afgan Converts WebSite](#)
- [Nurudeen I. Adeojo](#)
- [David Naseer](#)
- [Emir Caner - Dean of The College at Southwestern](#)
- [Dr. Nasir K. Siddiki - Muslim businessman](#)
- [WL Cati- Zennah Ministries](#)

- Ajeenah El-Amin
- Abdul Hakeem - Nur Ul alam Ministry
- Yemeni ex-muslims
- Iraqi ex-Muslims
- Pastor Hormoz Shariat Ph.D, Scientist
- Rev. Majed El Shafie
- Simin - Iranian ExMuslim
- Mohammed Altaf(Now Simon Altaf) - Pakistani ex-Muslim
- One Anonymous muslim
- Jerry Rassamni - Ex-Militant
- Abdoul Rahim - "Building Bridges to the Truth" Ministries
- <http://www.apostatesofislam.com/>
- [ladeeni.net \(Arabic\)](http://ladeeni.net)
- <http://www.islamreview.org/>
- <http://www.geocities.com/freethoughtmecca/>
- <http://www.muslimsandislamic.faithweb.com/>
- <http://www.mukto-mona.com/>
- http://www.geocities.com/ibn_rushd2
- <http://www.webspawner.com/users/hfalil/>
- <http://www.assoaime.net/>

38 .4

A non-Muslim, critical view of the Koran and Islam

- <http://www.skepticsannotatedbible.com/quran/>
- http://www.faithfreedom.org/Articles/quran_teaches.htm
- <http://www.wsfi.net/Documents/WHAT%20IS%20THE%20KORAN%20BY%20TOBY%20LESTER.HTM>
- <http://www.atheists.org/Islam/mohammedanism.html>
- <http://www.answerings-islam.org/Quran/Text/index.html>
- <http://answerings-islam.org/PQ/main.htm#MainIndex>
- <http://syrcom.cua.edu/Hugoye/Vol6No1/HV6N1PRPhenixHorn.html>
- <http://syrcom.cua.edu/Hugoye/Vol3No1/HV3N1Griffith.html>
- <http://www.corkscrew-balloon.com/02/03/1bkk/04b.html>
- <http://media.isnet.org/off/XIslam/GodWord/part1.html>
- <http://www.faithfreedom.org/Articles/AbulKasem41205.htm>
- http://www.studytoanswer.net/myths_ch1.html

38 .5

Critical texts, by non-Muslims and ex-Muslims

- <http://www.faithfreedom.org/library.htm>
- <http://www.faithfreedom.org/Articles.htm>
- A small media gallery
- Video of public execution by impalement

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- "Symposium: Gender Apartheid and Islam" by Robert Spencer and Ali Sina vs. Muslims
- "Sirat Rasoul Allah", The earliest biography of Muhammad, an abridged version
- "The Life of Muhammad", Sir William Muir
- <http://answering-islam.org.uk/Books/Muir/Life2/>
- <http://answering-islam.org.uk/Books/Muir/Life3/>
- <http://answering-islam.org.uk/Books/Muir/Life4/>
- "The Origins of the Koran - Classic Essays on Islam's Holy Book" edited by Ibn Warraq
- Summary of the book "The Origins of The Koran: Classic Essays on Islam's Holy Book" edited by Ibn Warraq
- "A "Perfect" Qur'an" by Brother Mark
- "Muhammad" by Maxime Rodinson, chapter 3
- "Meccan Trade and the Rise of Islam" by Patricia Crone, 231-250
- "Law and Justice" by Joseph Schacht, chapter 4
- "The original sources of the Qur'an" by Tisdall
- "The Codification of the Qur'an text" by John Gilchrist
- "The Coran, Its Composition and Teaching, and the Testimony it Bears to the Holy Scriptures" by Sir William Muir
- "The Historical Development of the Qur'an" by Edward Sell
- "The Origin of Islam in its Christian Environment" by Richard Bell
- "Bell's Introduction to the Quran, Revised by Montgomery Watt"
- "The Collection of the Qur'an - from the hadiths" by John Burton
- "Prophet Of Doom - Islam's Terrorist Dogma in Muhammad's Own Words" by Craig Winn
- "The Calcutta Quran Petition" by Sita Ram Goel
- "Understanding Islam through Hadis - Religious Faith or Fanaticism?" by Ram Swarup
- "Negationism in India - Concealing the record of Islam" by Koenraad Elst
- "The Truth About Muhammad - a commentary on the life of Muhammad" by Henrik R Clausen

38.6

Non-Muslim Websites Critical of Islam

- <http://muslim-quotes.netfirms.com/>
- <http://members.lycos.nl/whatsthishen/>
- <http://answering-islam.org/>
- <http://www.tellthechildrenthertruth.com/>
- <http://www.prophetofdoom.net/>
- <http://www.thereligionofpeace.com/>
- <http://westernresistance.com/>

- A large list of critical websites

Terror Tracker

Book by Neil Doyle, an expert in the fields of counter-terrorism, al-Qaeda, and the Internet. Information about Neil Doyle's book Terror Tracker including a forum with current news.

Internet Haganah

The name Haganah is Hebrew and means defense. Internet Haganah is a global open-source intelligence network dedicated to confronting internet use by Islamist terrorist organizations, their supporters, enablers and apologists Internet Haganah is also a grass-roots activist organization which encourages businesses to not provide services to Islamic extremists.

Jihad Watch

Site created by Robert Spencer, the author of "Onward Muslim Soldiers: How Jihad Still Threatens America and the West". Jihad Watch is dedicated to bringing public attention to the role that jihad theology plays in the modern world, and to correcting popular misconceptions about the role of jihad and religion in modern-day conflicts.

Religion of Peace

Best source of news links and statistics about Islamic terrorism.

Mosque Watch

Challenging "Islam is Peaceful": Articles about Islamic terrorism threatening the US. New web site with articles, news, jokes and multi media material about Islamic terrorism.

Winds Of Jihad

Funny Blog by Sheik Yer'mami from Australia featuring original songs about Islam

Little Green Footballs

Very popular political blog run by California web designer Charles Johnson.

Daniel Pipes

Daniel Pipes is a Middle East expert hated by Muslims and political correct pseudo-intellectuals likewise. Daniel Pipes commenting the Middle East crisis

Answering Islam

Devoted to refuting, and criticizing Islamic claims, doctrines, history, and the Koran. It is well-documented, and is one of the few anti-Islamic websites that is very careful to give the proper references, and thus one has all the more confidence in its pronouncements.

Prophet of Doom

On line book by Craig Winn about Mohammad, printed version also available. Islam's Terrorist Dogma In Muhammad's Own Words

Faith Freedom International

The Site sponsoring this Wiki by former Muslim Ali Sina with Debates and an active Forum. Has everything one might need.

Ayan Hirsi Ali

Website in English, French, German and Dutch by a friend of the Dutch politician Ayan Hirsi Ali, and martyr of liberty Theo van Gogh. Ayan is an atheist libertarian ex-Muslim, from Somalia.

Official Website of the Prophet Mohammed

Funny website containing lots of Islam-related pictures and commentary, purporting to be the official website of Muhammad.

An Atheist's Guide to Mohammedanism

Islam explained rationally. Atheists debunking the myths about the Quran and the mystical figure of Mohammed.

Maryam Namazie

Website by an Iranian woman about Islamic fundamentalism. Maryam Namazie is a committed activist for secularism in the Muslim world.

MEMRI TV

Expose what exactly the Muslims say in Arabic in their own TV channels. MEMRI's TV monitoring center focuses on political, cultural, religious, and other developments and debates in the Arab and Muslim world and in Iran. Website of the TV channel of the Middle East Media Research Institute with original video clips translated into English.

Skeptics Annotated Quran

Categorizes the whole Quran in a very nice way with helpful visual tools.

Taslima Nasrin

Former Muslim from Bangladesh, whose books have been banned in her country. In 1993, Islamic fundamentalists announced a Fatwa against her, offering a bounty for her death.

38.7

About Treatment of ex-Muslims, Apostates from Islam

Persecution of Ex-Muslims

- Ex-Muslims, Apostates from Islam, and death threats
- <http://muslim-canada.org/apostasy.htm>

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- http://www.beautifulislam.net/articles/apostacy_blasphemy_islam.htm
- <http://answering-islam.org.uk/Hahn/Mawdudi/>
- <http://www.light-of-life.com/eng/ilaw/15721et1.htm#p19>
- <http://islamonline.net/fatwaapplication/english/display.asp?hFatwaID=102152>
- <http://www.islamonline.net/fatwa/english/FatwaDisplay.asp?hFatwaID=38268>
- <http://thetruereligion.org/modules/wfsection/article.php?articleid=119>
- http://www.religioustolerance.org/isl_apos.htm
- <http://www.sunnah.org/msaec/articles/apostasy.htm>
- <http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=12406&dgn=4>
- <http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=811&dgn=3>
- <http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=696&dgn=3>
- <http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=42534&dgn=4>
- [http://www.islam-qa.com/QA/5%7c_Jurisprudence_and_Islamic_Rulings_\(Fiqh\)_/Al-Riddah_\(apostasy\)_/His_wife_has_left_Islam.23102000.7328.shtml](http://www.islam-qa.com/QA/5%7c_Jurisprudence_and_Islamic_Rulings_(Fiqh)_/Al-Riddah_(apostasy)_/His_wife_has_left_Islam.23102000.7328.shtml)
- <http://muslim-quotes.netfirms.com/femaleapostate.html>
- <http://debate.domini.org/leekk/Index/A/apostasy.html>

38.8

Wikipedia Links

- [Timeline of Muslim history](#)

38.9

Texts on Line by Islamists

- ["The Millennium Biography" , Modern Islamic Biography of Muhammad](#)
- ["The Life of Muhammad" by Muhammad Husayn Haykal](#)

38.10

Many books Online by influential Muslims , traditional and recent

- http://www.youngmuslims.ca/online_library/
- <http://onlinebooks.library.upenn.edu/webbin/book/subjectstart?BP>

38.11

**Many texts Online about classical Islamic philosophy,
from Ibn Sina, Ibn Rushd and others**

- <http://www.muslimphilosophy.com/>
- "On the Obligation to Accept the Authority of the Prophet" by Imam Shafi (767 - 820)
- Corpus (Works) by al-Ghazali (1058 - 1111)
- "Mishkat Al-Anwar (The Niche for Lights)" by Ghazzali (1058 - 1111)
- "Munkidh min al-Dalal (Confessions, or Deliverance from Error)" by al-Ghazali (1058 - 1111)
- "Principles of Islamic Faith (Al-'Aqidah Al-Wasitiyah)" by Ibn Taimiyah (1263 - 1328)
- "Enjoining Right and Forbidding Wrong" by Ibn Taimiya (1263 - 1328)
- "The Book of Tawheed" by Shaikh Abdul-Wahhaab (1703 - 1792)
- "Finality of Prophethood" by Syed Abul 'Ala Maudoodi (1903 - 1979)
- Syed Abu-Ala' Maududi's Chapter Introductions to the Qur'an (1903 - 1979)
- "Towards Understanding Islam" by Sayyid Abul A'la Maududi (1903 - 1979)
- "Rights of Citizens in an Islamic State" by Syed Abul A'la Maudodi (1903 - 1979)
- "Jihad" by Hassan al-Banna (1906 - 1949)
- "Milestones", by Sayyid Qutb (1906 - 1966)
- "In the Shade of the Qur'an" - Koran commentary (tafsir) by Sayyid Qutb (1906 - 1966)
- Article with background information about Sayyid Qutb - The Philosopher of Islamic Terror
- "Defense of Muslim Lands" by Sheikh Abdullah Azzam (1941-1989)
- "The Lawful and Prohibited in Islam" by Yusuf al-Qaradawi (1926 -)
- "Priorities of The Islamic Movement in The Coming Phase" by Yusuf al-Qaradawi (1926 -)
- "Explanation of the Pillars of Eeman" by Sheikh Muhammed Ibn al-Uthaimeen
- "The Elementary Teachings of Islam" by Mawlana Siddiqui
- "Muslim Personal Law - An Exposition" by Athar Husain (1920 -)
- "Da'W a h Among non-Muslims in the West" by Khurram Murad (1932 - 1996)
- "The Ethics of Disagreement in Islam" by Taha Jabir al 'Alwani (1935 -)
- Islamic Religious Sources: The Koran, Ahadith And More
- Koran and ahadith search index

38.12

About the Quran

- What is the Koran?
- An Index to the Koran

Comment about the Koran: The Koran was "revealed" piecemeal and in stages to Muhammad, from the first parts in 610, to his death in 632, according to traditional accounts. After his flight, Hijra, from Mecca to Medina in 622, which marks the year zero in the Islamic calendar, Muhammad became a military and political leader over the first (and perfect) Islamic community, Umma. The revelations changed and became progressively more aggressive, violent and intolerant. The later Medinan verses are

generally seen to cancel out (abrogate) the earlier ones from Mecca if there is disagreement between them. The chapters in the Koran are not arranged chronologically, according to the time of revelation. There is general agreement in most cases about which ones are from Medina and which are from the Mecca period, but there might be disagreement about some of the details.

- <http://suralikeit.com/>

38.13

Meccan and Median suras (chapters) of the Koran

- <http://quran.al-islam.com/Index/indexe1.asp>
- <http://www.islamweb.net/ver2/archive/article.php?lang=E&id=43487>

38.14

Suggested chronological order of Koranic suras

- <http://www.bombaxo.com/chronsurs.html>
- http://www.masjidtucson.org/quran/chapters_chronological_sequence.html

38.15

Translations of the Qur'an in English

- [The Koran, in three English translations](#)
- [Look up 8 English Koran translations at the same time](#)
- [Look up 16 Koran translations at the same time, as well as the Arabic, transliteration and literal translation](#)
- [Parallel Yusuf Ali & Pickthall & Shakir \[2\]](#)
Yusuf Ali ([[Saudi corrected version](#)])
Muhammad Asad ([[The Message of The Quran](#) with footnotes])
Maulvi Sher Ali [Ahmadiyya] ([[1](#)], [[2](#)], [[3](#)])
Rashad Khalifa ([[1](#)], [[2](#)])
Al-Hilali & Khan [Wahhabi] ([[1](#)], [[2](#)])
Pickthall ([[1](#)])
E.H. Palmer ([[by chapter](#)], [[complete Qur'an \[800K\]](#)])
A.J. Arberry ([[1](#)])
Muhammad Sarwar [Shia] ([[1](#)], [[2](#)])
Shakir [Shia] ([[1](#)], [[2](#)], [[3](#)])
Amatul Rahman Omar & Abdul Mannan Omar ([[1](#)])
T.B. Irving ([[1](#)], large, complete text on one page)
Maulana Wahiduddin Khan ([[1](#)])

http://www.answering-islam.org/L_islamic.html

38.16

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More Koran in English

- <http://www.quraan.com/>

Online Koran translations in some languages other than English (French, German, Dutch, Bosnian, Albanian, Russian, Spanish, Italian, Indonesian, Turkish, Urdu, Bangla, Japanese, Korean, Chinese, Malay, Thai etc):

- <http://www.islamicity.com/mosque/quran/>
- <http://www.qurantime.com/>
- <http://www.quran.org.uk/>
- <http://www.islam-guide.com/>
- <http://www.submission.org/quran/reader/>
- <http://www.kuran.gen.tr/>

38.17

Transliteration

(Arabic words written in Roman letters) of the Koran

<http://www.usc.edu/dept/MSA/quran/transliteration/>

- <http://transliteration.org/quran/home.htm>

38.18

Many different recorded audio recitations (The art of "Qiraa'aat") of the Koran

The renowned tafsir (Koran exegesis, commentary and explanation) of Ibn Kathir (Note that some of the original Arabic quotations have been omitted from this English summary)

- <http://tafsir.com/>
- http://www.dar-us-salam.com/store/main.mvc?Screen=PROD&Product_Code=Q09

38.19

More Tafsir Online

- <http://tafseercomparison.org/>
- <http://www.usc.edu/dept/MSA/quran/maududi/>
- <http://www.islam101.com/quran/maududi/iindex.htm>
- http://www.youngmuslims.ca/online_library/tafsir/syed_qutb/index.htm

38.20

About the Principles of Tafsir

- <http://www.islamic-awareness.org/Quran/Tafseer/Ulum/>

905

- http://www.quran.org.uk/ieb_quran_tafseer.htm

38.21

Audiobooks of the Quran in different languages (including English)

- <http://talk.islamicnetwork.com/showthread.php?p=126922>

38.22

Jihad

- [The Koran's 164 Jihad verses](#)

38.23

More About Jihad

- [Al-Muslim, the Book of Jihad](#)
- <http://www.secularislam.org/jihad/index.htm>

38.24

Answers to the produce a "Sura like it" Challenge

Answers to "Sura like it" - challenge (Challenge in the Koran, 2:23, to produce something of equal quality as the Koran, "And if you are in doubt as to which We have revealed to Our servant, then produce a sura (chapter) like it")

- <http://www.islam-exposed.org/>
- <http://www.answers-islam.org.uk/Quran/Miracle/>
- <http://www.suralikeit.com/>
- <http://members.aol.com/suralikeit/>
- <http://www.geocities.com/freethoughtmecca/suralikeit.htm>

38.25

The Hadith & the Sunna

Ahadith, the Sunna (The personal example, or custom and practice, of Muhammad and his companions)

- [The status of the Sunna in Islam](#)

About ahadith (Traditions of the sayings or practice of Muhammad and his companions. One of the main sources of Islamic law)

- http://atheism.about.com/library/FAQs/islam/blfaq_islam_hadith.htm
- <http://lexicorient.com/e.o/hadith.htm>

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The ahadith of al-Bukhari and others

- <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/>
- <http://www.usc.edu/dept/MSA/reference/searchhadith.html>

About hadith collections, Islamic perspective

- <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/scienceofhadith/brief1/>
- <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/scienceofhadith/atit.html>

Some selected highlights from the hadith

The funny side of Islamic teachings

The Black Rock and the Kaaba in Mecca

"Sirat Rasul Allah", The earliest biography of Muhammad, an abridged version

- <http://www.faithfreedom.org/Articles/sira/index.htm>
- <http://en.wikipedia.org/wiki/Sira>

38.26

A list of people killed for opposing Muhammad

<http://www.faithfreedom.org/forum/viewtopic.php?t=1142>

"Muhammad and the Meccans: Who Antagonized Whom? Examining Muslims' Justification for Muhammad's Atrocities"

Islamic slavery

Letters and treaties of Muhammad (Islamic translations and presentations)

The Constitution of Medina, 622

Tha Pact of Omar (The Status of Non-Muslims, Dhimmis, Under Muslim Rule)

Muhammad and the Treaty of Hudaybiyya

The Banu Qurayza - Traitors or Betrayed?

38.27

About Sharia

About Sharia (Lit. path or road), "Islamic law", the law system inspired by the Koran and the Sunna of Muhammad which is incorporated in the recognized traditions, as well as the work and consensus of Muslim scholars over the two first centuries of Islam:

- <http://i-cias.com/e.o/sharia.htm>
- <http://encyclopedia.thefreedictionary.com/Sharia>
- <http://www.challenging-islam.org/submissions/shariah.htm>

38.28

The Four Sunni Schools of Islamic Sharia Law (Madhab)

- <http://www.uga.edu/islam/shariah.html#law>
- <http://en.wikipedia.org/wiki/Madhahib>
- <http://muslim-canada.org/sitedex.htm#judicial>
- <http://muslim-canada.org/mylove.htm>

38.29

About the Sunna and Jurisprudence

- <http://www.usc.edu/dept/MSA/law/fiqhussunnah/>
- <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/muwatta/>

38.30

Other Sects of Islam

- Sects of Islam http://www.answering-islam.org/L_islamic.html

38.31

"Quranites", "Koran only" Muslims who reject the ahadith completely

- <http://www.faithfreedom.org/forum/viewtopic.php?t=342>

38.32

Sufism

About Sufism ("Islamic mysticism" or "Islamic spirituality", the esoteric aspect of Islam)

- <http://www.jihadwatch.org/archives/004940.php>
- <http://www.arches.uga.edu/~godlas/Sufism.html>
- <http://world.std.com/~habib/sufi.html>
- <http://www.ibnarabisociety.org/>
- The "Mathnawi" of Jalal'uddin Rumi, abridged version

38.33

Shia Muslim Resources

- Shia Library
- A Shi'ite Encyclopedia
- <http://lexicorient.com/e.o/shii.htm>
- http://atheism.about.com/library/FAQs/islam/blfaq_islam_twelver.htm
- A multi-media site by Richard Hooker

38.34

Sunni websites critical of Shias

- http://www.allahuakbar.net/shiites/word_of_advice_to_shiites.htm
- <http://www.allahuakbar.net/shiites/index.htm>
- <http://www.allahuakbar.net/shiites/KAFI.HTM>

About Shia Muslims and differences with Sunnis

38.35

Shia Hadiths and Quran Perspective

- Shia ahadith (Traditions about Muhammad and his companions) of Al kafi
- Sayings of Imam Ali (Muhammad's son-in-law, first Shia Imam)
- Shia tafsir (Quran commentary and explanation)

38.36

Other Shia Websites

- <http://www.al-islam.org/short/martyrdom/>
- <http://al-islam.org/ashura/>
- <http://www.shiachat.com/>

38.37

Definitions of Arabic-Islamic Terms and Historical Information

- The Internet Islamic History Sourcebook, a long list of historical and religious resources and texts, from the early days until today
- Encyclopaedia of the Orient

38.38

Ancient Accounts of pre-Islamic Arabia

- The Arabian Nights (A Thousand Nights and a Night, Alf Layla wa Layla)

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38.39

Interpretations of selected tales by Andrew Lang and Sir Richard Burton

- <http://www.arabiannights.org/index2.html>
- <http://www.library.cornell.edu/coldev/mideast/arabnit.htm>

38.40

Maps and Atlas

- [Atlas of the Orient](#)
- [The Arab Israel Conflict in Maps](#)

38.41

Other Historical Maps

- http://www.lib.utexas.edu/maps/map_sites/hist_sites.html#mideast
- <http://ccat.sas.upenn.edu/~rs143/map.html>
- <http://www.fordham.edu/halsall/sbookmap.html>
- <http://www.muhammadanism.com/maps/default.htm>
- <http://www.al-bab.com/arab/maps/maps2.htm>

38.42

Islamic Calender & Converison from Hijri to Gregorian Dates

- [The Islamic calendar](#)
- <http://www.islam.com/calen.htm>
- <http://www.rabiah.com/convert/> has the conversion tool and it is free

38.43

Definitions of Islamic terms

Thomas P. Hughes' "Dictionary of Islam"

- <http://answering-islam.org/Books/Hughes/index.htm>
- http://atheism.about.com/library/glossary/indexes/blglossary_islam.htm
- http://en.wikipedia.org/wiki/List_of_Islamic_terms_in_Arabic
- <http://www.knowislam.info/drupal/mno>
- <http://www.onelook.com/> (Dictionary Search)

38.44

Islamic Definitions

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- <http://www.usc.edu/dept/MSA/reference/glossary.html>
- <http://muttaqun.com/>

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Arabic Language and Alphabet

- <http://www.ectaco.com/online/diction.php3?refid=532&lang=3>

38 . 46

Online Automatic Translators

Note that these automatic translators are far from flawless, but they can still be useful in certain situations:

- <http://www.systranbox.com/systran/box>
- <http://www.free-translator.com/>

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Arabic-English Lexicon

- [Free Download: Edward William Lane's Arabic-English Lexicon \(Dictionary\)](#)

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How to write and pronounce Arabic

- <http://www.funwitharabic.com/alphabet.html>
- <http://www.i-cias.com/babel/arabic/>
- <http://arabic-language.eigenstart.nl/>

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Write with Arabic Keyboard

- <http://www.arabicdictionaries.com/arabickeyboard.htm>
- <http://www.al-islam.com/key.htm>

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The History of the Arabic Alphabet and Script

- <http://lexicorient.com/e.o/arabic.htm>
- <http://www.omniglot.com/writing/arabic.htm>
- <http://www.ancientscripts.com/arabic.html>
- http://en.wikipedia.org/wiki/Arabic_language

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Difference between Classical, Modern and Colloquial Arabic

The differences between Classical (Koran) Arabic, written Modern Standard Arabic and Colloquial Arabic (spoken dialects)

- <http://www.pacificarabic.com/resources/diglossia.html>
- <http://slate.msn.com/id/2063956>
- <http://i-cias.com/cgi-bin/eo-direct.pl?arabic.htm>

38.52

People to watch - Muslim websites

- <http://www.cair-net.org/>
- <http://www.mpac.org/>
- <http://www.islamicsupremecouncil.org/>
- <http://www.islamonline.net/>
- <http://www.islamicity.com/>
- <http://www.islamworld.net/>
- <http://www.al-islam.com/>
- <http://www.al-islam.org/>
- <http://www.islam.com/>
- <http://www.islam-qa.com/>
- <http://www.dawanet.com/>
- <http://www.islammassage.com/>
- <http://www.islamicaweb.com/>
- <http://www.islam.tc/>
- <http://www.islamweb.net/>
- <http://www.islamtoday.com/>
- <http://www.alminbar.com/>
- <http://www.qssc.org/>
- <http://www.alhediya.com/>
- <http://www.channel4.com/culture/microsites/S/shariahtv/>
- <http://www.mcb.org.uk/>
- <http://londonschoolofislamics.org.uk/>
- <http://www.khilafah.com/>
- <http://geocities.com/sh4ri4h/>
- <http://www.caircan.ca/>
- <http://muslim-canada.org/>
- <http://www.ottawamuslim.net/>
- <http://www.shariahprogram.ca/>
- <http://www.islam-australia.com.au/>
- <http://www.worldofislam.info/>
- <http://www.as-sahwah.com/>
- <http://www.ifew.com/>
- <http://www.salafitalk.net/>

- <http://www.hizb-ut-tahrir.org/>
- <http://www.fatwa-online.com/>
- <http://www.ummah.com/>
- <http://www.altmuslim.com/>
- <http://www.islamic-awareness.org/>
- <http://www.internetmuslim.com/>
- <http://www.messageonline.org/>
- <http://www.salaf.com/>
- <http://www.bakkah.net/>
- <http://www.jihadunspun.com/>
- <http://www.shareeah.org/>
- <http://www.noii.org/>
- <http://www.tanzeem.org/>
- <http://thetruereligion.org/>
- <http://www.themodernreligion.com/>
- <http://www.azizahmagazine.com/>
- <http://forums.gawaher.com/>
- <http://www.ihrc.org/>
- <http://www.islamlib.com/en/>
- <http://muslimwakeup.com/>
- <http://www.harunyahya.com/>

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Islamic software products

- Alim - contains translations of Quran (Abdullah Yusuf Ali, M. Maududi, Muhammed Asad, Farukh Malik, M. Pickthall and Shakir), Sahih Al-Bukhari, Sahih Muslim, Al-Thirmidhi, Abu Dawood, and Hadith Qudsi, Fiqh-us-Sunnah and Al-Muwatta. See full feature list.

39.*

Women & Sex*

(Woman*, Sex*)

39.1

Abortion is Forbidden

Abortion is strictly forbidden, although in Tunisia today it is legally possible, and in many other countries it is practiced clandestinely.

Colin Chapman, Cross and Crescent, p. 166.

39.2

Abuse of Women

By abuse, we mean sexual, physical, emotional, financial abuse - conduct labeled domestic violence, family violence, spousal assault, dating violence, battering. Battering can take many forms including, but not limited to:

Physical Abuse: may include, but is not limited to: pushing, slapping, punching, choking, kicking, and breaking bones; throwing objects; abandoning her in an unsafe place; deprivation of food, water, clothing; confining her in a closet, room or building; locking her out of her home; using weapons against her; murder.

Sexual Abuse: may include, but not limited to: forced, coerced or unwanted touching or sex with partner; withholding of sex or affection; demanding that she wear more/less provocative clothing; forced sex with objects, friends, animals, or other sexual practices that make her feel humiliated or degraded; insisting that she act out pornographic fantasies; denial of her sexuality, sexual feelings or desirability as a sex partner; rape.

Emotional Abuse: may include, but is not limited to: withdrawal of affection; jealousy; denial of her right to feelings or emotions; putdowns, constant criticism; name calling; isolating her from friends and family; controlling her activities; denying her any personal pleasures or outside interests; destruction of property, pets or treasured objects; threats to harm friends or family; forcing her to watch her children being abused without being allowed to intervene; making her account for every minute, every action; controlling her with fear, threats of suicide, threats on her life.

Economic Abuse: may include, but is not limited to: allowing a woman to have no money of her own, no money for emergencies, not even her own earnings; forcing her to account for and justify all money spent; not allowing her to earn money or improve her earning capacity.

Spiritual Abuse: may include, but is not limited to: breaking down one's belief system (cultural or religious); being punished or ridiculed for one's belief's; preventing the practice of beliefs.

39.3 **Adultery**

Originally in the shari'a a male adulterer's punishment was limited to a flogging, while the woman was to be imprisoned until death. This law was later mitigated to eighty strokes for the man and one hundred strokes for the woman.

Dr. Ergun & Emir Caner, Unveiling Islam, p. 137.

39.4 **Advice on How to Interact with Muslim Woman**

1. When engaged in conversation, maintain a generous distance.
2. Islam does not permit physical contact with the opposite sex such as through shaking of hands.
3. Keep conversations focused, short, and to the point. Intimate, suggestive or recreational conversations are not well received.
4. Use common language and avoid inappropriate, explicit, and vulgar words or topics.
5. During the conversation, staring or looking directly at the Muslim woman's face may make her feel uncomfortable.
6. Never ask a Muslim female for a date, offer any type of liquor, or food containing pork/lard/bacon/ham. This is also a religious mandate.

Gihan EdGindy, Seeing Through the Veil, as quoted in Dr. Ergun & Emir Caner, Voices Behind the Veil, p. 17.

39.5 **A Man Cannot Pray After Intercourse until Washed**

Nisa 4:43.....O you who believe! do not approach prayers... when you are in a state of impurity (following sexual relations and before bathing)... (if) you have touced women (lain with them), and you find not water, then take yourselves to clean earth and rub your faces and your hands.

39.6

A Muslim Man's View of Women

"God has assigned a specific duty for men and women. Women are created for procreation, nothing else! Kareem, come now, who can deny that by nature all women are exhibitionists? This tendancy cannot be changed, but it is a man's duty to keep her away from all men, otherwise, she will squander her beauty and give her charms to any man who asks..." In my own country, women are considered nothing more than objects of beauty, sexual toys for the enjoyment of our men.

"To call women the weaker sex is a libel; it is man's injustice to women. You will guard your wife's honor and not be her master, but her true friend. Let not either of you regard another as the object of his or her lust."

Mahatma Gandhi

"A girl possesses nothing but a veil and a tomb."
Saudi Arabian Proverb

Jean Sasson, Princess Sultana's Daughters, pp. 90, 97, 181 & 193.

39.7

Apostate Marriages are Dissolved

15.7410 Al-Risala (Maliki manual), 32.11, "Effects of Change of Religion": "If either of a couple apostasies, according to the view of the jurists, such a marriage is to be dissolved without a divorce."

Robert Spencer, The Myth of Islamic Tolerance, p. 86.

39.8

A Woman's Daily Maintence Requires Giving Sex

Imam Ibn Hanbal: The wife's daily maintence is due upon the husband if the wife surrenders herself to her husband completely... for the daily maintenance is given to the woman in return for the husband's sexual enjoyment, so when the wife

surrenders herself her daily maintenance is obligatory as she had reached nine years old... so if she was physically and surrendered herself for the enjoyment of the husband but without sexual intercourse, she has no right for the daily maintenance. So if the wife refuses to surrender herself so that the husband might have sex with her; her daily maintenance is denied. So if she then has a problem that prevents her from having sex with her husband, but surrenders herself to her husband after that, her daily maintenance is not given to her as long as she is sick, as a punishment for her because she refused to surrender to her husband when she was well.

Imam Shafi'i: The conditions of the man's maintenance for the woman are as follows:

- 1) She must avail herself by offering herself to him, such as saying to him 'I surrender myself to you.' The important thing is that she must notify him in advance that she is ready for his meeting with her, and of his entrance upon her no right of maintenance, even if she is does not notify him that she is ready, she has no right of maintenance, even if she does not refuse his request to meet with her. So maintenance is conditional upon the woman's notification to her husband that she is ready for his meeting anytime he wishes. So if she be denied.
- 2) She must be capable of having sexual intercourse. If she was a small girl, that cannot cope with intercourse, she is not entitled to the maintenance.
- 3) She must not be rebellious, that is, disobeying her husband, which can take the form of preventing him from enjoying her by refusing his touch and his kisses and refusing to have sex.

If she denies him any of the above, her maintenance will be canceled for that day, because maintenance is due day by day... and the rebelliousness of one day cancels his provision for clothing her for a whole season.

Imam Malik: The condition for the man's maintenance of the woman is that she should avail herself to the man for the sexual intercourse, so that if he requested it from her she would not refuse. Otherwise, she would have no right to the maintenance.

Imam Abu Hanifa: There is no support of the woman (nafaqa) if she is:

- 1) Rebellious (Nashiz) that is the woman goes outside the house of the husband without his permission and without a

justifiable reason, or refuses to surrenduring herself to him so she does not enter his house. But if she refuses to have sex with him (even though that is unlawful) that refusal is not a reason for stopping her support because the qualifying reason for the support does exist and that is her being locked up in his house.

- 2) The renegade woman.
- 3) The woman who obeys the husband's son or father or kisses either with lust or anything that might put her relation with her husband on a prohibited degree.
- 4) The woman whose marriage contract is imperfect, and the woman who had sex with someone by mistake, the man thinking she was his wife.
- 5) The wife who is too young to have sex. (the Islamic law knows no minimum age for a legal marriage.) (Encyclopedia of Islam).
- 6) The wife who is imprisoned, even if she is innocent, if (the husband) cannot have access to her (as a wife).
- 7) The sick wife who, due to sever illness, did not move after the ceremony to the husband's house, because she did not surrender herself to her husband.
- 8) The wife who was raped by another man.
- 9) The wife who goes to perform pilgrimage... There is no support for her because she is not locked up.

W.L. Cati Married to Muhammad, pp. 64-67.

39.9

A Woman's Inheritance is Half that of a Man's

Nisa 4:11.....Allah thus commands you concerning (the division for) your children: to the male, a portion equal to that of two females, and if there be women more than two, then their share is two-thirds of the inheritance; and if only one her share is half.

Razi: commenting on 4:11 said:

...Man is more perfect than the woman in creation, and intelligence, and in the religious sphere, such as the suitability to be a judge, and a leader in worship. Also the testimony of the man is twice that of the woman (see also 2:282)... As the Woman is deficient in intelligence and of great lust, if she is given much money, much corruption will be the result."

39.10

A Woman's Mind is Deficient and Inferior

Bukhari 2.24.541: Muhammad speaking to a group of women: "I have not seen anyone more deficient in intelligence and religion than you."

Bukhari 3.48.826: Muhammad said that women are genetically and legally inferior: "Muhammad asked some women, 'Isn't the witness of a woman equal to half that of a man?' The woman said, 'Yes.' He said, 'This is because of the deficiency of the woman's mind.'"

39.11 Censorship

"Arabs are by nature sensous, yet we live in a puritanical socitey. The topix of sex is of interest to everyone, including our Saudi government, which spends enormous amounts of money employing countless censors. These men sit in government offices, searching out what they deem to be odious references to women and sex in every publication allowed into the kingdom. Rarely does a magazine or newspaper make it past the censors without losing a number of pages, or having sentences or paragraphs blacked out by the censor's ever-reay pen.

This form of extreme censorship against all conventional social behavior affects every aspect of our lives, and the lives of those who compete to claim our business.

Asad, who is the younger brother of my husband and the husband of my sister Sara, once contracted with a foreign film company to make a simple food commercial for Saudia Arabian television. The manager of that foreign company was forced to adhere to a list of restrictions that would have been amusing had it not been authentic. The list of restrictions read:

1. There can be no attractive females in the commercial.
2. If a female is included, she cannot wear revealing clothing such as short skirts, pants, or swimming suits. No flesh can be exposed other than face and hands.
3. No two people can eat from the same dish, or drink from the same cup.
4. There can be no fast body movement. (It is suggested in the contract that if a female is used, she has to sit or stand without moving at all.)
5. There can be no winking.
6. Kissing is taboo.
7. There can be no burping.

8. Unless it is absolutely necessary to sell the product (it is suggested) there should be no laughter.

Jean Sasson, Princess Sultana's Daughters, pp. 44-45.

39.12

Children May Also Be Beaten

Figh-us-Sunnah, Figh 1.80..... Although it is not obligatory for a child to pray, it is a must that his guardian order him to do so when he is seven, and he should beat him if he does not pray after he reaches the age of ten. And have them sleep separately. A minor should practice praying until he reaches puberty.

W.L. Cati Married to Muhammad, p. 76.

39.13

Clitoridectomy (Female Circumcision)

In countries like Saudi Arabia, a woman must wear a veil when she goes out. She can't drive a car. If she wants to travel abroad, the government requires her husband's permission. She can't manage a business without men as intermediaries. She can be divorced on a whim, no matter how good a wife she's been - and she may lose her children in the process. She has to accept wives and concubines, unless she ruled this out in her marriage contract. Dr. Miriam Adeney, Daughters of Islam, pp. 112-113.

A young girl lies on the ground. One old woman pins down her shoulders. Another grabs her feet. The girl's legs are spread apart. With a knife, a third woman slices the girl's genitals. First she cuts off part of the clitoris. Then she razors away the lips of tissue surrounding the genital area. Finally, she stitches the bloody area together, leaving only a narrow opening through which urine can pass.

This is radical clitoridectomy, or female genital mutilation (FGM). It produces scar tissue which must be broken on the girl's wedding night, and broken even more at childbirth. After delivering a baby, the mother must be resewn. Sometimes infections occur, leading to pain, incontinence, sterility, and death.

An alternative, minimal clitoridectomy, involves chopping off part of the clitoris. This reduces sexual pleasure. The

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rationale is that a girl or woman will be less likely to seek sex outside of marriage.

While the prophet Muhammad did not require it, this procedure has become Muslim tradition in some places, especially in East Africa. Most governments have issued statements against it, but common loyalty to the custom remains strong. In some places it is increasing as people struggle to reconnect with their roots. Dr. Miriam Adeney, Daughters of Islam, p. 186.

Female circumcision is yet another source of misery for women in some Islamic countires. This is not a specifically Islamic custom, for it's found among a number of cultural and religious groups in Africa and South Asia. Among Muslims, it's prevalent mainly in Egypt and the surrounding lands. Yet despite the fact that there is scant (at best) attestation in the Qur'an or Hadith for this horrific practice, the Muslims who do practice it invest it with religious significance. An Islamic legal manual states that circumcision is required "for both men and women." ('Umdat al-Salik, e4.3.)

To Sheikh Muhammad Sayyed Tantawi, the grand sheikh of Al-Azhar, female circumcision is "a laudable practice that (does) honor to women." As the grand imam of Al-Azhar, Tantawi is, in the words of BBC report, "the highest spiritual authority for nearly a billion Sunni Muslims." Perhaps in the eyes of Sheik Tantawai, the pain that female circumcision causes its victims is worth the result; most authorities agree that female circumcision is designed to diminish a woman's sexual response, so that she will be less likely to commit adultery.

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), pp. 76-77.

39.14 **Corporate Salvation**

Educated or not, nearly all Muslim women are gripped by the conviction that salvation is not just an individual matter. It is a corporate responsibility.

Dr. Miriam Adeney, Daughters of Islam, p. 35.

39.15 **Divorce is Hateful**

Abu Dawud 13.3.....It is reported that Muhammad said, "Of all things permitted by Law, divorce is the most hateful in the sight of Allah."

39.16 **Divorce is Easy; Pronounced 3 x**

Bukhari 7.63.194..... If a husband wishes to divorce his wife, he simply says, "I divorce you, I divorce you. I divorce you." If a husband divorces his wife in a moment of anger, the divorce is legal. A decree of divorcement, which is thought and not uttered, is null."

Narrated Abdullah ibn Umar: A woman was my wife and I loved her, but Umar hated her. He said to me: Divorce her, but I refused. Umar then went to the Prophet (peace_be_upon_him) and mentioned that to him. The Prophet (peace_be_upon_him) said: Divorce her. (Book #41, Hadith #5119)

39.17 **Divorce is the Easy Perogative of the Man**

Divorce is both abhorrent to Allah, and also lawful. The Hadith states, "The most detestable of lawful things near Allah is divorce".... The power to divorce usually resides in the hand of the man. Bukhari reported a Hadith that shows how easy the detestable and lawful act can be. A "man may say to his brother (in Islam), 'Have a look at either of my wives (and if you wish), I will divorce her for you.'"

Dr. John Ankerberg, Fast Facts on Islam, p. 60.

39.18 **Divorce Rates**

In one sample of a rural Moroccan village, 55 percent of the marriages evaporated in divorce. Divorce, separation and widowhood propel women into the job market, especially if they have to support small children. Dr. Miriam Adeney, Daughters of Islam, p. 26.

39.19 **Don't Marry An Unbeliever**

Bakara 2:221.....states that neither a man nor a woman is to marry an unbeliever.

39.20

**God Will Reward
Both Men and Women in Paradise**

Al-i Imran 3:195.....Never will I suffer to be lost the work of any of you, whether male or female; you are (the offspring) of one another.

Nahl 16:97.....Whoever works righteousness, man or woman, and has faith, We shall assuredly give him to live a goodly life, and We will bestow upon them their rewards according to the best of what they used to do.

39.21

Grounds for Divorce

Divorce (talaq) is allowed on the grounds of incompatability, cruelty, injustice, prolonged absence, adultery, insanity and incurable or contagious disease. Although in the past Muslim women have not generally been allowed to divorce their husbands, it is now allowed in many Muslim countries.

Colin Chapman, Cross and Crescent, p. 166.

Under Muslim law, a man's freedom to divorce his wife is justified in the Kor'an. This system of the threat of divorce constantly looming over her security is most unsettling to women in my land. It is intolerable that many men stretch this flexible ruling to the uttermost, demanding divorce for the most trivial causes, causing the continuous social degradation of their women.

Jean Sasson, Princess Sultana's Daughters, pp. 194-195.

39.22

Hadith on Women

Bukhari 4:250.....Then he heard the prophet saying: "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Muhrum, i.e., her husband or a person whom she cannot marry."

Bukhari 7:132.....None of you should flog his wife as he flogs a slave then then have sexual intercourse with her in the last part of the day.

39.23**Homosexuality**

"Muslims are taught that love and sex between two of the same is wrong, and the Kor'an forbids experimenting: 'Do not follow what you do not know.' In Saudi Arabia, love and sex are considered distasteful, even between those of opposite sexes, and our society pretends that relationships based on sexual love do not exist. In this atmosphere of shame, Saudi citizens respond to social and religious expectations by saying exactly what is expected. What we do is another matter altogether..."

When the normal is forbidden, people fall into the abnormal. That I believe is what happened to my daughter.

In my country it is prohibited by religious laws for single men and women to see each other. While inside the country, men socialize with men, and women with women. Since we are prevented from engaging in traditional behavior, the sexual tension between those of the same sex is palpable. Any foreigner who has lived in Saudi Arabia for any length of time becomes aware that homosexual relations are rampant within the kingdom." Jean Sasson, Princess Sultana's Daughters, pp. 44-45.

39.24**In Case of Divorce,
the Children Go to the Husband**

In Islam, children must be raised according to the Muslim father's religion. If the couple divorces, the husband gets custody of the children and the woman will not be able to see the children again. The Sharia (Islamic Law) states that in mixed marriages "the children will follow the better of the two religions of their parents," which in your case is Islam. The Qur'an states that Islam is the only true religion. "The religion before God is Islam." (Al-i Imran 3:19) Non-Muslims cannot act as protectors to Muslims. "O, ye who believe; take not for friends (protectors) unbelievers rather than believers." Nisa 4:144)

W.L. Cati Married to Muhammad, pp. 75-76.

39.25**In Paradise,
Men Will Enjoy Sex with Perfect Women
(Houris)**

924

Another Hadith makes the number of wives seventy-two. Seventy females are specially created, and two are human females. His earthly wife may be included among his "huris," but in Paradise there will be additional women for him, even up to seventy-two.

Dr. John Ankerberg, Fast Facts on Islam, p. 59.

39.26

Is it OK to Marry a Small Girl?

Bukhari Vol. 7, Book 62, Num. 18.....Narrated 'Ursa: The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Baker said, "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Holy Book, but she (Aisha) is lawful for me to marry. (Aisha was only 6 years old when Muhammad married her, and only 9 years old when he consummated it!)

39.27

Is Sex with a Nine Year Old Girl OK ?

Bukhari Vol.7, 60:88.....Narrated 'Urwa: The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

39.28

Marrying Slave Girls

Bukhari 7.62.20.....Muhammad said, "Any man who has a slave girl whom he educates properly, teaches good manners, manumits (liberates) and marries her will get a double reward."

39.29

Men Are Superior to Women

Bakara 2:228.....And women shall have rights similar to the rights of men, according to what is equitable; but men have degree (of advantage) over them.

Nisa 4:34.....Men are superior to women on account of the qualities with which God hath gifted the one above the other, and on account of the outlay they make from their substance for them.

Ibn Kathir, the prominent commentator, said of this verse, "Men are superior to women, and a man is better than a woman."

Even in our own time (1985) a Muslim writer, **Ahmad Zaky Tuffaha**, seriously and reverently quotes the following hadith:

"If a woman offered one of her breasts to be cooked and the other to be roasted, she still will fall short of fulfilling her obligations to her husband. And besides that if she disobeys her husband even for a twinkling of an eye, she would be thrown in the lowest part of Hell, except she repents and turns back." (p. 48)

Indeed, the rights of the husband are so vast that:

"If blood, suppuration, and pus, were to pour from the husband's nose and the wife licked it with her tongue, she would never be able to fulfill his rights over her. (49)

This hadith is repeated, also with great reverence, five times by commentator Imam Suyuti who is regarded as one of the greatest of all Muslim scholars.

(Source: <http://debate.domini.org/newton/women.html>) as cited in W.L. Cati Married to Muhammad, pp. 57-58.

30.30

Men May Have Sex with their Slave Girls

"If a man purchases a slave girl, the purchase contract includes his right to have sex with her." This contract is primarily to own her and secondarily to enjoy her sexually."

The commentator **Qortobi** sees in Nisa 4:3 that slave girls used as such by the free Muslim men "have neither sexual rights, nor financial rights."

W.L. Cati Married to Muhammad, p. 73.

39.31

Menstruating Women Cannot Pray

Menstruating women cannot pray: God will not hear them. Pregnant and nursing women do not fast. Given a high birth rate, a woman may miss fasts for years. But every missed prayer and fast adds to a person's spiritual indebtedness. All in all, then, women are always "behind" spiritually. And this (required) abstention from worship is a proof of their deficiency in faith. Even though they may try to "make up" days of prayer and days of fasting,

they never really catch up with what God requires. Dr. Miriam Adeney, Daughters of Islam, p. 116.

39.32

Most of the People in Hell are Women

Bukhari 7:30: Muhammad said, 'I was shown Hell-fire and that the majority of its dwellers are women.'

Bukhari 1.2.28.....The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or, "Are they ungrateful to Allah?") He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them."

This Hadith can also be found in:

Bukhari: 29, 304, 1052, 1462, 3241, 5197, 5198, 6449, 6546 (Fath Al-Bari's numbering system)

W.L. Cati Married to Muhammad, p. 85.

The Majority in Hell are Women

The following observation is to me one of the clearest evidences of the inequality of men and women under Islam.

Mohammed said, "I was shown the Hell-fire and that the majority of its dwellers are women."

قالَ اطْلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا نِسَاءً

This hadith can be found in:-

SaHeeH Bukhari: 29, 304, 1052, 1462, 3241, 5197, 5198, 6449, 6546 (FatH Al-Bari's numbering system)

SaHeeH Muslim: 80, 885, 907, 2737, 2738 (Abd Al-BaQi's numbering system)

Sunan Al-Tarmithi: 635, 2602, 2603, 2613 (AHmad Shakir's numbering system)

Sunan Al-Nasa'i: 1493, 1575 (Abi Ghuda's numbering system)

Sunan Ibn Majah: 4003 (Abd Al-BaQi's numbering system)

Musnad AHmad: 2087, 2706, 3364, 3376, 3559, 4009, 4027, 4111, 4140, 5321, 6574, 7891, 8645, 14386, 27562, 27567, 19336, 19351, 19415, 19425, 19480, 19484, 20743, 21729, 26508 (IHya' Al-Turath's numbering system)

Muwata' Malik: 445 (Muqata' Malik's numbering system)

Sunan Al-Darimi: 1007 (Alami and Zarmali's numbering system)

On the web you might consult these: Sahih Bukhari: Vol. 1:[28](#), [301](#); Vol. 2:[161](#); Vol. 7:[124-126](#).

I've read this Hadeeth when I started researching Islam a year ago, and I found it to be the strongest evidence that men and women are not equal. Let me explain:-

Let's say we have two classes in a certain school, they both have the same number of students, and that number is a huge number. Say we gave them both a test. The majority of Class A passed the test while the majority of Class B failed. If both classes have the same mental capabilities, same degree of education, same test, same incentives then they should get very close results. Else, it means that something was not right. That either Class B are not as well educated as A, or that B's exam was harder, etc.... Thus the examiner isn't a fair examiner.

The above applies to the Hadeeth. If both men and women are equal then the number of men relative to women in hell should be almost equal too. If not, then it means that either women are more subject and tempted by sin (a harder exam), or that they don't have the same opportunities men do (less level of education). Which in the end indicated that God either wasn't fair in testing them, or he wasn't fair in creating them.

Add to this observation that there are naturally [more boys are born than girls](#) (about 5% more), i.e. more men than women have lived on this earth (even though they die younger), then this issue becomes even stronger.

Even though it seems quite clear what Muhammad meant, a possible objection could be raised from the English translation. What is the meaning of the word "majority" in the Arabic? Is it possible to interpret it as 50.1% to 49.9% or does the Arabic indicate a vast difference in numbers?

The word in Arabic is "akthar", and is usually used when there's a great difference in size, number, etc... That Hadeeth is understood by all Sheikhs and taken for granted that it means the "vast majority". I even once heard someone saying that it means two-thirds of the people of hell are women. From the context, it is impossible to interpret it as 50.1% to 49.9%.

Another reason for that is that Mohammed "saw" with his eyes the vast difference, he didn't do a survey, and God didn't tell him the number. So if the difference is seen then it cannot possibly be just a 1% or 2% difference.

I did a further search and this Hadeeth appears lots of time. I found another Hadeeth in Bukhari which says something along the line of "the general public of hell's dwellers are women". The Arabic phrase used makes it very clear that Mohammed is talking about a VAST majority here.

[Volume 7, Book 62, Number 124:](#)

Narrated Usama:

The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the

accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنَا التَّسِيمُ عَنْ أَبِي عُثْمَانَ عَنْ أَسَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَمَتَّ عَلَى بَابِ الْجَنَّةِ فَكَانَ عَامَّةً مِنْ دَخْلِهَا الْمَسَاكِينُ وَأَصْحَابُ الْجَنَّدِ مَحْبُوسُونَ غَيْرُ أَنْ أَصْحَابَ النَّارِ قُدِّمُوا بِهِمْ إِلَى النَّارِ وَفَمَتَّ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةً مِنْ دَخْلِهَا النِّسَاءُ

This hadith is found in

SaHeeH Bukhari: 5196, 6547 (FatH Al-Bari's numbering system)

SaHeeH Muslim: 2736 (Abd Al-BaQi's numbering system)

Musnad AHmad: 21275, 21318 (IHya' Al-Turath's numbering system)

The Arabic word used for "the majority" here is 'Aammah (or 3ammah), and it indicates beyond any shred of a doubt (in Arabic) the *vast majority*. You see, I don't think that "the majority" is a good translation. The translation for 3amah that I found was "the general public". So Mohammed was actually saying that the "general public" of the people of hell are women.

Number of occurrences in Bukhari (both Hadeeths): 11 times

Number of occurrences in Muslim (both Hadeeths): 6 times

Number of occurrences in Ahmad (both Hadeeths): 27 times

Total number of occurrences (of both Hadeeths in ALL nine books): 53 times

Based on it being reported in many of the authentic books and also by many different chains of narrators, it is not possible to argue that this hadith is not authentic in its essential meaning.

<http://answering-islam.org/Women/in-hell.html>

39.33

Muslim Men Cannot Marry Polythiests

Bakara 2:221.....Do not marry polytheist women unless they believe (in Islam). A believing slavegirl is better than an idolatressi though the latter please you. Nor mayyr your daughters to polytheists unless they believe in Islam.

39.34

Muslim Men May Marry Jewish or Christian Wives

Maide 5:5.....The virtuous women of the believers, and the virtuous women of those who received the Scripture before you (are lawful for you) when you give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines.

39.35

Polygamy:**Men are Permitted Multiple Wives**

Nisa 4:3.....If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if ye fear that ye shall not be able to deal justly (with multiple wives), then only one, or (a captive) that your right hands possess.

39.36

Rape: Four Witnesses needed

Nur 24:13.....If only they had brought four witnesses of it (to prove their charge). Since they failed to bring the witnesses, they verily are the liars in the sight of Allah.

Rape in most Muslim countries usually results in execution for the offender where the victim is a Muslim. Where the victim is a non-Muslim and the perpetrator is a Muslim, this is not the case. Thus, the honor of a Christian woman is not considered equal to that of a Muslim woman. This ruling is quite chilling... 7520 Al-Risala (Maliki manual), 37:27, "A Christian Rapist": "If a Christian rapes a Muslim woman he is to be killed immediately by any Muslim. But a Muslim cannot be executed on account of a non-believer."

Robert Spencer, The Myth of Islamic Tolerance, p. 75 & 82.

In cases of sexual misbehavior, four male witnesses are required. These witnesses must be able to do more than simply testify that an instance of fornication, adultery, or rape happened; they must have seen the act itself. This peculiar and destructive stipulation had its genesis in an incident in Muhammad's life, when his wife Aisha, was accused of infidelity. The accusation particularly distressed Muhammad, since Aisha was his favorite wife. But in this case, as in many others, Allah came to the aid of his Prophet: He revealed Aisha's innocence in instituted the stipulation of four witnesses for sexual sins: (24:13)

Robert Spencer, The Politically Incorrect Guide to Islam (And the Crusades), p. 74.

39.37

Reasons for Marrying a Woman or a Girl

Bukhari 7.62.27.....The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion."

Bukhari 7.62.17.....Narrated Jabir bin 'Abdullah: When I got married, Allah's Apostle said to me, "What type of lady have you married?" I replied, "I have married a matron." He said, "Why don't you have a liking for the virgins and for fondling them?" Jabir also said: Allah's Apostle said, "Why don't you marry a young girl so that you might play with her and she with you."

39.38

**Rules of Remarriage
After Divorcing Your Wife**

Bukhari 7.63.249.....Whenever 'Abudllah (bin 'Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn.)" Ibn 'Umar further said, "Would that you (people) only give one or two divorces, because the Prophet has ordered me so."

Bakara 2:226.....Those who swear to abstain from their wives must wait four months, and if they change their minds, Allah is Forgiving, Merciful.

Bakara 2:229.....Divorce may be pronounced twice, (and then a woman must be) retained in honour or allowed to go with kindness.

Bakara 2:230.....If a man divorces his wife (for the third time), then she is not lawful to him until she has married another man. If (the later) divorce her, in which case it is no sin for either of them to return to the other, if they think that they can keep the limits set by Allah. Such are the limits of Allah. He makes them plain to people who have knowledge.

Bakara 2:231.....When you have divorced your wives, and they have reached the end of their waiting periods, then either retain them in kindness or let them go with kindness.

Bakara 2:231.....When you divorce women and they reach the end of their waiting-periods, do not prevent them from remarrying their husbands if it is agreed between them in kindness.

39.39

Rulings on Women

Ask-Imam is an online site providing authoritative rulings on all matters pertaining to Islam. It can be accessed through the website of al-Jamiah al-Islamiyyah Darul Uloom, Bolton. It carries extensive rulings on women. Here are some examples:

- Women may not attend mixed-gender universities. Men should try to avoid them.
- Masturbation for women and men is a "filthy and evil practice."
- Rather than study, women should remain at home unless forced to go outside.
- A woman who has been raped is jointly responsible for the crime with the man who raped her if she "does not cover properly and wears revealing clothing, which seduces men."
- Men have authority over women. A woman is not permitted to serve as the head of any organization.
- Female circumcision [female genital mutilation] is commendable (*mustahabb*).
- A Muslim woman may not marry a non-Muslim man.
- Women must speak to men in stern voices [in order to avoid using soft, "seductive" tones that may incite lust].
- Men are more intelligent than women.
- There must be no free mixing of men and women.
- The Western view of sexual equality is false, claiming that a woman can do what a man can do.
- It is not permissible for strange males and females to talk to one another without any valid Shar'ee excuse. If there is a valid reason, the talk should be restricted to the necessity. In that situation too, it is prohibited for the female to talk in a soft and alluring tone as that conduct excites a male's passion. And Allah Knows Best. Mufti Ebrahim Desai.
- Allah has bestowed on man the capability to rule, become prime minister/ president or simply speaking as a leader of any community. Allah mentions, "Men are overseers over women" (Qur'an). Men are meant to go out into the world and seek a living, unlike women who are embodiments of concealment. They are not meant to go out into the world and

become public figures. It is in the home where the honor, respect, and dignity of women lie. Today, pandemonium has broken out because women have emerged from their homes. Women are being treated as advertisement tools. They are being used disgracefully to market even the pettiest item. Therefore, women are urged to return to their abodes, live or mingle with them; the legal punishment for adultery is stoning.

"Music, Chess, and Other Sins"

Middle East Quarterly
Summer 2009, pp. 78-82

<http://www.meforum.org/2415/music-chess-sins>

39.40

Temporary Marriage is Allowable
Mut'a

Maide 5:87.....O ye who believe! Make not unlawful the good things which Allah hath made lawful for you, but commit no excess; for Allah loveth not those given in excess.

Bukhari 5.87 & 7.62.130.....We used to participate in the holy battles led by Allah's Apostle and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract."

Bukhari 7.62.52.....While we were in an army, Allah's apostle came to us and said, "You have been allowed to do the Mut'a (marriage), so do it." Salama bin al-Akwa' said: Allah's Apostle said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu Abdullah (al-Bukhari) said: "'Ali made it clear that the Prophet said, 'The Mut'a marriage has been canceled (made unlawful).'"

Bukhari 9.86.91.....'Ali was told that Ibn 'Abbas did not see any harm in the Mut'a marriage. 'Ali said, "Allah's Apostle forbade the Mut'a marriage on the Day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal."

Others said, "The marriage is valid but its condition is illegal."

"Whether temporary marriages were cancelled or are still permitted is disputed among the different sects of Islam. The Shi'ite sect allows temporary marriages, but the Sunni sect does not."

Dr. Ergun & Emir Caner, Voices Behind the Veil, p. 78.

"The... Arab custom called *mut'a*, which is a "marriage of pleasure", or a "temporary marriage". Such a marriage can last from one hour to ninety-nine years. When a man indicates to the woman that the temporary marriage is over, the two part company without a divorce ceremony. The Sunni sect of Islam, which dominates Saudi Arabia, considers such a practice immoral, condemning the arrangement as nothing more than legalized prostitution. Still, no legal authority would deny a man the right to such an arrangement... The Kor'an... says, 'You are permitted to seek out wives with your wealth, in decorous conduct, but not in fornication, but give them a reward for what you have enjoyed of them in keeping with your promise.' While this verse is interpreted by the Shiite sect of the Muslim faith as endorsement of the practice, these temporary unions are not common with the Sunni Muslims." Jean Sasson, Princess Sultana's Daughters, pp. 23-24.

39.41

The Marriage Contract

İmam Malik: declares the marriage contract is a contract of ownership of the benefit of the sexual organ of the woman and the rest of her body.

İmam Shafî'i: The most accepted view is that what has been contracted upon is the woman, that is the benefit derived from her sexual organ. According to this view the wife can not demand sex from her husband because it is his right (not hers).

İmam Abu Hanifa: The right of sexual pleasures belongs to the man, not the woman, by that it is meant that the man has the right to force the woman to gratify himself sexually. She on the other hand does not have the right to force him to have sex with her except once (in a lifetime). But he must, from a religious point of view, have sex with her to protect her from being morally corrupt.

İmam İbn Hanbal: holds the view that the wife can demand to have sex with the husband.

W.L. Cati Married to Muhammad, pp. 71-72.

39.42

The Woman is a Prisoner in Her Husband's Home

The support of the woman (nafaqa) is obligatory on the man in return for the woman being locked up in the man's house, and for being exclusively his.

W.L. Cati Married to Muhammad, p. 66.

39.43

The Woman is Seen as a Sort of Slave

The woman must also know that she is like a slave to her husband, so she should not do anything affecting herself or her husband's wealth except with his permission.

W.L. Cati Married to Muhammad, p. 62.

The great Muslim scholar and philosopher Ghazali... some seven hundred years ago... summed up the situation as follows: "The most satisfying and final word on the matter is that marriage is a form of slavery. The woman is man's slave and her duty therefore is absolute obedience to the husband in all that he asks of her person."... The belief that the wife is the slave of the man is also shared by great scholars such as Razi and ibn al-'Araby... by virtue of the payment of the dowry.

Dr. John Ankerberg, Fast Facts on Islam, p. 60.

39.44

The Woman's Obedience to the Husband is Her Key to Paradise

All the woman's piety is considered useless if she disobeys her husband. Her disobedience to her husband represents an unlawful and irrational act. But obedience to her husband is the key to Paradise, as is clear from the following Hadith by **Musnad Ahmad, 21275, 21318** (Ihya' Al-Turath's numbering system).

"...Whosoever female dies while her husband is pleased with her, will enter Paradise." "The Prophet once said to a woman: 'Watch how you treat your husband for he is your Paradise and your Hell.'"

"I came to Allah's messenger (SAW) for some need, so he asked, 'You there! Are you married?' I replied, 'Yes.' He then asked, 'How are you towards your husband?' She responded, 'I do not fall short in his service except with regard to what I am unable to do.' He said, 'Then look to your standing with him, for indeed he is your Paradise and your Fire.'" (Sahih, reported by al-Haadim and others)

Dr. John Ankerberg, Fast Facts on Islam, p. 57.
W.L. Cati Married to Muhammadi, p. 86.

39.45 **Veiling or "Purdah"**

There are three grades of Purdah (veiling):

1. The first is that the woman covers every part of her body except her face, her hands, and her feet.
2. The second is that the woman covers her face, her hands, and her feet also.
3. The third is that woman keeps herself indoors or keeps herself hidden in such a veil that no-one can ever see her clothes. This stage is the greatest of all the three.

"Music, Chess, and Other Sins"

Middle East Quarterly
Summer 2009, pp. 78-82

<http://www.meforum.org/2415/music-chess-sins>

"Few people know the facts that the Kor'an does not call for veiling, nor the restrictions women endure in the Muslim world. It is the traditions passed down that so hinder us from moving forward."

Jean Sasson, Princess Sultana's Daughters, p. 96.

STOP B-17-18

STOP B-22-23 Quranic Verses Dealing with Women

39.46

Was Muhammad a Sex Maniac ??

Bukhari, Volume 7, Book 62, Number 6.....Narrated Anas: The Prophet used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

W.L. Cati Married to Muhammad, p. 68.

39.47

Wife Beating in Islam**Women Cay Be Beaten by Their Husbands**

www.answering-islam.org/Silas/wife-beating.htm

Men are Permitted to Beat their Wives in the Qur'an

Nisa 4:34.....Men have authority over women because God has made the one superior to the other, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because God has guarded them. As for those from whom you fear disobedience, admonish them and send them to beds apart and beat them. Then if they obey you, take no further action against them. Surely God is high, supreme.

Nisa 4:34.....Men are the protectors of women, because Allah has given the one more than the other (strength), and because they spend of their property (to maintain them). So righteous women are the devoutly obedient, guarding in secret that which Allah had guarded. As for those from whom you fear disloyalty, admonish them and banish them to beds apart, and beat them. Then if they obey you, seek not a way against them. For Allah is High, Sublime. (Turkish translation: Ilmi Neşriyat)

Umar reported the prophet as saying: " A man will not be asked as to why he beat his wife."

Dr. John Ankerberg, Fast Facts on Islam, p. 58

Nisa 4:34.....Men are the protectors of women, because Allah has given the one more than the other (strength), and because they spend of their property (to maintain them). So righteous women are the devoutly obedient, guarding in secret that which Allah had guarded. As for those from whom you fear disloyalty, admonish them and beat them. Then if they obey you, seek not a way against them. For Allah is High, Sublime.

Abu Huraira: The Prophet said: “When one of you inflicts a beating, he should avoid striking the face.”

Ibn Kathir in his commentary mentioned a Hadith on the authority of **Zal Ash'ath Ibn as-Qays** who was visiting **Omar** and at the time.

“Omar took his wife and beat her, then said to Ash'arth: Memorize three things from me... Which I memorized from the prophet who said: “The man is not to be asked why he beat his wife.” (62)

W.L. Cati Married to Muhammad, p. 69 & 70

God Advised Job to Beat His wife!?

Sad 38:44.....And (it was said unto him): “Take in your hand a twig and smite therewith and break not your oath.” Lo! We found him steadfast; how excellent a slave! Truly he was ever turning in repentance (to his Lord).

Four Allowable Reasons for Beating a Wife

The translator of Mishkat Al-Masabih wrote in a footnote of a Fatwa by Qazi Kahan that said beating the wife mildly is allowed in four cases:

- 1) When she wears fineries though wanted by the husband.
- 2) When she is called for sexual intercourse and she refuses without any lawful excuse.
- 3) When she is ordered to take a bath (to clean herself) from impurities for prayer and she refuses, and
- 4) When she goes abroad without permission of her husband.

In another footnote the translator of Mishkat Al-Masabih said,

“No wife shall refuse her husband what he wants for her except on religious grounds.”
(i.e. – at the time of menstrual flow or fasting)

W.L. Cati Married to Muhammad, p. 70.

Wife Beating is Unquestionable

Abu Dawud 11.2142.....According to Muhammad, “A man will not be asked as to why he beat his wife.”

Bukhari 7.72.715.....discourages the beating of the wife.

The reason (asbab al-nuzul) behind the "revelation" is detailed by various Muslim scholars. The quote below comes from Razi's commentary, "At-Tafsir al-Kabir," on 4:34

"A women complained to Muhammad that her husband slapped her on the face, (which was still marked by the slap). At first the prophet said to her: "Get even with him", but then added: "Wait until I think about it". Later on, Allah supposedly revealed 4:34 to Muhammad, after which the prophet said: "We wanted one thing but Allah wanted another, and what Allah wanted is best."^[7]

[7]"Beyond the Veil", available from VOM,

918-337-8015

THE TRADITIONS (HADITH)

Here is a Hadith from Bukhari^[8], vol. 7, # 715, that details Islamic wife beating:

"Narrated Ikrima: 'Rifaa divorced his wife whereupon Abdur-Rahman married her. Aisha said that the lady came wearing a green veil and complained to her (Aisha) and showed her a green spot on her skin caused by beating. It was the habit of ladies to support each other, so when Allah's messenger came, Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes! When Abdur-Rahman heard that his wife had gone to the prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him, but he is impotent and is as useless to me as this," holding and showing the fringe of her garment. Abdur-Rahman said, "By Allah, O Allah's messenger! She has told a lie. I am very strong and can satisfy her, but she is disobedient and wants to go back to Rifaa." Allah's messenger said to her, "If that is your intention, then know that it is unlawful for you to remarry Rifaa unless Abdur-Rahman has had sexual intercourse with you." The prophet saw two boys with Abdur-Rahman and asked (him), "Are these your sons?" On that Abdur-Rahman said, "Yes." The prophet said, "You claim what you claim (that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow.""

[8] Bukhari, Muhammad, "Sahih Bukhari", Kitab Bhavan, New Delhi, India, 1987, translated by M. Khan

ABU JAHM, A WELL KNOW WIFE BEATER

Sahih Muslim^[9], Book 009, Number 3512:

...When my period of 'Iddah was over, I mentioned to him [Muhammad] that Mu'awiya b. Abu Sufyan and Jahm had sent proposal of marriage to me, whereupon Allah's said: As for Abu Jahm, he does not put down his staff from his shoulder, and as for Mu'awiya, he is a poor man having no property; marry Usama b. Zaid. I objected to him, but he again said: Marry Usama; so I married him. Allah blessed there in and I was envied (by others).

Book 009, Number 3526:

...So I informed him [Muhammad]. (By that time) Mu'awiya, Abu Jahm and Usama b. Zaid had given her the proposal of marriage. Allah's Messenger said: So far as Mu'awiya is concerned, he is a poor man without any property. So far as **Abu Jahm is concerned, he is a great beater of women**, but Usama b. Zaid... She pointed with her hand (that she did not approve of the idea of marrying) Usama. But Allah's Messenger said: Obedience to Allah and obedience to His Messenger is better for thee. She said: So I married him, and I became an object of envy.

Book 009, Number 3527:

...She said: Mu'awiya and Abu'l-Jahm were among those who had given me the proposal of marriage. Thereupon Allah's Apostle said: Mu'awiya is destitute and in poor condition and **Abu'l-Jahm is very harsh with women** (or he beats women, or like that), you should take Usama b. Zaid (as your husband).

[9] Muslim, Abu'l-Husain, "Sahih Muslim", International Islamic Publishing House, Riyadh, Saudi Arabia, 1971, translated by A. Siddiqi,

HADITH OF THE SUNAN OF ABU DAWUD^[10]

CHAPTER 709 ON BEATING WOMEN

#2141

Iyas Dhubab reported the apostle of Allah as saying: "Do not beat Allah's handmaidens", but when Umar came to the apostle of Allah and said: "Women have become emboldened towards their husbands", **he (the prophet), gave permission to beat them**. Then many women came round the family of the apostle of Allah complaining against their husbands. So the apostle of Allah said, "Many women have gone round Muhammad's family complaining against their husbands. They are not the best among you".

#2142

Umar reported the prophet as saying: "**A man will not be asked as to why he beat his wife**".

[10] Abu Dawud, Suliman, "Sunan", al-Madina, New Delhi, 1985, translated by A. Hasan

HADITH OF THE SUNAN OF IBN-I-MAJAH^[11]

Like Abu Dawud, Ibn Majah also has a short chapter dedicated to the topic of wife beating.

#1985

Iyas b. 'Abdullah, the son of Abu Dhubab reported that Allah's Messenger said, "Do not beat the slave girls (women folk)." Then Umar visited the Holy Prophet and said, "Allah's Messenger, women have become emboldened towards their husbands. So allow us to beat them. So, they were beaten (when permission was granted). upon this many groups of women went round the family of Muhammad. When it was morning, he, (the Holy Prophet), said, "Seventy women went round the family of Muhammad this night. Every woman was making a complaint against her spouse. You will not find them (1) the best among you.

[The note for (1) says, "The word *ula'ika* refers to the men who severely beat women and transgress all bound in beating them."

#1986

Ash'ath b. Qais is reported to have said, "One night Umar arranged a feast. When it was midnight, he got up and went towards his wife to beat her. I separated them both. When he went to bed, he said to me, "O Ash'ath, preserve from me a thing that I heard from Allah's messenger. (These things are): A man will not be taken to task for beating his wife (for valid reasons) and do not sleep without observing witr prayer." I forgot the third (exhortation).

[11] Ibn Majah, Sunan, Kazi, Lahore, Pakistan, 1995

MUHAMMAD'S WIVES AISHA AND HAFSAH WERE BEATEN

Sahih Muslim #2127:

...When it was my turn for Allah's Messenger to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'Aisha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He struck me on the chest which caused me pain, and then said: Did you think that Allah and His Apostle would deal unjustly with you?...

Sahih Muslim #3506:

Jabir b. 'Abdullah reported: Abu Bakr came and sought permission to see Allah's Messenger. He found people sitting at his door and none amongst them had been granted permission, but it was granted to Abu Bakr and he went in. Then came 'Umar and he sought permission and it was granted to him, and he found Allah's Apostle sitting sad and silent with his wives around him. He (Hadrat 'Umar) said: I would say something which would make the Holy Prophet laugh, so he said: Messenger of Allah, I wish you had seen (the treatment meted out to) the daughter of Kharija when she asked me some money, and I got up and slapped her on her neck. Allah's Messenger laughed and said: They are around me as you see, asking for extra money. **Abu Bakr then got up went to 'Aisha and slapped her on the neck, and 'Umar stood up before Hafsa and slapped her** saying: You ask Allah's Messenger which he does not possess. They said: By Allah, we do not ask Allah's Messenger for anything he does not possess....

Bukhari volume 8, #828

Narrated Aisha: **Abu Bakr came to towards me and struck me violently with his fist and said,** "You have detained the people because of your necklace." But I remained motionless as if I was dead lest I should awake Allah's Apostle although that hit was very painful.

Bukhari volume 7, #132

"Narrated Zam'a, "The prophet said, "**None of you should flog his wife as he flogs a slave** and then have sexual intercourse with her in the last part of the day.""

MUHAMMAD'S FAREWELL ADDRESS

Shortly before he died as a result of poisoning by a Jewish woman [12], Muhammad addressed a crowd of Muslims in Mecca. He commented on several issues including the treatment of women. Below is the pertinent quote from Guillaume's translation of Ibn Ishaq's "Sirat Rasulallah".

"You have rights over your wives, and they have rights over you. You have the right that they should not defile your bed and that they should not behave with open unseemliness. **If they do, God allows you to put them in separate rooms and to beat them, but not with severity.** If they refrain from these things and obey you, they have right to their food and clothing with kindness. **Lay injunctions on women kindly, for they are your wards having no control of their persons.**"^[13]

[12] <http://answering-islam.org/Silas/mo-death.htm>

[13] Guillaume, A., "The Life of Muhammad", Oxford, 1955, page 651

Note here that:

1. The beating is not to be vicious or severe.

2. Women are "wards" under men's control because they cannot control themselves. The Islamic definition of "ward" means a person who has been legally placed under the care of a guardian or court, or a person who is under the protection and control of another. Muslim wives are placed under their husband's control.

The Muslim scholar Ali Dashti translates the fourth sentence from the above passage and comments:

Look after women kindly! They are prisoners, not having control of themselves at all". The passage's word in Arabic "awan" translated as "ward" or "prisoners" implies that women are in-between slave and free. In other words, because women are unable control their emotions, men are given authority over them.^[14]

Like the Hadith, the Sira provide important details on wife beating. The quote above has been used many times by various writers. This is because Muhammad defined a woman's social status as: "*They are prisoners, not having control of themselves at all*", and allowed them to be beaten.

[14] Dashti, Ali, "23 Years: A Study in the Prophetic Career of Mohammad", Mazda, Costa Mesa, CA, 1994

THE SCHOLARS ON WIFE BEATING

Below is a large selection of commentary from some of the greatest scholars in Islam on 4:34. You will notice that their positions are uniform primarily, agreeing upon the superiority of men, the required obedience of the wife, and the right of the husband to beat his disobedient wife. Quranic verses will be in **bold** font. I would like to thank brother Mutee'a Al-Fadi for doing the translations of Arabic into English for the commentaries of Tabari, Baidawi, and Qurtubi. His testimony is found here: <http://www.answering-islam.org/Authors/Alfadi/testimony.html>

COMMENTARY OF AL TABARI^[15]

Tabari was a Shafi'i scholar and wrote one of the most extensive Quranic commentaries which was used by other Muslim scholars when writing their commentaries. Additionally, Tabari wrote a detailed history focusing primarily upon the Islamic world. This history is available in English as "The History of al-Tabari".

[15] <http://quran.al-islam.com/Tafseer/DispTafsser.asp?nType=1&bm=&nSeg=0&l=arb&nSora=4&nAya=34&taf=TABARY&tashkeel=0>

COMMENTARY OF IBN KATHIR^[16]

Ibn Kathir was also a Shafi'i scholar and is one of the distinguished Islamic scholars. His commentary (tafseer) is a favorite of Sunni Muslims. Excerpts from his commentary on 4:34 follow. The quote is very long, but it is of great value in describing how the woman

is positioned in Islam, and it provides the theological justification for her beating. I quote from pages 50 through 53.

[16] Kathir, Ibn, "Tafsir of Ibn Kathir", Al-Firdous Ltd., London, 2000

COMMENTARY OF BAIDAWI^[17]

Baidawi was a Persian Shafi'i scholar who was so respected that he was referred to as "The Judge".

[17] <http://www.islamweb.net/ver2/archive/showayatfasir.php?SwraNo=4&TafseerNo=10&ayaNo=34>

COMMENTARY OF THE JALALAIN^[18]

This commentary is the work of two men named Jalal. The second Jalal (Suyuti), who was a Shafi'i scholar and a Sufi, and was regarded as being one of the greatest Islamic scholars. He finished the work of the first.

[18]
<http://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=74&tSoraNo=4&tAyahNo=34&tDisplay=yes&UserProfile=0>

COMMENTARY OF IBN ABBAS^[19]

Ibn Abbas was Muhammad's cousin and spent much time with him. He was regarded as being one of the great Muslim scholars of his time.

[19]
<http://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=73&tSoraNo=4&tAyahNo=34&tDisplay=yes&UserProfile=0>

COMMENTARY OF AL QURTUBI^[20]

"Qurtubi was from Cordova, Spain, a Maliki scholar and hadith specialist, he was one of the greatest Imams of Koranic exegesis."^[21]

[20] <http://quran.al-islam.com/Tafseer/DispTafsser.asp?l=arb&taf=KORTOBY&nType=1&nSora=4&nAya=34e=1&nSora=4&nAya=34>

AL-NAWAWI (Reliance of the Traveller)^[22]

Nawawi is one of the great Islamic jurisprudence scholars. He was a 13th century Shafi'i scholar. His work was used by Ahmad Naqib in writing "Reliance of the Traveller". This book is a "Classic Manual of Islamic Sacred Law". From the section m10.12, "Dealing with a Rebellious Wife", page 540,

[22] Misri, Ahmad, "Reliance of the Traveler", Amana, Beltsville, MD, 1994

COMMENTARY OF E. M. WHERRY^[23]

Wherry was a Christian scholar who studied Islam and compiled a 4-volume set of various commentaries on the Quran. He was also able to identify the criticality of how the women is positioned in Islam and makes some in-depth comments.

[23] Wherry, E. M., "A Comprehensive Commentary on the Quran", TRÜBNER & CO., LUDGATE HILL 1882.

COMMENTS

All of the scholars agree that a man is to beat a disobedient wife. He can use a stick or use his hand. He is not to break bones but he can beat her like a father beats a disobedient son.

I've noted the following:

1. Tabari said: "*then tie them up in their homes and beat them until they obey Allah's commands toward you.*"
2. The Jalalain and Ibn Abbas establish man's superiority over women strongly.
3. The only exception I take with Nawawi's text is that he says a man cannot "bruise her". People can bruise very easily, and some bruises could become visible only after the beating. The Hadith show that a woman was bruised and accepted to Muhammad.
4. It is permissible for the husband to beat his wife if she has a bad attitude towards him. Once again, "rebellion" is determined by the husband's standards. The right of judging rebellion places the husband in a powerful position. He evaluates the woman's attitudes and actions, makes a judgment, and executes his sentence. If his standards change she will have to change accordingly.
5. Wherry could see through Muhammad's rhetoric and state the bottom line:

"Women are an inferior class of human beings". That hits the nail on the head and sums up the theology accurately. This is what I noticed after I began to study this topic in depth.

www.answering-islam.org/Silas/wife-beating.htm

OTHER ISLAMIC WRITINGS AND STATEMENTS**1) Muslim Clerics on the Religious Rulings Regarding Wife-Beating**

This article references many articles and statements by prominent Muslims teaching wife beating: <http://www.memri.org/bin/articles.cgi?Area=sr&ID=SR2704> Below is a quote:

"The husband's rights on his wife are greater than hers over him." Another source states, "Men have a supervisory authority on account of the physical advantage they

possess..." It is also stated, "When the husband calls his wife to his bed and she disobeys, and he spends the night in anger against her, the angels keep cursing her till the morning." In addition, "If a woman dies while her husband was pleased with her," it is explained that "she will enter into Paradise."

It is a thorough article that details what the Muslims are teaching.^[24]

[24] <http://www.memri.org/bin/articles.cgi?Area=sr&ID=SR2704>

2) Here is a video of a Muslim cleric teaching wife beating.^[25]

[25] http://atlasshrugs2000.typepad.com/atlas_shrugs/2007/01/islam_beating_w.html

3) Muslim cleric: Some wives need to be beaten.^[26]

Concluding his message, the preacher explains to his listeners the three types of women who must be beaten:

"[The Koran says:] 'and beat them.' This verse is of a wondrous nature. There are three types of women with whom a man cannot live unless he carries a rod on his shoulder. The first type is a girl who was brought up this way. Her parents ask her to go to school and she doesn't – they beat her. 'Eat' – 'I don't want to' – they beat her. So she became accustomed to beatings; she was brought up that way. We pray Allah will help her husband later. He will only get along with her if he practices wife beating.

"The second type is a woman who is condescending toward her husband and ignores him. With her, too, only a rod will help. The third type is a twisted woman who will not obey her husband unless he oppresses her, beats her, uses force against her, and overpowers her with his voice."

[26] http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=40276

6) THE ISLAMIC WEBSITE

<http://www.aol40.com/beating.htm>^[29]

Below are several quotes that the Muslim author wrote justifying Islamic wife beating.

a) "The point however is, Noble Verses 4:34-36 should not be a concern for any Muslim woman, because a good woman should not intentionally disobey her husband in what Allah Almighty has permitted for him upon her and would not flirt with any man from the first place! So on the third time after the prior 2 warnings, she definitely needs some disciplinary measures be taken against her."

b) "The husband is like a "god" to his wife. Wives need to always honor and respect their husbands:

- c) "It is important to know that according to Islam, the husband should always be honored and respected in his home as if he were "god". It is important for the wife to realize this fact very well. Stubborn wives have no place in Islam:"
- d) "Narrated Qays ibn Sa'd: "I went to al-Hirah and saw them (the people) prostrating themselves before a satrap of theirs, so I said: The Apostle of Allah has most right to have prostration made before him. When I came to the Prophet, I said: I went to al-Hirah and saw them prostrating themselves before a satrap of theirs, but you have most right, Apostle of Allah, to have (people) prostrating themselves before you. He said: Tell me , if you were to pass my grave, would you prostrate yourself before it? I said: No. He then said: Do not do so. If I were to command anyone to make prostration before another I would command women to prostrate themselves before their husbands, because of the special right over them given to husbands by Allah. (Translation of Sunan Abu-Dawud, Marriage (Kitab Al-Nikah), Book 11, Number 2135)""
- e) "The wife is responsible for pleasing her husband and making sure that he is always satisfied. It is her Islamic duty!"
- f) "It is also important for the wives to know that according to Islam, their husbands are like their "gods". If bowing down to other than Allah Almighty in worship was not prohibited in Islam, Prophet Muhammad peace be upon him would've ordered the women to bow down to their husbands."
- g) "The only time Islam allows a husband to beat his wife is when she intentionally disobeys her husband in what Allah Almighty has permitted for him upon her or when she flirts or show disloyalty for the third time."

[29] <http://www.aol40.com/beating.htm>

COMMENT

These articles all illustrate the extent that wife beating is being both taught and practiced throughout the world. There are a few Muslim organizations that claim that the translation of "beat" is a poor one. I discuss that in an appendix. But by and large the "beat" definition is accepted by Muslims far and wide.

CURRENT ISLAMIC WIFE BEATING AROUND THE WORLD

Sandra Mackay in her book "**The Saudis**"^[32], comments on the amount of wife beating that goes on there:

pages 138, 139

"Women survive by totally placing themselves in the hands of men. It is in this basic relationship of master and servant that a woman's physical needs are met..... Restlessness is repressed.... Obedience is security.

[32] Mackay, Sandra, "The Saudis", Signet, New York, 1990

In 1992, the book "**Princess**"^[33] was published. The author, Jean Sasson, used the writings of a close Saudi friend of hers and penned this book.

pages 21, 22

"Although the Koran does state that women are secondary to men...

"The authority of the Saudi male is unlimited; his wife and child survive only if he desires. ...From an early age, the male child is taught that women are of little value: they exist only for his comfort and convenience. ... Taught only the role of master to slave, it is little wonder that by the time he is old enough to take a mate, he considers her his chattel, not his partner."

[33] Sasson, Jean, "Princess", William Morrow and Co, 1992

Islamic wife beating in Jordan

Reports from Jordan concerning the acceptance of wife beating.

April 10, 2005. Disturbing report on wife beating in Jordan^[36]

Mariam highlighted a very disturbing report (in Arabic) published on al-Arabiya's website that says over 80% of Jordanian women support wife-beating! I'm not sure if this has even a smidgen of truth to it but the figures, released by Jordan's National Family Council, are quite alarming and disturbing.

According to the report:

- 83% of Jordanian women approve of wife beating if the woman cheats on her husband
- **60% approve of wife beating in cases where the wife burns a meal she's cooking**
- 52% approve of wife beating in case where she's refused to follow the husband's orders

Another survey in Jordan^[37]

In Mahmoud Rimawi's column in Al Rai Today a read a 'very nice' statistic: **91% of university students polled by the Jordanian Human Right Center approve of wife beating.**

An earlier study by another organization found out that a majority of WOMEN also supports the right of a husband to beat the wife. Note: university students, not illiterates.

[36] http://www.natashatynes.org/mental_mayhem/2005/04/disturbing_repo.html

Islamic wife beating in Palestine

* 56.9% of Palestinian Arabs "believe that a man has the right to beat up his wife if she underestimates his manhood." ...[38]

[38] http://www.zoa.org/2003/09/are_women_well.htm

COMMENT

Obviously Islamic wife beating is a significant problem because it is supported and practiced in the worldwide Muslim community. It is not looked down upon in the Islamic world, rather it is extolled! It is much bigger than outsiders think because many Muslim women are unwilling or unable to get help. They accept this abuse as Allah's will, and not go for help because that would be a greater degree of rebellion towards their husbands and God. This is a tragic dilemma for these unfortunate women. They are trapped between an abusive husband and an abusive god.

If inciting violence against women is illegal they will have to outlaw the Quran!

QUESTIONS AND FOOD FOR THOUGHT

Several points need to be raised about 4:34, the Hadith, and Muhammad's farewell address.

1. Why does Allah tell men to beat their wives before seeking family council?
2. **Why does Allah command wife beating in the Quran but does not command men to love their wives?**
3. How does Muhammad's statement that women lack self-control and placing men over them effect a woman's self esteem?
4. How does 4:34 and Muhammad's "women are in-between slave and free" comment affect how women are viewed in society and culture?
5. What is the social and psychological significance for women in the long run knowing they are physically subjected to men and can be beaten by their husbands if men begin to merely suspect that their wives are disobedient?

CONCLUSION

It's been established that the Islamic source materials command the beating of disobedient wives. Wife beating occurred in early Islam with Muhammad's approval and it is part of Islam's theology for family management. This beating is meant to inflict pain in order to bring the wife into submission to her husband. The beating cannot break bones, disfigure, or injure the wife, but can cause pain and bruise her.

Islam states that the man is superior to the woman and positions the wife subordinate to her husband. As her superior he is given authority over her. If she persists in disobedience to him the Quran commands him to beat her. Muhammad institutionalized

949

wife beating and his edict is accepted and supported by the majority of Muslims worldwide.

This legal method of harsh discipline degrades and de-humanizes women. They become servants, they become possessions, they become prized animals that are to be treated kindly but disciplined when the husband feels she is disobedient. There is no way to justify the institutionalized physical and psychological abuse of women commanded by Islam. **Islam is not the solution, it is the problem.**

Maranatha,
Silas

www.answering-islam.org/Silas/wife-beating.htm

39.48

Don't Disfigure or Beat her Excessively

Hadith 7.62.77.....What rights does the woman have with the man... He should feed her if he eats, clothe her when he dresses, avoid disfiguring her or beating her excessively or abandoning her except at home."

39.49

Wives are playthings!

Kanz-el 'Ummal al Hakim 22.858 relates that Muhammad said: "Wives are playthings, so take your pick." (Ergun Caner, Unveiling Islam, p. 137.)

"Omar (one of the Khalifs) was once talking when his wife interjected, so he said to her: 'You are a toy, if you are needed we will call you.'" ...And 'Amru Bin al-'Aas, also a Khalif, said, "Women are toys, so choose."

Dr. John Ankerberg, Fast Facts on Islam, p. 57.

39.50

Wives may be Abandoned at Home

Bukhari 7:62.77.....Once the prophet was asked about this subject: "What rights does the woman have with the man?" He replied, "He should feed her if he eats, clothe her when he dresses, avoid disfiguring her or beating her excessively, or abandoning her except at home."

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39.51

Women are Bad Luck and a Bad Omen

Sahih Muslim, Volume 7, Book 62, Number 32.....Narrated Sahl bin Sad: Allah's Apostle said, "If at all there is a bad omen, it is the horse, the woman, and the house."

'Umar b. Muhammad b. Zaid reported that he heard his father narrating from Ibn 'Umar that Allah's Messenger (may peace be upon him) had said. If bad luck is a fact, then it is in the horse, the woman and the house. (Book #026, Hadith #5526)

Narrated Sa'd ibn Malik: The Prophet (peace_be_upon_him) said: There is no hamah, no infection and no evil omen; if there is in anything an evil omen, it is a house, a horse, and a woman. (Book #29, Hadith #3911)

39.52

Women are associated with the Devil and evil

Jabir reported that Allah's Messenger (may peace be upon him) saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them: The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart. (Book #008, Hadith #3240)

39.53

Women are a Harmful Affliction

Bukhari 7:33: Muhammad said, 'Bad omen is in the women, the house and the horse... after me I have not left any affliction more harmful to men than women.'

Narrated Abdullah ibn Amr ibn al-'As: The Prophet (peace_be_upon_him) said: If one of you marries a woman or buys a slave, he should say: "O Allah, I ask Thee for the good in her, and in the disposition Thou hast given her; I take refuge in Thee from the evil in her, and in the disposition Thou hast given her." When he buys a camel, he should take hold of the top of its hump and say the same kind of thing. (Book #11, Hadith #2155)

39.54

Women are a Thing to be Ashamed of (`awrat)

(which is why they should veil their body and remain in the house as much as possible)

Hadith: "The woman is 'awrah. When she goes outside (the house), the devil welcomes her." (This Hadith is classified as "Salih," that is, "sound" or "faultless.") So going outside the house is a form of exposure of the 'awrah; a thing that delights the devil. This is why women are discouraged from going outside the house, even to pray in the mosque... **Dr. Buti**, a modern scholar,... gives the reason behind the wearing of the Hijab (veil): "Allah, the most high, decreed that women should be veiled. He did so in protecting the chastity of the men who might see her, and not in protection of the chastity of the woman from the eyes of those who look at her."

Dr. John Ankerberg, Fast Facts on Islam, p. 57.

39.55

Women are Described as Animals

Eminent Muslim thinker Hadi Sabzevari... wrote:

"That Sadr ad-Deen Shirazi classifies women as animals is a delicate allusion to the fact that women, due to the deficiency in their intelligence and understanding of intricacies, (etc.,) ... are truly and justly among the mute animals"..."They have the nature of beasts"..."but they have been given the disguise of human beings so that men would not be loath to talk to them..."

Dr. John Ankerberg, Fast Facts on Islam, p. 57.

39.56

A Woman is Compared to a Black Dog, a Pig or an Ass

Narrated 'Aisha: The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a Woman. I said, "You have compared us (women) to donkeys and dogs. By Allah! I saw the Prophet praying while I used to lie in (my) bed between him and the Qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet. So, I would slip away by the side of his feet." (Book #9, Hadith #493)

Narrated Abdullah ibn Abbas: Ikrimah reported on the authority of Ibn Abbas, saying: I think the Apostle of Allah (peace_be_upon_him) said: When one of you prays without a sutrah, a dog, an ass, a pig, a Jew, a Magian, and a woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw. (Book #2, Hadith #0704)

Abu Dharr reported: The Messenger of Allah (may peace be upon him) said: When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers

him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black Dog. I said: O Abu Dharr, what feature is there in a black dog which distinguish it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah (may peace be upon him) as you are asking me, and he said: The black dog is a devil. (Sahih Muslim, Book #004, Hadith #1032)

39.57

Women are Sex Objects

Ali-Imran 3:14.....Fair in the eyes of men is the love of things they covet: women and sons, heaped-up hordes of gold and silver; branded horses, cattle and plantations.

Bakara 2:223.....Your wives are a tirth (field to be plowed) unto you. Go, then, into your tirth as you will.

Bukhari 6:51....."Narrated Jabir: Jews used to say; if one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child. So this verse was revealed: 'your wives are a tirth unto you, so approach your tirth when and how ye will" (whether in a natural or unnatural way).

Banish Them to Their Beds and Scourge Them!

39.58

Muhammad's Low Opinion of Women

By [David Wood](#)

Four Facts

FACT #1: The Qur'an allows (or, perhaps, commands) men to beat their wives into subservience. If a wife doesn't listen to her husband, the husband should admonish her. If that doesn't work, he is to make her sleep in a separate bed. However, if the wife still doesn't respect her husband's authority, even after she has been banished to another bed, the husband is told to physically punish her. Consider three translations of the following verse:

Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret what Allah hath guarded. **As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them.** Then if they obey you, seek not a way against them. Lo! Allah is ever High Exalted, Great.^[7]

Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the

unseen as Allah has guarded; **and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them;** then if they obey you, do not seek a way against them; surely Allah is High, Great.^[8]

Men are the protectors And maintainers of women, Because Allah has given The one more (strength) Than the other, and because They support them From their means. Therefore the righteous women Are devoutly obedient, and guard In (the husband's) absence What Allah would have them guard. **As to those women On whose part ye fear Disloyalty and ill-conduct, Admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly);** But if they return to obedience, Seek not against them Means (of annoyance): For Allah is Most High, Great (above you all).^[9]

Muslim translators have struggled with this passage and have sought ways to water down its clear meaning. For instance, Ali adds the word "lightly" to his translation, which doesn't occur in the original Arabic. However, even if we allow Ali to tone down the parts of the Qur'an he finds offensive, the verse still allows husbands to beat their wives. Hence, according to God's last and greatest prophet, spousal abuse is permissible, and perhaps even required. Modern nations that have established laws against spousal abuse are therefore in direct violation of Allah's command in the Qur'an.

FACT #2: According to Muhammad, women lack common sense because their minds are deficient. Of course, this declaration didn't go unchallenged. To his credit, Muhammad allowed women to question him about their intellectual deficiencies. His response to these questions was illuminating:

[Muhammad said]: O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Holy Prophet observed: You curse too much and are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the wisdom of the wise, besides you. Upon this the woman remarked: What is wrong with our common sense and with religion? He (the Holy Prophet) observed: Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to one man, that is a proof of the lack of common sense.^[10]

The Prophet (the blessing and peace of Allah be upon him) said: "Isn't the witness of a woman equal to half of that of a man?" The women said: "Yes." He said: "This is because of the deficiency of her mind."^[11]

Notice here that, in the first passage, Muhammad justifies his claim that women lack common sense by stating that their testimony is worth half that of a man. Yet, in the second passage, Muhammad justifies his claim that the testimony of women is half as good as men's testimony by stating that women have deficient minds. This is a classic example of *circular reasoning*. We can imagine a conversation between Muhammad and a more critical questioner:

Questioner: "O Muhammad! Why is Hell full of women?"

Muhammad: "Because they lack common sense!"

- Questioner:** "How do you know they lack common sense?"
- Muhammad:** "Their lack of common sense can be seen from the fact that their testimony is only half as good as a man's testimony."
- Questioner:** "But why is their testimony half as good as a man's?"
- Muhammad:** "Because of the deficiency of their minds!"
- Questioner:** "How do you know that their minds are deficient?"
- Muhammad:** "The deficiency of their minds can be seen from the fact that their testimony is worth half the testimony of a man."
- Questioner:** "Again, why is their testimony half as good?"
- Muhammad:** "Because their minds are deficient!"
- Questioner:** "Maybe the only thing deficient here is your argument."

Notice also that Muhammad's claims here are *falsifiable*. That is, they can be tested and, in theory, disproved. We could easily set up an experiment to see whether Muhammad's statements about the inferiority of a woman's intellect are correct. We could also set up an experiment in which a group of men and a group of women each witness the same accident. If the testimonies gathered from the male group are twice as accurate as the testimonies taken from the female group, Muhammad's statements will have been vindicated. On the other hand, if the reports from the two groups are similar, we can dismiss Muhammad's ideas as the sexist comments of a man affected by cultural biases.

FACT #3: Muhammad offered women little hope for the afterlife. Indeed, he clearly states that most of the inhabitants of hell are women who were ungrateful to their husbands (though he never suggests that ungrateful husbands will receive similar punishment^[12]). This means that, after being admonished, banished to a separate bed, and beaten by her husband, a willful woman can look forward to an eternity in hell:

The Prophet (the blessing and peace of Allah be upon him) said: "I saw paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked: "O Allah's Apostle! Why is it so?" The Prophet (the blessing and peace of Allah be upon him) said: "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet (the blessing and peace of Allah be upon him) said: "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds."^[13]

[Muhammad said], "O women! Give to charity, for I have seen that the majority of the dwellers of Hell-Fire were women." The women asked, "O Allah's Apostle! What is the reason for it?" He said: "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious man astray."^[14]

However, even if these women were to stop cursing and to start thanking their husbands, their prospects for the afterlife would still leave much to be desired. According to Muhammad,

Muslim women can look forward to an eternity of standing in corners, waiting for men to come and have sex with them:

Allah's Apostle (The blessing and peace of Allah be upon him) said: "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them."^[15]

Hence, good Muslim women who respect their husbands in this life will have the opportunity to continue their sexual service to their husbands in "Paradise." Apparently, Muhammad considered this to be an appropriate view of Paradise; many women would rightly disagree.

FACT #4: The Qur'an permits Muslims to have sex with their female captives and slaves (i.e. those "whom their right hands possess"). As the Muslim armies raided town after town, they captured many women, who would often be sold or traded. Yet, since the Muslim men were a long way from their wives, they needed wisdom from God to guide them in their treatment of their female captives:

The Believers must (Eventually) win through—Those who humble themselves In their prayers; Who avoid vain talk; Who are active in deeds Of charity; **Who abstain from sex, Except with those joined To them in the marriage bond, Or (the captives) whom Their right hands possess—For (in their case) they are Free from blame.**^[16]

Not so those devoted To Prayer—Those who remain steadfast To their prayer; And those in whose wealth Is a recognized right For the (needy) who asks And him who is prevented (For some reason from asking); And those who hold To the truth of the Day Of Judgement; And those who fear The displeasure of their Lord—For their Lord's displeasure Is the opposite of Peace And Tranquility—**And those who guard Their chastity, Except with their wives And the (captives) whom Their right hands possess—For (then) they are not To be blamed.**^[17]

The Muslim practice of having sex with captured women is reported often in the Hadith, where we find Muslims perplexed about what to do with their captives. It wasn't long before Allah sent a revelation allowing the confused soldiers to sleep with the women:

Allah's Messenger (may peace be upon him) sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Allah's Messenger (may peace be upon him) seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that: "And women already married, except those whom your right hands possess (4:24)" (i.e. they were lawful for them when their Iddat period came to an end).^[18]

We went out with Allah's Messenger (may peace be upon him) on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing azl (withdrawing the male sexual organ before emission of semen to avoid conception). But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger

(may peace be upon him), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born.^[19]

We went out with Allah's Apostle (The blessing and peace of Allah be upon him) for the invasion of Bun Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus [same as "azl" above]. So when we intended to do coitus interruptus, we said: "How can we do coitus interruptus before asking Allah's Apostle (The blessing and peace of Allah be upon him) who is present among us? We asked (him) about it and he said: "It is better for you not to do so, for if any soul till the Day of Resurrection is predestined to exist, it will exist."^[20]

Jabir bin Abdullah (Allah be pleased with them) reported that a person asked Allah's Apostle (may peace be upon him) saying: I have a slave-girl and I practice azl with her, whereupon Allah's Messenger (may peace be upon him) said: This cannot prevent that which Allah has decreed. The person then came (after some time) and said: Messenger of Allah, the slave-girl about whom I talked to you has conceived, whereupon Allah's Messenger (may peace be upon him) said: I am the servant of Allah and His Messenger.^[21]

The Muslims had originally refrained from having sex with their captives because they were the wives of polytheists; nevertheless, God sent a message saying that they were free to have sex with the women. Modern Muslims believe that this sexual intercourse would only have occurred after marriage, but this view is clearly false. Muhammad's followers said that they wanted to have sex with the women but that they still wanted to sell them. They asked Muhammad about performing *coitus interruptus*, but Muhammad answered that it doesn't really matter. All children who are destined to be born will be born, so it doesn't matter if a man practices *coitus interruptus* or not.

Thus, the Qur'an permits men to have sex with their female captives (whose husbands were sometimes still alive^[22]), and the Hadith provides examples of when this was practiced. Yet we must follow this fact through to its logical conclusion. The Muslims decided to have sex with their captives, whom they were later going to sell. These captives were women whose husbands and families had been exterminated by the Muslims. Would these women gladly consent to sexual intercourse with the men who had killed their families? Probably not. But since the Qur'an and Muhammad authorized sex with these captives, it is highly probable that Muhammad allowed Muslims to rape their captives.

This article is a revised and expanded version of an essay that originally appeared on www.answeringinfidels.com.

Notes:

⁶ In their efforts to provide evidence for Islam, Muslims tend to exaggerate the immorality in Arabia before the rise of Islam, so much so that they sometimes conflict with their own claims. For instance, it is often claimed that female infanticide was horribly widespread in Arabia, and that Muhammad improved the situation by outlawing infanticide. Yet Muslims also maintain that there was unbridled polygamy in Arabia, in which men would sometimes marry

hundreds of women; Muhammad supposedly improved the situation by limiting men to no more than four wives. The problem here is obvious. If everyone was murdering their daughters, how could there possibly have been so many women to marry? If infanticide was common, women would have been a rare commodity. But there were plenty of women to go around, so infanticide *couldn't* have been very common. Further, when Muslims are criticized for allowing polygamy, they often argue that polygamy was acceptable in the time of Muhammad because of the shortage of men. Yet if infanticide was as common as Muslims claim, there would have been an even greater shortage of women, so that polygamy would have been unnecessary.

⁷ Qur'an 4:34, Mohammed Pickthall Translation.

⁸ Qur'an 4:34, M.H. Shakir Translation.

⁹ Qur'an 4:34, Abdullah Yusuf Ali Translation.

¹⁰ *Sahih Muslim*, Abdul Hamid Siddiqi, tr., Number 142.

¹¹ *Sahih Al-Bukhari*, Dr. Muhammad Matraji, tr. (New Delhi: Islamic Book Service, 2002), Number 2658.

¹² This raises an important question: Were Muslim women more ungrateful to their husbands than husbands were to their wives? This doesn't seem likely. According to Muslim apologists, women's rights were almost nonexistent in Arabia before Islam (but see Note 23). Would Muslim men have had a great deal of gratitude towards their wives? Probably not. The attitude would most likely have been, "You women had better thank us for treating you so well." As it turns out, this is *exactly* the attitude we see in Muhammad, who tells ungrateful women that their ingratitude will earn them a place in hell.

¹³ Ibid., Number 1052.

¹⁴ Ibid., Number 1462.

¹⁵ Ibid., Number 4879.

¹⁶ Qur'an 23:1-6, Abdullah Yusuf Ali Translation.

¹⁷ Ibid., 70:22-30.

¹⁸ *Sahih Muslim*, Number 3432.

¹⁹ Ibid., Number 3371.

²⁰ *Sahih Al-Bukhari*, Number 4138.

²¹ *Sahih Muslim*, Number 3384.

²² For more on this, see "[Muhammad and the Female Captives](#)" and "[Adultery: Do It! Do It! Do It!](#)"

<http://answering-islam.org/Authors/Wood/women.htm>

Nur 24:30-31.....Say to the believers that they should restrain their eyes and guard their modesty... And say to the believing women that they should restrain their eyes, and guard their modesty (virtue), and that they display not their ornaments except what appears of them. And that they draw their veils over their bosoms and display not their ornaments except to their husbands...

Ahzab 33:59.....O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks close around them (when they go abroad). That will be better, that so they may be recognized and not annoyed. Allah is ever Forgiving, Merciful.

39.60

Women who Refuse Sex Get Cursed

Bukhari 7.62.121.....The Prophet said, "If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."

39.61

Women are not allowed to travel alone

(38) Narrated Ibn 'Umar: The Prophet said, "A Woman should not travel for more than three days except with a Dhi-Mahram (i.e. a male with whom she cannot marry at all, e.g. her brother, father, grandfather, etc.) or her own husband.)" (Book #20, Hadith #192)

(40) Narrated Abu Huraira: The Prophet (p.b.u.h) said, "It is not permissible for a Woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram." (Book #20, Hadith #194)

39.62

Women are crooked creatures

AbuHuraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: woman is like a rib. When you attempt to straighten it, you would break it. And if you leave her alone you would benefit by her, and crookedness will remain in her. A hadith like this is reported by another chain of narrators (Book #008, Hadith #3466)

39.63

Women are breeding machines

Narrated Ma'qil ibn Yasar: A man came to the Prophet (peace be upon him) and said: I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her? He said: No. He came again to him, but he prohibited him. He came to him third time, and he

(the Prophet) said: Marry women who are loving and very prolific, for I shall outnumber the peoples by you. (Book #11, Hadith #2045)

39.64

**If you want to free a slave,
first free the men, then the women**

Narrated Aisha, Ummul Mu'minin: Al-Qasim said: Aisha intended to set free two slaves of her who were spouses. She, therefore, asked the Prophet (peace be upon him) about this matter. He commanded to begin with the man before the woman. The narrator Nasr said: AbuAli al-Hanafi reported it to me on the authority of Ubaydullah. (Book #12, Hadith #2229)

39.65

Forced marriage and forced divorce

Narrated Abdullah ibn Abbas: A woman embraced Islam during the time of the Apostle of Allah (peace be upon him); she then married. Her (former) husband then came to the Prophet (peace be upon him) and said: Apostle of Allah, I have already embraced Islam, and she had the knowledge about my Islam. The Apostle of Allah (peace be upon him) took her away from her latter husband and restored her to her former husband. (Book #12, Hadith #2231)

39.66

No prostitution in Islam

Narrated Abdullah ibn Abbas: The Prophet (peace be upon him) said: There is no prostitution in Islam. If anyone practised prostitution in pre-Islamic times, the child will be attributed to the master (of the slave-woman). He who claims his child without a valid marriage or ownership will neither inherit nor be inherited. (Book #12, Hadith #2257)

According to the latest report of the International Labor Organization in Geneva/Switzerland, (2008) Saudi Arabia, the cradle of Islam, and country that applies the Shari's law, is one of the countries which has the highest rates of prostitution in the world. It is all clandestine.

39.67

Women expressing emotions is forbidden

Narrated AbuSa'id al-Khudri: The Apostle of Allah (peace be upon him) cursed the wailing **woman** and the **woman** who listens to her. (Book #20, Hadith #3122)

39.68

Women are not allowed to use perfume

Narrated AbuMusa: The Prophet (peace be upon him) said: If a **woman** uses perfume and passes the people so that they may get its odour, she is so-and-so, meaning severe remarks. (Book #33, Hadith #4161)

Does Islam require women to cover themselves? YES

Source = Qur'an & Hadith

Summary Answer:

Yes. The reason is that it is supposed to curb the sexual appetites of passing men when women travel outside the home. Women are also not allowed to travel by themselves, or be alone with a man who is not a relative.

The Qur'an:

[Qur'an \(24:31\)](#) - Commands women to "draw their headscarves" over their neckline as well.

[Qur'an \(33:59\)](#) - "*Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them...*"

[Qur'an \(24:31\)](#) - "*And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known.*" The woman is not only supposed to cover herself, except with relatives, but to look down, so as to avoid making eye-contact with men.

From the Hadith:

[Bukhari \(6:321\)](#) - Muhammad is asked whether it is right for a young woman to leave her house without a veil. He replies, "*She should cover herself with the veil of her companion.*"

[Bukhari \(60:282\)](#) - After Muhammad issued the command (Qur'an 24:31) for women to cover themselves, the women responded by tearing up sheets to cover their faces.

[Abu Dawud \(2:641\)](#) - *The Prophet (peace_be_upon_him) said: Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil.*

[Bukhari \(52:250\)](#) - *[The Prophet said] "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Muhrum (i.e. her husband or a person whom she cannot marry in any case for ever; e.g. her father, brother, etc.)."* - Neither is a woman allowed to travel by herself.

Additional Notes:

Islamic law (Sharia) clearly requires women to cover themselves. The degree of covering varies with how seriously a Muslim government interprets this, with the Taliban's Afghanistan at one extreme (requiring full burqas) and moderate governments such as Turkey and Tunisia (actually banning headscarves in public buildings) at the other.

The head covering is interpreted as a symbol of male domination by most critics outside the faith, and by many Muslim women, who have been fighting for the right to dress as they please. In December of 2007, a father in Canada beat his 16-year-old daughter to death for refusing to wear the hijab (headscarf).

Some insist that the veil is not mandated by the religion, although they do not have anything within the sacred texts to counter the passages in which Muhammad instructed its use. In fact, verse [24:60](#) says that the veil is only optional for unmarried women who are too old to have children, and even then the freedom to uncover the head is discouraged.

There are also many Muslim women who have come to rely on the veil as a protection against unwanted male attention. Some even describe it as 'liberating.'

In the West, the veil is gradually becoming a chic statement of political protest. Veils and burqas are becoming more common in Muslim countries with the resurgence of Islamic fundamentalism.

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39.70

**Does Islam have a loophole for sex-on-demand called
"temporary marriage"**

YES

Source = Qur'an & Hadith

Summary Answer:

It is called Nikah Mut'ah, a fixed-time arrangement between a man and a woman that dissolves once the duration expires.

The Qur'an:

[Qur'an \(4:24\)](#) - "And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done)"

[Qur'an \(5:87\)](#) - "O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits" Surprisingly the context for this verse (which is found in [Bukhari \(60:139\)](#)) is temporary marriage, in this case trading an article of clothing for a few days of access to a woman's body. By calling this a "good thing," Muhammad really stood traditional morality on its ear.

From the Hadith:

[Muslim \(8:3252\)](#) - Muhammad clearly allowed his men to use temporary marriage as a sanctioned form of prostitution.

Additional Notes:

Since temporary marriage is a euphemism for prostitution, the Sunnis believe that it should only be practiced in certain times (such as the lifetime of Muhammad... oddly enough). The Shias take a more liberal position and freely allow the practice.

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[Partial Translation of Sunan Abu-Dawud, Book 38:](#)

Prescribed Punishments (Kitab Al-Hudud)

Book 38, Number 4339:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace_be_upon_him) Said: The blood of a Muslim man who testifies that there is no god but Allah and that Muhammad is Allah's Apostle should not lawfully be shed except only for one of three reasons: a man who committed fornication after marriage, in which case he should be stoned; one who goes forth to fight with Allah and His Apostle, in which case he should be killed or crucified or exiled from the land; or one who commits murder for which he is killed.

Book 38, Number 4341:

Narrated Mu'adh ibn Jabal:

AbuMusa said: Mu'adh came to me when I was in the Yemen. A man who was Jew embraced Islam and then retreated from Islam. When Mu'adh came, he said: I will not come down from my mount until he is killed. He was then killed. One of them said: He was asked to repent before that.

Book 38, Number 4345:

Narrated Abdullah ibn Abbas:

Abdullah ibn AbuSarh used to write (the revelation) for the Apostle of Allah (peace_be_upon_him). Satan made him slip, and he joined the infidels. The Apostle of Allah (peace_be_upon_him) commanded to kill him on the day of Conquest (of Mecca). Uthman ibn Affan sought protection for him. The Apostle of Allah (peace_be_upon_him) gave him protection.

Book 38, Number 4346:

Narrated Sa'd ibn AbuWaqas:

On the day of the conquest of Mecca, Abdullah ibn Sa'd ibn AbuSarh hid himself with Uthman ibn Affan.

He brought him and made him stand before the Prophet (peace_be_upon_him), and said: Accept the allegiance of Abdullah, Apostle of Allah! He raised his head and looked at him three times, refusing him each time, but accepted his allegiance after the third time.

Then turning to his companions, he said: Was not there a wise man among you who would stand up to him when he saw that I had withheld my hand from accepting his allegiance, and kill him?

They said: We did not know what you had in your heart, Apostle of Allah! Why did you not give us a signal with your eye?

He said: It is not advisable for a Prophet to play deceptive tricks with the eyes.

Book 38, Number 4348:

Narrated Abdullah Ibn Abbas:

A blind man had a slave-mother who used to abuse the Prophet (peace_be_upon_him) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (peace_be_upon_him) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (peace_be_upon_him) was informed about it.

He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up.

He sat before the Prophet (peace_be_upon_him) and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion.

Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her.

Thereupon the Prophet (peace_be_upon_him) said: Oh be witness, no retaliation is payable for her blood.

Book 38, Number 4349:

Narrated Ali ibn AbuTalib:

A Jewess used to abuse the Prophet (peace_be_upon_him) and disparage him. A man strangled her till she died. The Apostle of Allah (peace_be_upon_him) declared that no recompense was payable for her blood.

Book 38, Number 4350:

Narrated AbuBakr:

AbuBarzah said: I was with AbuBakr. He became angry at a man and uttered hot words. I said: Do you permit me, Caliph of the Apostle of Allah (peace_be_upon_him), that I cut off his neck? These words of mine removed his anger; he stood and went in. He then sent for me and said: What did you say just now? I said: (I had said:) Permit me that I cut off his neck. He said: Would you do it if I ordered you? I said: Yes. He said: No, I swear by Allah, this is not allowed for any man after Muhammad (peace_be_upon_him).

Book 38, Number 4356:

Narrated Abdullah ibn Umar:

Some people raided the camels of the Prophet (peace_be_upon_him), drove them off, and apostatised. They killed the herdsman of the Apostle of Allah (peace_be_upon_him) who was a believer. He (the Prophet) sent (people) in pursuit of them and they were caught. He had their hands and feet cut off, and their eyes put out. The verse regarding fighting against Allah and His Prophet (peace_be_upon_him) was then revealed. These were the people about whom Anas ibn Malik informed al-Hajjaj when he asked him.

Book 38, Number 4357:

Narrated AbuzZinad:

When the Apostle of Allah (peace_be_upon_him) cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails), Allah reprimanded him on that (action), and Allah, the Exalted, revealed: "The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is execution or crucifixion."

Book 38, Number 4359:

Narrated Abdullah ibn Abbas:

The verse "The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite side or exile from the land...most merciful" was revealed about polytheists. If any of them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves.

Book 38, Number 4362:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace_be_upon_him) Said: Forgive the people of good qualities their slips, but not faults to which prescribed penalties apply.

Book 38, Number 4363:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace_be_upon_him) said: Forgive the infliction of prescribed penalties among yourselves, for any prescribed penalty of which I hear must be carried out.

Book 38, Number 4364:

Narrated Nu'aym:

Ma'iz came to the Prophet (peace_be_upon_him) and admitted (having committed adultery) four times in his presence so he ordered him to be stoned to death, but said to Huzzal: If you had covered him with your garment, it would have been better for you.

Book 38, Number 4366:

Narrated Wa'il ibn Hujr:

When a woman went out in the time of the Prophet (peace_be_upon_him) for prayer, a man attacked her and overpowered (raped) her.

She shouted and he went off, and when a man came by, she said: That (man) did such and such to me. And when a company of the Emigrants came by, she said: That man did such and such to me. They went and seized the man whom they thought had had intercourse with her and brought him to her.

She said: Yes, this is he. Then they brought him to the Apostle of Allah (peace_be_upon_him).

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When he (the Prophet) was about to pass sentence, the man who (actually) had assaulted her stood up and said: Apostle of Allah, I am the man who did it to her.

He (the Prophet) said to her: Go away, for Allah has forgiven you. But he told the man some good words (AbuDawud said: meaning the man who was seized), and of the man who had had intercourse with her, he said: Stone him to death.

He also said: He has repented to such an extent that if the people of Medina had repented similarly, it would have been accepted from them.

Book 38, Number 4367:

Narrated AbuUmayyah al-Makhzumi:

A thief who had accepted (having committed theft) was brought to the Prophet (peace_be_upon_him), but no good were found with him. The Apostle of Allah (peace_be_upon_him), said to him: I do not think you have stolen. He said: Yes, I have. He repeated it twice or thrice. So he gave orders. His hand was cut off and he was then brought to him. He said: Ask Allah's pardon and turn to Him in repentance. He said: I ask Allah's pardon and turn to Him in repentance. He (the Prophet) then said: O Allah, accept his repentance.

Book 38, Number 4369:

Narrated An-Nu'man ibn Bashir:

Azhar ibn Abdullah al-Harari said: Some goods of the people of Kila' were stolen. They accused some men of the weavers (of theft). They came to an-Nu'man ibn Bashir, the companion of the Prophet (peace_be_upon_him). He confined them for some days and then set them free.

They came to an-Nu'man and said: You have set them free without beating and investigation. An-Nu'man said: What do you want? You want me to beat them. If your goods are found with them, then it is all right; otherwise, I shall take (retaliation) from your back as I have taken from their backs. They asked: Is this your decision? He said: This is the decision of Allah and His Apostle (peace_be_upon_him).

Book 38, Number 4373:

Narrated Abdullah ibn Umar:

The Prophet (peace_be_upon_him) had a man's hand cut off who had stolen from the place reserved for women a shield whose price was three dirhams.

Book 38, Number 4374:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace_be_upon_him) had a man's hand cut off for (stealing) a shield whose price was a dinar or ten dirhams.

Book 38, Number 4375:

Narrated Rafi' ibn Khadij:

Muhammad ibn Yahya ibn Hibban said: A slave stole a plant of a palm-tree from the orchard of a man and planted it in the orchard of his master. The owner of the plant went out in search of the plant and he found it. He solicited help against the slave from Marwan ibn al-Hakam who was the Governor of Medina at that time. Marwan confined the slave and intended to cut off his hand. The slave's master went to Rafi' ibn Khadij and asked him about it.

He told him that he had heard the Apostle of Allah (peace_be_upon_him) say: The hand is not to be cut off for taking fruit or the pith of the palm-tree.

The man then said: Marwan has seized my slave and wants to cut off his hand. I wish you to go with me to him and tell him that which you have heard from the Apostle of Allah (peace_be_upon_him). So Rafi' ibn Khadij went with him and came to Marwan ibn al-Hakam.

Rafi' said to him: I heard the Apostle of Allah (peace_be_upon_him) say: The hand is not to be cut off for taking fruit or the pith of the palm-tree. So Marwan gave orders to release the slave and then he was released.

Book 38, Number 4377:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace_be_upon_him) was asked about fruit which was bung up and said: If a needy person takes some with his mouth and does not take a supply away in his garment, there is nothing on him, but he who carries any of it is to be fined twice the value and punished, and he who steals any of it after it has been put in the place where dates are dried to have his hand cut off if their value reaches the value of a shield. If he steals a thing less in value than it, he is to be fined twice the value and punished.

Book 38, Number 4378:

Narrated Jabir ibn Abdullah:

The Prophet (peace_be_upon_him) said: Cutting of hand is not to be inflicted on one who plunders, but he who plunders conspicuously does not belong to us.

Book 38, Number 4380:

Narrated Safwan:

AbuDawud said: Za'idah has also transmitted it from Simak from Ju'ayd ibn Hujayr. He said: Safwan slept. Mujahid and Tawus said: While he was sleeping a thief came and stole the cloak from beneath his head. The version of AbuSalamah ibn AbdurRahman has: He snatched it away from beneath his head and he awoke. He cried and he (the thief) was seized. Az-Zuhri narrated from Safwan ibn Abdullah. His version has: He slept in the mosque and used his cloak as pillow. A thief came and took his cloak. The thief was seized and brought to the Prophet (peace_be_upon_him).

Book 38, Number 4382:

Narrated Aisha, Ummul Mu'minin:

A woman borrowed jewellery through some known persons and she herself was unknown. She then sold them. She was seized and brought to the Prophet (peace_be_upon_him). He gave orders that her hand should be cut off. It is this woman about whom Usamah interceded and of her the Apostle of Allah (peace_be_upon_him) said whatever he said.

Book 38, Number 4384:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace_be_upon_him) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, an idiot till he is restored to reason, and a boy till he reaches puberty.

Book 38, Number 4385:

Narrated Ali ibn AbuTalib:

Ibn Abbas said: A lunatic woman who had committed adultery was brought to Umar. He consulted the people and ordered that she should be stoned.

Ali ibn AbuTalib passed by and said: What is the matter with this (woman)? They said: This is a lunatic woman belonging to a certain family. She has committed adultery. Umar has given orders that she should be stoned.

He said: Take her back. He then came to him and said: Commander of the Faithful, do you not know that there are three people whose actions are not recorded: a lunatic till he is restored to reason, a sleeper till he awakes, and a boy till he reaches puberty?

He said: Yes. He then asked: Why is it that this woman is being stoned?

He said: There is nothing. He then said: Let her go. He (Umar) let her go and began to utter: Allah is most great.

Book 38, Number 4387:

Narrated Ali ibn AbuTalib:

Ibn Abbas said: A lunatic woman passed by Ali ibn AbuTalib. He then mentioned the rest of the tradition to the same effect as Uthman mentioned. This version has: Do you not remember that the Apostle of Allah (peace_be_upon_him) has said: There are three whose actions are not recorded: a lunatic whose mind is deranged till he is restored to consciousness, a sleeper till he awakes, and a boy till he reaches puberty?

Book 38, Number 4388:

Narrated Ali ibn AbuTalib:

AbuZubyan said: A woman who had committed adultery was brought to Umar. He gave orders that she should be stoned.

Ali passed by just then. He seized her and let her go. Umar was informed of it. He said: Ask Ali to come to me. Ali came to him and said: Commander of the Faithful, you know that the Apostle of Allah (peace_be_upon_him) said: There are three (people) whose actions are not recorded: A boy till he reaches puberty, a sleeper till he awakes, a lunatic till he is restored to reason. This is an idiot (mad) woman belonging to the family of so and so. Someone might have done this action with her when she suffered the fit of lunacy.

Umar said: I do not know. Ali said: I do not know.

Book 38, Number 4389:

Narrated Ali ibn AbuTalib:

The Prophet (peace_be_upon_him) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason.

Book 38, Number 4390:

Narrated Atiyyah al-Qurazi:

I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.

Book 38, Number 4394:

Narrated Busr ibn Artat:

Junadah ibn AbuUmayyah said: We were with Busr ibn Artat on the sea (on an expedition). A thief called Misdar who had stolen a bukhti she-camel was brought. He said: I heard the Apostle

of Allah (peace_be_upon_him) say: Hands are not to be cut off during a warlike expedition. Had it not been so, I would have cut it off.

Book 38, Number 4395:

Narrated AbuDharr:

The Apostle of Allah (peace_be_upon_him) said to me: O AbuDharr: I replied: At your service and at your pleasure, Apostle of Allah! He said: how will you do when death smites people, and a house, meaning a grave, will cost as much as a slave. I said: Allah and His Apostle know best, or he said: What Allah and His Apostle choose for me. He said: Show endurance, or he said: You may show endurance.

Book 38, Number 4396:

Narrated Jabir ibn Abdullah:

A thief was brought to the Prophet (peace_be_upon_him). He said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his hand. So his (right) hand was cut off. He was brought a second time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his foot.

So his (left) foot was cut off.

He was brought a third time and he said: Kill him.

The people said: He has committed theft, Apostle of Allah!

So he said: Cut off his hand. (So his (left) hand was cut off.)

He was brought a fourth time and he said: Kill him.

The people said: He has committed theft, Apostle of Allah!

So he said: Cut off his foot. So his (right) foot was cut off.

He was brought a fifth time and he said: Kill him.

So we took him away and killed him. We then dragged him and cast him into a well and threw stones over him.

Book 38, Number 4397:

Narrated Fadalah ibn Ubayd:

A thief was brought to the Apostle of Allah (peace_be_upon_him) and his hand was cut off. Thereafter he commanded for it, and it was hung on his neck.

Book 38, Number 4398:

Narrated AbuHurayrah:

The Prophet (peace_be_upon_him) said: When a slave steals, sell him, even though it be for half an uqiyah.

Book 38, Number 4403:

Narrated Ubadah ibn as-Samit:

The tradition mentioned above (No. 4401) has also been transmitted by Ubadah ibn as-Samit through a different chain of narrators.

This version has: The people said to Sa'd ibn Ubadah: AbuThabit, the prescribed punishments have been revealed: if you find a man with your wife, what will you do?

He said: I shall strike them with a sword so much that they become silent (i.e. die). Should I go and gather four witnesses? Until that (time) the need would be fulfilled.

So they went away and gathered with the Apostle of Allah (peace_be_upon_him) and said: Apostle of Allah! did you not see AbuThabit. He said so-and-so.

The Apostle of Allah (peace_be_upon_him) said: The sword is a sufficient witness. He then said: No, no, a furious and a jealous man may follow this course.

Book 38, Number 4405:

Narrated Nu'aym ibn Huzzal:

Yazid ibn Nu'aym ibn Huzzal, on his father's authority said: Ma'iz ibn Malik was an orphan under the protection of my father. He had illegal sexual intercourse with a slave-girl belonging to a clan. My father said to him: Go to the Apostle of Allah (peace_be_upon_him) and inform him of what you have done, for he may perhaps ask Allah for your forgiveness. His purpose in that was simply a hope that it might be a way of escape for him.

So he went to him and said: Apostle of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah. He (the Prophet) turned away from him, so he came back and said: Apostle of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah. He (again) turned away from him, so he came back and said: Apostle of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah.

When he uttered it four times, the Apostle of Allah (peace_be_upon_him) said: You have said it four times. With whom did you commit it?

He replied: With so and so. He asked: Did you lie down with her? He replied: Yes. He asked: Had your skin been in contact with hers? He replied. Yes. He asked: Did you have intercourse with her? He said: Yes. So he (the Prophet) gave orders that he should be stoned to death. He was then taken out to the Harrah, and while he was being stoned he felt the effect of the stones and could not bear it and fled. But Abdullah ibn Unays encountered him when those who had been stoning him could not catch up with him. He threw the bone of a camel's foreleg at him, which hit him and killed him. They then went to the Prophet (peace_be_upon_him) and reported it to him.

He said: Why did you not leave him alone. Perhaps he might have repented and been forgiven by Allah.

Book 38, Number 4406:

Narrated Jabir ibn Abdullah:

Muhammad ibn Ishaq said: I mentioned the story of Ma'iz ibn Malik to Asim ibn Umar ibn Qatadah. He said to me: Hasan ibn Muhammad ibn Ali ibn AbuTalib said to me: Some men of the tribe of Aslam whom I do not blame and whom you like have transmitted to me the saying of the Apostle of Allah (peace_be_upon_him): Why did you not leave him alone?

He said: But I did not understand this tradition. So I went to Jabir ibn Abdullah and said (to him): Some men of the tribe of Aslam narrate that the Apostle of Allah (peace_be_upon_him) said when they mentioned to him the anxiety of Ma'iz when the stones hurt him: "Why did you not leave him alone?" But I do not know this tradition.

He said: My cousin, I know this tradition more than the people. I was one of those who had stoned the man. When we came out with him, stoned him and he felt the effect of the stones, he cried: O people! return me to the Apostle of Allah (peace_be_upon_him). My people killed me and deceived me; they told me that the Apostle of Allah (peace_be_upon_him) would not kill me. We did not keep away from him till we killed him. When we returned to the Apostle of Allah (peace_be_upon_him) we informed him of it.

He said: Why did you not leave him alone and bring him to me? and he said this so that the Apostle of Allah (peace_be_upon_him) might ascertain it from him. But he did not say this to abandon the prescribed punishment. He said: I then understood the intent of the tradition.

Book 38, Number 4407:

Narrated Abdullah ibn Abbas:

Ma'iz ibn Malik came to the Prophet (peace_be_upon_him) and said that he had committed fornication and he (the Prophet) turned away from him. He repeated it many times, but he (the Prophet) turned away from him. He asked his people: Is he mad? They replied: There is no defect

in him. He asked: Have you done it with her? He replied: Yes. so he ordered that he should be stoned to death. He was taken out and stoned to death, and he (the Prophet) did not pray over him.

Book 38, Number 4412:

Narrated Abdullah ibn Abbas:

Ma'iz ibn Malik came to the Prophet (peace_be_upon_him) and admitted fornication twice. But he drove him away. He then came and admitted fornication twice. But he drove him away. He then came and admitted fornication twice. He (the Prophet) said: You have testified to yourself four times. Take him away and stone him to death.

Book 38, Number 4413:

Narrated Abdullah ibn Abbas:

The Prophet (peace_be_upon_him) said to Ma'iz ibn Malik: Perhaps you kissed, or squeezed, or looked. He said: No. He then said: Did you have intercourse with her? He said: Yes. On the (reply) he (the Prophet) gave order that he should be stoned to death.

Book 38, Number 4414:

Narrated AbuHurayrah:

A man of the tribe of Aslam came to the Prophet (peace_be_upon_him) and testified four times against himself that he had had illicit intercourse with a woman, while all the time the Prophet (peace_be_upon_him) was turning away from him.

Then when he confessed a fifth time, he turned round and asked: Did you have intercourse with her? He replied: Yes. He asked: Have you done it so that your sexual organ penetrated hers? He replied: Yes. He asked: Have you done it like a collyrium stick when enclosed in its case and a rope in a well? He replied: Yes. He asked: Do you know what fornication is? He replied: Yes. I have done with her unlawfully what a man may lawfully do with his wife.

He then asked: What do you want from what you have said? He said: I want you to purify me. So he gave orders regarding him and he was stoned to death. Then the Prophet (peace_be_upon_him) heard one of his companions saying to another: Look at this man whose fault was concealed by Allah but who would not leave the matter alone, so that he was stoned like a dog. He said nothing to them but walked on for a time till he came to the corpse of an ass with its legs in the air.

He asked: Where are so and so? They said: Here we are, Apostle of Allah (peace_be_upon_him)! He said: Go down and eat some of this ass's corpse. They replied: Apostle of Allah! Who can eat any of this? He said: The dishonour you have just shown to your brother is more serious than

eating some of it. By Him in Whose hand my soul is, he is now among the rivers of Paradise and plunging into them.

Book 38, Number 4420:

Narrated Buraydah ibn al-Hasib:

We, the Companions of the Apostle of Allah (peace_be_upon_him), used to talk mutually: Would that al-Ghamidiyyah and Ma'iz ibn Malik had withdrawn after their confession; or he said: Had they not withdrawn after their confession, he would not have pursued them (for punishment). He had them stoned after the fourth (confession).

Book 38, Number 4421:

Narrated Al-Lajlaj al-Amiri:

I was working in the market. A woman passed carrying a child. The people rushed towards her, and I also rushed along with them.

I then went to the Prophet (peace_be_upon_him) while he was asking: Who is the father of this (child) who is with you? She remained silent.

A young man by her side said: I am his father, Apostle of Allah!

He then turned towards her and asked: Who is the father of this child with you?

The young man said: I am his father, Apostle of Allah! The Apostle of Allah (peace_be_upon_him) then looked at some of those who were around him and asked them about him. They said: We only know good (about him).

The Prophet (peace_be_upon_him) said to him: Are you married? He said: Yes. So he gave orders regarding him and he was stoned to death.

He (the narrator) said: We took him out, dug a pit for him and put him in it. We then threw stones at him until he died. A man then came asking about the man who was stoned.

We brought him to the Prophet (peace_be_upon_him) and said: This man has come asking about the wicked man.

The Apostle of Allah (peace_be_upon_him) said: He is more agreeable than the fragrance of musk in the eyes of Allah. The man was his father. We then helped him in washing, shrouding and burying him. (The narrator said:) I do not know whether he said or did not say "in praying over him." This is the tradition of Abdah, and it is more accurate.

Book 38, Number 4423:

Narrated Sahl ibn Sa'd:

A man came to the Prophet (peace_be_upon_him) and confessed before him that he had committed fornication with a woman whom he named. The Apostle of Allah (peace_be_upon_him) sent for the woman and asked her about it. But she denied that she had committed fornication. So he inflicted the prescribed punishment of flogging on him, and let her go.

Book 38, Number 4424:

Narrated Jabir ibn Abdullah:

A man committed fornication with a woman. So the Apostle of Allah (peace_be_upon_him) ordered regarding him and the prescribed punishment of flogging was inflicted on him. He was then informed that he was married. So he commanded regarding him and he was stoned to death.

Book 38, Number 4426:

Narrated Imran ibn Husayn:

A woman belonging to the tribe of Juhaynah (according to the version of Aban) came to the Prophet (peace_be_upon_him) and said that she had committed fornication and that she was pregnant. The Apostle of Allah (peace_be_upon_him) called her guardian.

Then the Apostle of Allah (peace_be_upon_him) said to him: Be good to her, and when she bears a child, bring her (to me). When she gave birth to the child, he brought her (to him). The Prophet (peace_be_upon_him) gave orders regarding her, and her clothes were tied to her. He then commanded regarding her and she was stoned to death. He commanded the people (to pray) and they prayed over her.

Thereupon Umar said: Are you praying over her, Apostle of Allah, when she has committed fornication?

He said: By Him in Whose hand my soul is, she has repented to such an extent that if it were divided among the seventy people of Medina, it would have been enough for them all. And what do you find better than the fact that she gave her life.

Aban did not say in his version: Then her clothes were tied to her.

Book 38, Number 4429:

Narrated AbuBakrah:

The Prophet (peace_be_upon_him) had a woman stoned and a pit was dug up to her breasts.

Book 38, Number 4433:

Narrated Al-Bara' ibn Azib:

The people passed by the Apostle of Allah (peace_be_upon_him) with a Jew who was blackened with charcoal and who was being flogged.

He called them and said: Is this the prescribed punishment for a fornicator?

They said: Yes. He then called on a learned man among them and asked him: I adjure you by Allah Who revealed the Torah to Moses, do you find this prescribed punishment for a fornicator in your divine Book?

He said: By Allah, no. If you had not adjured me about this, I should not have informed you. We find stoning to be prescribed punishment for a fornicator in our Divine Book. But it (fornication) became frequent in our people of rank; so when we seized a person of rank, we left him alone, and when we seized a weak person, we inflicted the prescribed punishment on him. So we said: Come, let us agree on something which may be enforced equally on people of higher and lower rank. So we agreed to blacken the face of a criminal with charcoal, and flog him, and we abandoned stoning.

The Apostle of Allah (peace_be_upon_him) then said: O Allah, I am the first to give life to Thy command which they have killed. So he commanded regarding him (the Jew) and he was stoned to death.

Allah Most High then sent down: "O Apostle, let not those who race one another into disbelief, make thee grieve..." up to "They say: If you are given this, take it, but if not, beware!...." up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers," about Jews, up to "And if any do fail to judge by (the right of) what Allah hath revealed, they are no better than) wrong-doers" about Jews: and revealed the verses up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." About this he said: This whole verse was revealed about the infidels.

Book 38, Number 4434:

Narrated Abdullah Ibn Umar:

A group of Jews came and invited the Apostle of Allah (peace_be_upon_him) to Quff. So he visited them in their school.

They said: AbulQasim, one of our men has committed fornication with a woman; so pronounce judgment upon them. They placed a cushion for the Apostle of Allah (peace_be_upon_him) who sat on it and said: Bring the Torah. It was then brought. He then withdrew the cushion from beneath him and placed the Torah on it saying: I believed in thee and in Him Who revealed thee.

He then said: Bring me one who is learned among you. Then a young man was brought. The transmitter then mentioned the rest of the tradition of stoning similar to the one transmitted by Malik from Nafi'(No. 4431).

Book 38, Number 4435:

Narrated AbuHurayrah:

(This is Ma'mar's version which is more accurate.) A man and a woman of the Jews committed fornication.

Some of them said to the others: Let us go to this Prophet, for he has been sent with an easy law. If he gives a judgment lighter than stoning, we shall accept it, and argue about it with Allah, saying: It is a judgment of one of your prophets. So they came to the Prophet (peace_be_upon_him) who was sitting in the mosque among his companions.

They said: AbulQasim, what do you think about a man and a woman who committed fornication? He did not speak to them a word till he went to their school.

He stood at the gate and said: I adjure you by Allah Who revealed the Torah to Moses, what (punishment) do you find in the Torah for a person who commits fornication, if he is married?

They said: He shall be blackened with charcoal, taken round a donkey among the people, and flogged. A young man among them kept silent.

When the Prophet (peace_be_upon_him) emphatically adjured him, he said: By Allah, since you have adjured us (we inform you that) we find stoning in the Torah (is the punishment for fornication).

The Prophet (peace_be_upon_him) said: So when did you lessen the severity of Allah's command? He said:

A relative of one of our kings had committed fornication, but his stoning was suspended. Then a man of a family of common people committed fornication. He was to have been stoned, but his people intervened and said: Our man shall not be stoned until you bring your man and stone him. So they made a compromise on this punishment between them.

The Prophet (peace_be_upon_him) said: So I decide in accordance with what the Torah says. He then commanded regarding them and they were stoned to death.

Az-Zuhri said: We have been informed that this verse was revealed about them: "It was We Who revealed the Law (to Moses); therein was guidance and light. By its standard have been judged the Jews, by the Prophet who bowed (as in Islam) to Allah's will."

Book 38, Number 4441:

Narrated Al-Bara' ibn Azib:

while I was wandering in search of my camels which had strayed, a caravan or some horsemen carrying a standard came forward. The bedouin began to go round me for my position with the

Prophet (peace_be_upon_him). They came to a domed structure, took out a man from it, and struck his neck. I asked about him. They told me that he had married his father's wife.

Book 38, Number 4442:

Narrated Al-Bara' ibn Azib:

I met my uncle who was carrying a standard. I asked him: Where are you going? He said: The Apostle of Allah (peace_be_upon_him) has sent me to a man who has married his father's wife. He has ordered me to cut off his head and take his property.

Book 38, Number 4443:

Narrated An-Nu'man ibn Bashir:

Habib ibn Salim said: A man called AbdurRahman ibn Hunayn had intercourse with his wife's slave-girl. The matter was brought to an-Nu'man ibn Bashir who was the Governor of Kufah. He said: I shall decide between you in accordance with the decision of the Apostle of Allah (peace_be_upon_him). If she made her lawful for you, I shall flog you one hundred lashes. If she did not make her lawful for you, I shall stone you to death. So they found that she had made her lawful for him. He, therefore, flogged him one hundred lashes.

Book 38, Number 4444:

Narrated An-Nu'man ibn Bashir:

The Prophet (peace_be_upon_him) said: about a man who had (unlawful) intercourse with his wife's slave girl: If she made her lawful for him, he will be flogged one hundred lashes; if she did not make her lawful for him, I shall stone him.

Book 38, Number 4445:

Narrated Salamah ibn al-Muhabbaq:

The Apostle of Allah (peace_be_upon_him) made a decision about a man who had intercourse with his wife's slave-girl as follows. If he forced her, she is free, and he shall give her mistress a slave-girl similar to her; if she asked him to have intercourse voluntarily, she will belong to him, and he shall give her mistress a slave-girl similar to her.

Book 38, Number 4446:

Narrated Salamah ibn al-Muhabbaq:

A similar tradition (to the No. 4445) has also been transmitted by Salamah ibn al-Muhabbaq from the Prophet (peace_be_upon_him).

This version has: If she asked her to have intercourse with her voluntarily, then she and a similar slave-girl would be given to her mistress from his property.

Book 38, Number 4447:

Narrated Abdullah ibn Abbas:

The Prophet (peace_be_upon_him) said: If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done.

Book 38, Number 4448:

Narrated Abdullah ibn Abbas:

If a man who is not married is seized committing sodomy, he will be stoned to death.

Book 38, Number 4449:

Narrated Abdullah ibn Abbas:

The Prophet (peace_be_upon_him) said: If anyone has sexual intercourse with an animal, kill him and kill it along with him. I (Ikrimah) said: I asked him (Ibn Abbas): What offence can be attributed to the animal/ He replied: I think he (the Prophet) disapproved of its flesh being eaten when such a thing had been done to it.

Book 38, Number 4450:

Narrated Abdullah ibn Abbas:

There is no prescribed punishment for one who has sexual intercourse with an animal.

Book 38, Number 4451:

Narrated Sahl ibn Sa'd:

A man came to the Prophet (peace_be_upon_him) and made acknowledgment before him that he had committed fornication with a woman whom he named. The Apostle of Allah (peace_be_upon_him) sent someone to the woman and he asked her about it. She denied that she had committed fornication. So he gave him the prescribed punishment of Lashes and left her.

Book 38, Number 4452:

Narrated Abdullah ibn Abbas:

A man of Bakr ibn Layth came to the Prophet (peace_be_upon_him) and made confession four times that he had committed fornication with a woman, so he had a hundred lashes administered

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to him. The man had not been married. He then asked him to produce proof against the woman, and she said: I swear by Allah, Apostle of Allah, that he has lied. Then he was given the punishment of eighty lashes of falsehood.

Book 38, Number 4457:

Narrated Some Companions:

AbuUmarah ibn Sahl ibn Hunayf said that some companions of the Apostle of Allah (peace_be_upon_him) told that one of their men suffered so much from some illness that he pined away until he was skin and bone (i.e. only a skeleton). A slave-girl of someone visited him, and he was cheered by her and had unlawful intercourse with her. When his people came to visit the patient, he told them about it.

He said: Ask the Apostle of Allah (peace_be_upon_him) about the legal verdict for me, for I have had unlawful intercourse with a slave-girl who visited me.

So they mentioned it to the Apostle of Allah (peace_be_upon_him) saying: We have never seen anyone (so weak) from illness as he is. If we bring him to you, his bones will disintegrate. He is only skin and bone. So the Apostle of Allah (peace_be_upon_him) commanded them to take one hundred twigs and strike him once.

Book 38, Number 4458:

Narrated Ali ibn AbuTalib:

A slave-girl belonging to the house of the Apostle of Allah (peace_be_upon_him) committed fornication. He (the Prophet) said: Rush up, Ali, and inflict the prescribed punishment on her. I then hurried up, and saw that blood was flowing from her, and did not stop. So I came to him and he said: Have you finished inflicting (punishment on her)? I said: I went to her while her blood was flowing. He said: Leave her alone till her bleeding stops; then inflict the prescribed punishment on her. And inflict the prescribed punishment on those whom your right hands possess (i.e. slaves).

Book 38, Number 4459:

Narrated Aisha, Ummul Mu'minin:

When my vindication came down, the Prophet (peace_be_upon_him) mounted the pulpit and mentioned that, and recited the Qur'an. Then when he came down from the pulpit he ordered regarding the two men and the woman, and they were given the prescribed punishment.

Book 38, Number 4460:

Narrated Aisha, Ummul Mu'minin:

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The tradition mentioned above (No. 4459) has also been transmitted by Muhammad ibn Ishaq through a different chain of narrators. But he did not mention Aisha.

This version has: He (the Prophet) commanded regarding the two men and the woman who spoke obscenity were Hassan ibn Thabit and Mistah ibn Uthathah. An-Nufayl said: It is said that the woman was Hammah daughter of Jahsh.

Book 38, Number 4461:

Narrated Abdullah ibn Abbas:

The Prophet (peace_be_upon_him) did not prescribe any punishment for drinking wine. Ibn Abbas said: A man who had drunk wine and become intoxicated was found staggering on the road, so he was taken to the Prophet (peace_be_upon_him). When he was opposite al-Abbas's house, he escaped, and going in to al-Abbas, he grasped hold of him. When that was mentioned to the Prophet (peace_be_upon_him), he laughed and said: Did he do that? and he gave no command regarding him.

Book 38, Number 4465:

Narrated Ali ibn AbuTalib:

Hudayn ibn al-Mundhir ar-Ruqashi, who was AbuSasan, said: I was present with Uthman ibn Affan when al-Walid ibn Uqbah was brought to him. Humran and another man bore witness against him (for drinking wine). One of them testified that he had seen him drinking wine, and the other testified that he had seen him vomiting it.

Uthman said: He could not vomit it, unless he did not drink it. He said to Ali: Inflict the prescribed punishment on him. Ali said to al-Hasan: Inflict the prescribed punishment on him.

Al-Hasan said: He who has enjoyed its pleasure should also bear its burden. So Ali said to Abdullah ibn Ja'far: Inflict the prescribed punishment on him. He took a whip and struck him with it while Ali was counting.

When he reached (struck) forty (lashes), he said: It is sufficient. The Prophet (peace_be_upon_him) gave forty lashes. I think he also said: "And AbuBakr gave forty lashes, and Uthman eighty. This is all sunnah (standard practice). And this is dearer to me."

Book 38, Number 4466:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace_be_upon_him) and AbuBakr gave forty lashes for drinking wine and Umar made it eighty. And all this is sunnah, the model and standard practice.

Book 38, Number 4467:

Narrated Mu'awiyah ibn AbuSufyan:

The Prophet (peace_be_upon_him) said: If they (the people) drink wine, flog them, again if they drink it, flog them. Again if they drink it, kill them.

Book 38, Number 4469:

Narrated AbuHurayrah:

The Prophet (peace_be_upon_him) said: If he is intoxicated, flog him; again if he is intoxicated, flog him; again if he is intoxicated, flog him if he does it again a fourth time, kill him.

AbuDawud said: And there is a similar tradition of Umar ibn AbuSalamah, from his father, on the authority of AbuHurayrah, from the Prophet (peace_be_upon_him): If he drinks wine, flog him if he does it so again, a fourth time, kill him.

Book 38, Number 4470:

Narrated Qabisah ibn Dhuwayb:

The Prophet (peace_be_upon_him) said: If anyone drinks wine, flog him; if he repeats it, flog him, and if he repeats it, flog him. If he does it again a third or a fourth time, kill him. A man who had drunk wine was brought (to him) and he gave him lashes. He was again brought to him, and he flogged him. He was again brought to him and he flogged him. He was again brought to him and he flogged him. The punishment of killing (for drinking) was repealed, and a concession was allowed.

Book 38, Number 4472:

Narrated AbdurRahman ibn Azhar:

I can still picture myself looking at the Apostle of Allah (peace_be_upon_him) who was among the camps of the Companions seeking the camp of Khalid ibn al-Walid, when a man who had drunk wine was brought before him. He asked the people: Beat him. Some struck him with sandals, some with sticks and some with fresh branches of the palm-tree (mitakhah). Ibn Wahb said: This (mitakhah) means green palm fronds. Then the apostle of Allah (peace_be_upon_him) took some dust from the ground and threw it on his face.

Book 38, Number 4473:

Narrated AbdurRahman ibn al-Azhar:

A man who had drunk wine was brought before the Prophet (peace_be_upon_him) when he was in Hunayn. He threw some dust on his face. He then ordered his Companions and they beat him with their sandals and whatever they had in their hands. He then said to them: Leave him, and they left him. The Apostle of Allah (peace_be_upon_him) then died, and AbuBakr gave forty

lashes for drinking wine, and then Umar in the beginning of his Caliphate inflicted forty stripes and at the end of his Caliphate he inflicted eighty stripes. Uthman (after him) inflicted both punishments, eighty and forty stripes, and finally Mu'awiyah established eighty stripes.

Book 38, Number 4474:

Narrated AbdurRahman ibn Azhar:

I saw the Apostle of Allah (peace_be_upon_him) on the morning of the conquest of Mecca when I was a young boy. He was walking among the people, seeking the camp of Khalid ibn al-Walid. A man who had drunk wine was brought (before him) and he ordered them (to beat him). So they beat him with what they had in their hands. Some struck him with whips, some with sticks and some with sandals. The Apostle of Allah (peace_be_upon_him) threw some dust on his face.

When a man who had drunk wine was brought before AbuBakr, he asked them (i.e. the people) about the number of beatings which they gave him. They numbered it forty. So AbuBakr gave him forty lashes.

When Umar came to power, Khalid ibn al-Walid wrote to him: The people have become addicted to drinking wine and they look down upon the prescribed punishment and its penalty.

He said: They are with you, ask them. The immigrants who embraced Islam in the beginning were with him. He asked them and they agreed on the fact that (a drunkard) should be given eighty lashes.

Ali said: When a man drinks wine, he tells lies. I, therefore, think that he should be prescribed punishment that is prescribed for telling lies..

Book 38, Number 4475:

Narrated Hakim ibn Hizam:

The Apostle of Allah (peace_be_upon_him) forbade to take retaliation in the mosque, to recite verses in it and to inflict the prescribed punishments in it.

Book 38, Number 4478:

Narrated AbuHurayrah:

The Prophet (peace_be_upon_him) said: When one of you inflicts a beating, he should avoid striking the face.

**Top ten rules in the Qur'an that
oppress and insult women**

[James M. Arlandson](#)

http://answering-islam.org/Authors/Arlandson/women_top_ten.htm

Islam in its purest form honors and elevates women, so we are told. But does it?

Truthfully, too often textual reality (the Quran) matches up with seventh-century Arabia. Gender inequality and oppression in the Quran reflect this excessively patriarchal culture. If Allah and Muhammad improved on this patriarchy, then they did not go far enough for a worldwide religion that claims universality.

Therefore, the following rules and attitudes should in no way be transferred to today's world.

But before reading the list, we should prevent a strategy of Muslim polemicists and missionaries who believe that Islam is the best religion in the world and who want it to spread around the globe. Sometimes they attempt to refute my top ten lists. But attempting to refute such a list is like reviewing a long book only from the last chapter. The reviewer has skipped over the hard work of reading all the preceding chapters. Likewise, Muslim polemicists must not skip over all of the links under each point or all of the commentary from a respected and traditional Muslim scholar, Sayyid Abul A'la Maududi (d. 1979) (*The Meaning of the Qur'an*). They must not take a shortcut, but must instead do the hard work of refuting all of the supporting articles and Maududi himself. This present "top ten" article is merely a *summary* of all of the data found in these back-up articles and Maududi's ideas, all of which are quickly referenced under each point.

Here are the top ten rules in the Quran that oppress and insult women.

10. A husband has sex with his wife, as a plow goes into a dirt field.

The Quran in Sura (Chapter) 2:223 says:

Your women are your fields, so go into your fields whichever way you like . . . (MAS Abdel Haleem, *The Qur'an*, Oxford UP, 2004)

We should make no mistake about this verse. It includes sexual positions. In a footnote to this verse, Haleem says that Muslims in Medina heard from the Jews that "a child born from a woman approached from behind would have a squint."

The hadith are the reports of Muhammad's words and actions outside of the Quran. Two reliable hadith collectors and editors are Bukhari (d. 870), Muslim (d. 875). After the Quran, the hadith come second in importance and sacredness among the vast majority of Muslims around the world.

Since the hadith is explicit, the readers are invited to click here and read for themselves, at their own discretion: Muslim nos. [3363-3365](#).

See these parallel hadith [here](#) and [here](#).

We should have no doubt that the husband controlled their sex life. If a woman does not want to have sex, then angels curse her.

. . . "If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning." ([Bukhari](#))

[Here](#) is the back-up article. [This one](#) also provides back up material. See the section at the beginning "Women Are Men's Property."

9. Husbands are a degree above their wives.

The Quran in Sura 2:228 says:

. . . Wives have the same rights as the husbands have on them in accordance with the generally known principles. Of course, men are a degree above them in status . . . (Sayyid Abul A'La Maududi, *The Meaning of the Qur'an*, vol. 1, p. 165)

Gender inequality shows up in a theological context. This hadith shows that the majority of the inhabitants of hell are women.

The Prophet said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women." ([Bukhari](#), emphasis added; see also these parallel traditions [here](#) and [here](#).)

This [parallel hadith](#) explains that the majority of the inhabitants of hell are women because they are ungrateful and harsh towards their husbands. There is no word about the husbands' ingratitude and harshness. It should be noted that some Muslim missionaries and polemicists assert that since women make up the majority of the world, it only stands to reason that they would be the majority in hell. In reply, however, this misses the point—and may miss the possibility that women may be more spiritual than men. Regardless, the *reason* that women make up the majority in hell is their harshness and ingratitude. So it has nothing to do with a mathematical majority. Islam clearly does not honor women.

See [this article](#) for details on women in Islamic hell.

Muhammad was also superstitious (see [here](#) for the evidence). This next hadith says that women are part of an evil omen.

I heard the Prophet saying. "Evil omen is in three things: The horse, the woman and the house." ([Bukhari](#))

[Here](#) is the back-up article. [This one](#) is too (scroll down to the Endnotes and see the brief discussion about Muslim women in hell).

8. A male gets a double share of the inheritance over that of a female.

The Quran in Sura 4:11 says:

The share of the male shall be twice that of a female . . . (Maududi, vol. 1, p. 311)

For how this religious law works out in early Islam, see these hadith [here](#) and [here](#) and [here](#).

Malik (d. 795) is a founder of a major school of law. He composed a law book that is also considered a collection of reliable hadith: *Al-Muwatta of Imam Malik ibn Anas: The First Formation of Islamic Law* (rev. trans. Aisha Bewley, Inverness, Scotland: Madina Press, 1989, 2001). Malik [writes](#):

The generally agreed upon way of doing things among us . . . about fixed shares of inheritance (fara'id) of children from the mother or father when one or the other dies is that if they leave male and female children, the male takes the portion of two females.

This Islamic law is regressive. But in the US, for example, the inheritance is divided equally among all siblings, regardless of the gender. No religious law prohibits this from happening in advance. So American secular law fits into a modern context better, where women have more economic opportunities and freedom.

This [online booklet](#) has a short explanation on women's inheritance "rights." Click on Chapter 15.

Along with the previous link, [here](#) is the back-up article.

7. A woman's testimony counts half of a man's testimony.

The Quran in Sura 2:282 says:

And let two men from among you bear witness to all such documents [contracts of loans without interest]. But if two men be not available, there should be one man and two women to bear witness so that if one of the women forgets (anything), the other may remind her. (Maududi, vol. 1, p. 205).

It seems that the foundational reason for having two women witnesses is that one of the women may "forget" something. This goes to the nature of womankind. Philosophers teach us that one of the main differences between animals and humans lies in humankind's rationality. But this verse implies that a woman's mind is weak.

This hadith removes any ambiguity about women's abilities in Sura 2:282:

The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind." ([Bukhari](#), emphasis added)

[Here](#) is the back-up article, and so is [this one](#). [This article](#) too explains Islam's view on women's mental disabilities (scroll down to "Women Are Inferior to Men"), citing many hadith and Muslim commentators.

6. A wife may remarry her ex-husband if and only if she marries another man, they have sex, and then this second man divorces her.

The Quran in Sura 2:230 says:

And if the husband divorces his wife (for the third time), she shall not remain his lawful wife after this (absolute) divorce, unless she marries another husband and the second husband divorces her. (In that case) there is no harm if they [the first couple] remarry . . . (Maududi, vol. 1, p. 165)

The finally and absolutely divorced couple is not permitted to remarry each other unless she marries another man, they have sex, and he divorces her. Sura 2:230 engenders a divorce on the road to a possible reconciliation. Why should it be necessary to have the intervening steps of a second marriage and divorce before the first couple can work out their differences and get back together?

To see this tragedy in real life, go to this [question and answer](#) at a traditional Muslim fatwa website. Apparently, a Muslim husband pronounced divorce three times, the divorce is final, and now he regrets his decision made in haste and anger. The cleric or scholar says that they are allowed to reconcile only if she follows the Quranic steps of her marrying someone else, consummating that marriage, and then his divorcing her. However, Islam should allow this original divorced couple to reunite without the intervening steps or without an analysis of different levels of anger (click on the link). Let them reconcile—period.

5. Slave-girls are sexual property for their male owners.

The Quran in Sura 4:24 says:

And forbidden to you are wedded wives of other people except those who have fallen in your hands (as prisoners of war) . . . (Maududi, vol. 1, p. 319).

Sayyid Maududi (d. 1979), a highly respected traditional commentator and scholar, says in his comment on the verse that is it lawful for Muslim holy warriors to marry women prisoners of war even when their husbands are still alive. But what happens if the husbands are captured with their wives? Maududi cites a school of law that says Muslims may not marry them, but two other schools say that the marriage between the captive husbands and wives is broken (note 44). But why would a debate over this cruelty emerge in the first place? No sex or marriage should take

place between married female prisoners of war and their captors. In fact, no sex should take place between women captives and their Muslim overlords. But Islam traffics in injustice too often.

Islam allows deep immorality with women who are in their most helpless condition. This crime is reprehensible, but Allah wills it nonetheless—the Quran says so.

See also Suras 4:3; 23:5-6; 33:50; 70:22-30, all of which permit male slave-owners to have sex with their slave-girls. Suras 23:5-6 and 70:22-230 allow men to have sex with them in the Meccan period, during times of peace before Muhammad initiated his skirmishes and wars while being based in Medina.

The hadith demonstrate that Muslim jihadists actually have sex with the captured women, whether or not they are married. In the following hadith passage, Khumus is one-fifth of the spoils of war.

Ali, Muhammad's cousin and son-in-law, just finished a relaxing bath. Why?

The Prophet sent Ali to Khalid to bring the Khumus (of the booty) and . . . Ali had taken a bath (after a sexual act with a slave-girl from the Khumus).

What was Muhammad's response to the person who hated Ali for this sexual act?

Do you hate Ali for this? . . . Don't hate him, for he deserves more than that from [the] Khumus. ([Bukhari](#))

[This hadith](#) shows that Muhammad was intimate with his slave-girls.

Moreover, jihadists may not practice *coitus interruptus* with the women they capture, but not for the reason that the reader may expect. While on a military campaign and away from their wives, Muslim jihadists "received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do *coitus interruptus*." They asked the prophet about this, and it is important to note what he did not say. He did not scold them or prohibit any kind of sex whatsoever. Rather, he invokes the murky, quirky doctrine of fate:

It is better for you not to do so [practice coitus interruptus]. There is no person that is destined to exist, but will come to existence, till the Day of Resurrection. ([Bukhari](#); also go [here](#) and [here](#))

That is, these enquiring Muslims should stop doing *coitus interruptus*, but instead go all the way with the enslaved sex objects. Fate controls who should be born.

It is one thing for some soldiers in any army to strike out on their own and rape women. All armies have criminal soldiers who commit this wrong act. But it is quite another to codify rape in a sacred text.

[This article](#) quotes the Quran and many hadith passages on sex with prisoners of war. It also analyzes modern Islamic scholars on the topic. They support this practice. In Appendix One, the

author answers a Muslim charge that the Old Testament allows this practice. Besides, Jesus fulfills the Old Testament in the areas of human, economic relations (and more areas; see the link).

[This article](#) provides further details on Muhammad's encouragement to his soldiers to "do it."

Besides the two previous links, [here](#) is the back-up article.

4. A man may be polygamous with up to four wives.

The Quran in Sura 4:3 says:

And if you be apprehensive that you will not be able to do justice to the orphans, you may marry two or three or four women whom you choose. But if you apprehend that you might not be able to do justice to them, then marry only one wife, or marry those who have fallen in your possession. (Maududi, vol. 1, p. 305)

The clause "marry those who have fallen in your possession" means slave-girls who were captured after a war. Men may "marry" them because slaves do not incur very much expense, not as much as free women do. This means that the limit on four wives is artificial. Men could have sex with as many slave-girls as they wanted.

Maududi paraphrases the verse: "If you need more than one [wife] but are afraid that you might not be able to do justice to your wives from among the free people, you may turn to slave girls because in that case you will be burdened with less responsibilities" (note 6) (See Sura 4:24).

However, Muhammad would not allow polygamy for his son-in-law Ali, because an extra wife would hurt Muhammad's first daughter Fatima, by his first wife Khadija. Fatima was married to Ali.

I heard Allah's Apostle who was on the pulpit, saying, "Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to Ali bin Abu Talib, but I don't give permission, and will not give permission unless 'Ali bin Abi Talib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me." ([Bukhari](#))

Despite the fact that Muhammad is very much aware that polygamy is hurtful and insulting to women, he still practices it himself and allows it for his followers in general.

Muhammad's "special" marriage privileges

Moreover, it seems that Allah gave Muhammad special permission to marry as many women as he desired or take them as slaves or concubines, just as in the pre-Islamic days of "ignorance."

The Quran in Sura 33:50, a lengthy verse, grants Muhammad wide latitude in his marriages:

O Prophet, We have made lawful to you those of your wives, whose dowers you have paid, and those women who come into your possession out of the slave-girls granted by Allah, and the daughters of your paternal uncles and aunts, and of your maternal uncles and aunts, who have migrated with you, and the believing woman who gives herself to the Prophet, if the Prophet may desire her. This privilege is for you only, not for the other believers . . . (Maududi vol. 4, p. 111, emphasis added).

This verse says that besides those women whose dower Muhammad paid, he may marry slave-girls—that is, he may have sex with them (see [this article](#) for this Quran-inspired immorality). Maududi references three slave-girls taken during raids, and [Mary the Copt](#), a gift from an Egyptian ruler. Muhammad had sex with her, and there does not seem to be a political need for this. Second, Muhammad may marry his first cousins, and Maududi cites a case in which this happened. Third, if a believing woman offers herself to Muhammad, and he desires her, then he may marry her (Maududi vol. 4, note 88).

[This hadith](#) shows that Muhammad was intimate with his slave-girls.

But the capstone of these "special" marriages occurs when Muhammad also marries the ex-wife (Zainab) of his adopted son (Zaid). His son-in-law divorced her with the prophet standing in the background. In fact, early Islamic sources say that Muhammad catches a glimpse of his daughter-in-law in a [state of undress](#), so he desired her. Once the divorce is final, Allah reveals to him that this marriage between father-in-law and daughter-in-law is legal and moral in Sura 33:36-44.

[This hadith](#) says that Muhammad used to visit nine (or eleven) wives in one night. See the parallel hadith [here](#), [here](#), and [here](#).

[This article](#) explains why Christians do not accept polygamy.

[This page](#) in an online index explains polygamy.

For a more thorough analysis of polygamy in the Quran, go to this [online booklet](#) and click on Chapter 12.

See [this article](#) on the number of wives and human sexual property Muhammad allowed himself.

Besides the previous four links, [here](#) is the back-up article. At the end, it links to more articles on the dubious marriage and divorce of Zaid, Zainab, and Muhammad.

3. A Muslim polygamist may simply get rid of one of his undesirable wives.

The Quran in Sura 4:129 says:

It is not within your power to be perfectly equitable in your treatment with all your wives, even if you wish to be so; therefore, (in order to satisfy the dictates of Divine Law) do not lean towards one wife so as to leave the other in a state of suspense. (Maududi, vol. 1, p. 381)

Maududi provides an interpretation of the verse (vol. 1, pp. 383-84, note 161). He writes:

Allah made it clear that the husband cannot literally keep equality between two or more wives because they themselves cannot be equal in all respects. It is too much to demand from a husband that he should mete out equal treatment to a beautiful wife and to an ugly wife, to a young wife and to an old wife, to a healthy wife and to an invalid wife, and to a good natured wife and to an ill-natured wife. These and like things naturally make a husband more inclined towards one wife than towards the other.

This means that wives are the source of a man's inability to treat all of them equally. One is beautiful, while another is ugly. How can Allah demand from a husband super-human strength under changing circumstances in his wives?

Maududi continues:

In such cases, the Islamic law does not demand equal treatment between them in affection and love. What it does demand is that a wife should not be neglected as to be practically reduced to the position of the woman who has no husband at all. If the husband does not divorce her for any reason or at her own request, she should at least be treated as a wife. It is true that under such circumstances the husband is naturally inclined towards a favorite wife, but he should not, so to say, keep the other in such a state of suspense as if she were not his wife.

Maududi says here that the wife should not be suspended between marriage and divorce. If the husband stays with the no-longer desirable wife, then he should treat her fairly and provide for her.

Where may Maududi get his idea about keeping or divorcing an unattractive wife?

[This article](#) (see "the unpleasant truth behind divorce in Sura 4:130") demonstrates that Muhammad wanted to divorce one of his wives because she was overweight and old. Instead of a divorce, she gave up her "turn" in the "rotation" with the prophet, who gladly agreed with her proposal. See these three hadith [here](#), [here](#) and [here](#).

In addition to the link to the previous article, [here](#) is the back-up article.

2. Husbands may hit their wives even if the husbands merely fear highhandedness in their wives (quite apart from whether they actually are highhanded—as if domestic violence in any form is acceptable).

The Quran in Sura 4:34 says:

4:34 . . . *If you fear highhandedness from your wives, remind them [of the teaching of God], then ignore them when you go to bed, then hit them. If they obey you, you have no right to act against them. God is most high and great.* (Haleem, emphasis added)

The hadith says that Muslim women in the time of Muhammad were suffering from domestic violence in the context of confusing marriage laws:

Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Apostle came, 'Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" ([Bukhari](#), emphasis added)

This hadith shows Muhammad hitting his girl-bride, Aisha, daughter of Abu Bakr, his right-hand Companion:

"He [Muhammad] struck me [Aisha] on the chest which caused me pain." (Muslim no. [2127](#))

See [this article](#) for fuller details on wife-beating. It clarifies many translations of the verse. At the end, it has many links to modern interpretations of Sura 4:34 and to arguments for wife-beating today.

[This article](#), though long, offers a clear analysis of wife-beating, examining the hadith and other early source documents, as well as refuting modern Muslim polemics.

This [mid-length article](#) answers a Muslim defense.

[This article](#) is a superb analysis of the subject, giving various translations of Sura 4:34. It cites the hadith and classical commentaries and refutes modern defenses.

Finally, [this article](#) is thorough in examining the Quran and hadith and Muslim polemics.

1. Mature men are allowed to marry prepubescent girls.

The Quran in Sura 65:1, 4 says:

65:1 O Prophet, when you (and the believers) divorce women, divorce them for their prescribed waiting-period and count the waiting-period accurately . . . 4 And if you are in doubt about those of your women who have despaired of menstruation, (you should know that) their waiting period is three months, and the same applies to those who have not menstruated as yet. As for pregnant women, their period ends when they have delivered their burden. (Maududi, vol. 5, pp. 599 and 617, emphasis added)

Maududi correctly interprets the plain meaning of verse 4, which appears in the context of divorce:

Therefore, making mention of the waiting-period for girls who have not yet menstruated, clearly proves that it is not only permissible to give away the girl at this age but it is permissible for the husband to consummate marriage with her. Now, obviously no Muslim has the right to forbid a

thing which the Qur'an has held as permissible. (Maududi, vol. 5, p. 620, note 13, emphasis added)

Divorcing prepubescent girls implies marriage to them. So the fathers of prepubescent girls may give them away, and their new husbands may consummate their marriage with them. If Islam ever spread around the world, no one should be surprised if Quran-believing Muslims lowered the marriage age of girls to nine years old.

This is precisely what happened in [Iran](#) after the religious revolution of Ayatollah Khomeini. A girl's marriage age was lowered to nine years.

Why should this surprise us? After all, Muhammad was betrothed to Aisha when she was six, and he consummated their union when she was only nine.

The hadith says:

. . . [T]hen he [Muhammad] wrote the marriage (wedding) contract with Aishah when she was a girl of six years of age, and he consumed [sic, consummated] that marriage when she was nine years old. ([Bukhari](#); since this is a serious issue, see the parallel hadith [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), and [here](#))

This hadith demonstrates that Muhammad pursued Aisha when she was a little girl.

The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry." ([Bukhari](#); see [this hadith](#) that shows Muhammad's dream life in regards to his pursuit of little Aisha, and [this one](#) and [this one](#)). These last three links contrast with Muhammad's pursuit of Aisha through her father Abu Bakr. Apparently Muhammad did not wait for Allah to fulfill his desire for a six year old, but took matters in his own hands.

This hadith recounts the fifty-plus-year-old Muhammad's and the nine-year-old Aisha's first sexual encounter. She was playing on her swing set with her girlfriends when she got the call.

. . . [M]y mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age. ([Bukhari](#); see a parallel hadith [here](#))

This hadith describes Muhammad counseling a Muslim man to marry a young virgin for the extra thrill it gives him to fondle her, and she him.

When I got married, Allah's Apostle said to me, "What type of lady have you married?" I replied, "I have married a matron." He said, "Why, don't you have a liking for the virgins and for fondling them?" Jabir also said: Allah's Apostle said, "Why didn't you marry a young girl so that you might play with her and she with you?" ([Bukhari](#)) See parallel hadith [here](#) and [here](#).

This hadith describes Muhammad's and Aisha's ill-timed sexual encounters:

Narrated 'Aisha:

The Prophet and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in Itikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses). ([Bukhari](#))

For more evidence on this most outlandish of Muhammad's domestic acts even for seventh-century Arabia, readers should refer to [this article](#).

[This article](#) responds to Muslim defenses of this indefensible Quranic permission.

[This summary](#) of a news reports reveals Pakistan lowering the marriage age to twelve for a girl.

According to [this report](#) an ethnic minority in China allows marriages for girls at nine years old. The report says that Islam has influenced this minority and practice.

This is a [great article](#) analyzing the marriage age of women in the Bible.

Conclusion

The nightmare must end for women in Islamic countries.

But the political and legal hierarchies in the Islamic world do not seem ready to reform on women's rights. Here is a 1998 [interview](#) with Shirin Ebadi, one of the first female judges in Iran. She correctly sees abuses in Iranian law, which favors men. However, what has been done about these abuses?

Zohreh Arshadi "was a practising lawyer in Iran prior to her forced exile to Europe. She is currently an advocate in France and is active in human rights and especially of the rights of women. She has been especially active in defence of the rights of women in Iran." She [reports](#) on the inequities in Iranian law as it pertains to women:

The Islamic punishments have encouraged a culture of violence against women, especially within the family and has spilled into violence against children. This has been commented upon by many within the country . . . The fact that men receive a lighter punishment if they commit a violence against women undoubtedly encourages such violence. We saw how women could be killed with impunity during alleged adultery. Stoning to death for adultery, although technically admissible for both sexes, has also been carried out mainly against women.

Though these two examples come from Iran, they could multiply throughout the Islamic world. However, the legal hierarchies understand the cost of reform: abandoning many verses in the Quran and many passages in the hadith, and this they cannot do.

A sign of hope? The [Iraqi Constitution](#), so far, says that 25% of the seats in the Parliament are specified for women. So maybe reform can be encouraged in a fledgling democracy.

But if Islamic nations, especially those who follow sharia (Islamic law) closely, refuse to reform, then the second best strategy must be played out. Islam must never be allowed to impose its sharia system of "justice" anywhere in the West and around the world. No sharia courts should be permitted outside of the Islamic world. The Quran—the ultimate source of sharia—oppresses women specifically and people generally.

The Islamic holy book is too patriarchal and culture-bound to be relevant to the new millennium.

This present article has two companion top ten lists: [here](#) and [here](#). All three lists demonstrate Islamic harshness and violence—especially six hundred years after Jesus came and showed us a better way.

Jesus saves. Muhammad oppressed.

Supplemental Material

The readers may go to these three sites for other translations of the Quran: [this one](#) has multiple translations; [this one](#) has three; and this [conservative translation](#) is subsidized by the Saudi royal family.

[Here](#) is the website for the online hadith.

A good online resource for the historical context of a sura is [here](#), where Maududi provides excellent background material.

[Part One of an article](#), leading to two other parts, is one of the best and most thorough discussions of women in Islam. It analyzes many Quranic verses, hadith passages, and modern Islamic views, more than this top ten list can cite and analyze. For fair-minded readers, the three-part article is a convincing assessment, leading to one conclusion: Islam dishonors and even abuses women in many areas of life, according to the original source documents of Islam. If Muslim polemicists and missionaries have time on their hands, they should attempt to refute these articles instead of this top ten list, which is only a *summary* of many other articles and links, like this three-parter.

[This webpage](#) has a number of links to women's issues, as well.

This is a [superb overview](#) of the Quran and hadith on women's inferior status in Islam.

This [online booklet](#) explores the differing ideas in Islam and Christianity on the place of women.

This [short article](#) reviews Jesus' attitude towards women.

This [short booklet](#) has an excellent overview on Islam and women's role.

This [news report](#) states that women in Pakistan have lost the fight to reform rape laws. The report says:

Statutes known as the Hudood ordinances, based on sharia law, currently operate in Pakistan. They require a female rape victim to produce four male witnesses to corroborate her account, or she risks facing a new charge of adultery.

Most women refuse to report a rape for fear they will be treated as a criminal.

Under current laws, a victim risks court-martial punishment if she reports a rape allegation as the Hudood ordinances criminalise all extra-marital sex.

A woman who fails to prove that she was raped could then be charged with adultery under the same legislation.

According to a 2002 report by the Human Rights Commission of Pakistan, a woman is raped every two hours and gang raped every eight hours.

However, because of social taboos, discriminatory laws and victimisation of victims by police, campaigners say that the scale of rape is almost certainly higher.

Why must the (raped) woman bring four witnesses? The Quran in Sura 24:4 says:

And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah).

Evidently, if a woman cannot produce four witnesses, then she must be whipped or flogged.

MEMRI TV [reports](#) that Saudi TV aired a talk show that discussed this issue. Scrolling three-fourths of the way down the link, the readers can see an Islamic scholar holding up sample rods that husbands may use to hit their wives.

Memri TV has a [transcript](#) of an Iraqi cleric who says that certain nations allow husbands to beat their wives and do not protest it. On the other hand, Islamic societies provide guidelines, such as not hitting on the face and not severely.

Memri TV also has a [video clip](#) and transcript of Sheik Yusouf al-Qaradhawi who made commotion in London for opposing homosexuals and advocating wife beating. He says that wife beating is not done by the "best" among the Muslims. Reply: But why is it enshrined in the eternal word of Allah? Muslims constantly bring up the beating done with a toothpick. A toothpick in Muhammad's day was something like a thin branch or long twig. Granted, it could

not kill, but it could inflict pain. No one should beat his wife, even threaten to beat her. Why cannot Muslims see this? The Quran says it is legitimate. Of course, he blames the "Zionist lobby" for any persecution he believes that he suffered. This is also irrational.

MEMRI TV has a [video clip](#) and a transcript of an Egyptian cleric who says that a man may kill his wife if he catches her in the act of adultery (in flagrante delicto), but his murder of her must take place within a short time of catching her. His punishment is reduced to a mere misdemeanor, which carries a light sentence. The wife, on the other hand, if she kills her husband immediately after the act, does not get a reduced sentence. Why not? The other woman in bed with the first woman's husband may be one of his wives.

MEMRI TV has a [transcript](#) of a Bahraini cleric outlining the rules for wife-beating. Apparently, it never occurs to these clerics that this practice is wrong for all times and all places. Bluntly said, Muhammad was misguided in Sura 4:34.

MEMRI TV also provides a [transcript](#) of a woman reformer in Saudi Arabia who says women should have more rights. Her battle is noble, but she is fighting uphill.

MEMRI TV has a [video clip](#) and a transcript showing a Saudi cleric, a member of the Shura Council, arguing for the rights of women to drive cars. The tone of the exchange reveals that the moderate cleric (moderate on this issue at least) is fighting an impossible battle.

However, MEMRI TV has a [video clip](#) and a transcript of another Saudi cleric arguing against giving women the right to drive cars.

This present article criticises Amina Wadud's shaky exegesis of Sura 4:34, but this [report](#) shows her leading Muslim prayers for men and women in a church. (Muslims were only able to prevent it from happening in a mosque, but object against her leading prayers anywhere in front of a mixed congregation). The report cites other women who have done this, as well. It also reports on Muslim reactions to this new development. Further discussion and links regarding Amina Wadud's move are found in the [Index to Islam](#) on this site.

The man designated by Iran's hard-line President Mahmoud Ahmadinejad as his Minister of Justice [vowed](#) that "improperly-veiled women" will be treated as if they had no Islamic veil at all.

Jamal Karimi-Rad told the local press, "Being improperly veiled and not wearing a veil are no different. When it is clear from the appearance of a woman that she has violated the law, then the crime is obvious and law enforcement agents can take legal measures against her".

"Crimes such as mal-veiling or other prohibited acts, which happen before the eyes of a law enforcement agent, are evident crimes and must be dealt with in accordance with the law", Karimi-Rad said.

Sharia oppresses women because it offers them no freedom of choice. If a Muslim woman volunteers to wear a veil or head covering, then that is her prerogative. However, she should be free not to wear one, without being punished as a criminal.

Following are excerpts from a TV debate on women appearing on Saudi TV, which aired on LBC TV on March 25, 2007.

Interviewer: Does the appearance of Saudi women on TV run counter to Islamic law?

Saudi cleric Nasser Al-Huneini: What we want is for women [to reveal] their culture and intellect. We want women to play a role in the development of society. But a woman who insists upon appearing on TV insists upon showing her body. Why do we act unjustly towards women by saying that we can only benefit from them by presenting them to people this way?

Interviewer: How did you feel when you read about the debate in the Saudi Shura Council about the appearance of Saudi women in the media?

Saudi newscaster Buthayna Nasser: I felt a sense of injustice and indignation, of course.

Nasser Al-Huneini: On the issue of the hijab, all religious scholars are in agreement that if revealing a woman's face might lead to temptation and other things, it is forbidden. In addition, even when they permitted the revealing of the woman's face, they placed restrictions on this. Even Sheik Al-Albani did so. They stated that only the face and the palms may be exposed. The woman is not allowed to expose her neck or her hair. She is not allowed to appear with make-up or jewelry. The religious scholars have all agreed upon this.

Buthayna Nasser: Sir, when I appear on TV, and when I claim my right to play a role in this professional field, I demand that my face, which constitutes my identity, be seen. Under no circumstances am I prepared to allow my identity to be obliterated.

Who are these people who wish to decide for me how I should behave? Why do you treat me as less qualified just because I am a woman? Why is there always a male voice deciding how I should behave? The Lord created me equal to you in my duties, punishment, and reward. When you fast, I fast. When you pray, I pray. When you steal, your hand is cut off, and when I steal, my hand is cut off. This is the greatest evidence that I am not less qualified. I know what I am doing, and I know how to maintain my honor. ([Source](#))

In March 2004, Homa Arjomand, coordinator of the campaign to stop a sharia court in Canada, delivered [this speech](#) outlining the abuses that inhere in Islamic law, pertaining to women. Needless to say, sharia favors men's rights excessively, at the expense of women's rights. Arjomand tells the story of a sixteen-year-old who was forced to marry a twenty-nine-year-old and suffered physical abuse at his hands. How could this abuse be otherwise, when Allah commanded it in the first place?

Warning! [This report](#) has a photo of a Muslim woman in Denmark getting murdered by her brother in an "honor" killing.

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