

Holy Wars Crusades Jihad

(1)

Jihad

34. Think not that I came to send peace on the earth, but a sword. 35. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ
الَّذِينَ يَقْتُلُونَكُمْ
وَلَا تَعْتَدُوا

حُورٍ ابْنِ اللَّهِ لَا يُحِبُّ

الْمُعْتَدِينَ

Torah . Gospels . Quran

by

Jalal Abualrub

Edited by

Alaa Mencke

*Holy Wars
Crusades
Jihad*

*In the Old
Testament, the
Gospels and the
Quran*

By: Jalal Abualrub

Edited by: Alaa Mencke

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Contents

INTRODUCTION.....	8
CHAPTER 1: THE <i>QURAN</i> AND <i>SUNNAH</i> COMPRISE THE CORE FOUNDATION OF ISLAM	12
STATUS OF THE <i>QURAN</i>	12
STATUS OF PROPHET MUHAMMAD, PEACE BE UPON HIM	14
STATUS OF THE PROPHETIC TRADITION (<i>SUNNAH</i>)	15
CHAPTER 2: THE NECESSITY OF RULING BY WHAT ALLAH HAS REVEALED	17
CHAPTER 3: HOW TO UNDERSTAND THE <i>QURAN</i> AND <i>SUNNAH</i>	22
STATUS OF THE PROPHET’S COMPANIONS.....	23
STATUS OF THE ARABI LANGUAGE	25
PROPER INTERPRETATION OF GENERAL AND SPECIFIC ISLAMIC TEXTS	26
PROPER UNDERSTANDING OF THE <i>QURAN</i> AND <i>SUNNAH</i> . ..	28
AUTHENTIC BOOKS OF <i>TAFSIR</i> THAT EXPLAIN THE MEANING CONTAINED IN THE <i>QURAN</i>	30
BOOKS OF <i>HADITH</i>	31
PRESERVING THE <i>SUNNAH</i> THROUGH <i>ISNAD</i>	32
CHAPTER 4: HARMFUL EFFECTS OF DEVIANT SECTS.....	41
PERSONAL INTERPRETATION OF THE <i>QURAN</i>	45
<i>IJTIHAD</i> IS MERELY AN OPINION.....	49
SIGNIFICANCE OF RELIGIOUS KNOWLEDGE.....	50
MODERATE ISLAM AND MODERATE MUSLIMS.....	51
ISLAM IS A TOTAL WAY OF LIFE	51
MUHAMMAD’S MESSAGE OF ISLAMIC MONOTHEISM IS A CONTINUATION OF THE MESSAGE OF ALL OF ALLAH'S MESSENGERS	52

MYTH OR REALITY	56
ISLAM ORDAINS TOTAL SUBMISSION TO ALLAH AND HIS MESSENGER, MUHAMMAD, PEACE BE UPON HIM	57
ALLAH FORBIDS SECTARIANISM AND ORDAINS UNITY AROUND THE <i>QURAN</i> AND <i>SUNNAH</i>	58
CHAPTER 5: VARIOUS ISLAMIC SECTS MISINTERPRET THE <i>QURAN</i> AND <i>SUNNAH</i>	61
CRITERION BETWEEN TRUTH AND FALSEHOOD	63
APPEARANCE OF THE <i>KHAWARIJ</i> SECTS	64
ADVICE TO THE WEST AND TO THE REST OF MANKIND .	79
STRIKING MAKKAH WITH NUCLEAR WEAPONS	84
CHAPTER 6: <i>JIHAD</i>	85
DEFINITION AND TYPES OF <i>JIHAD</i>	85
<i>JIHAD AN-NAFS</i> (<i>JIHAD</i> AGAINST ONE’S OWN-SELF)	86
<i>JIHAD ASH-SHAITAN</i> (<i>JIHAD</i> AGAINST SATAN).....	87
<i>JIHAD AL-KUFFAR WAL-MUNAFIQIN</i> (<i>JIHAD</i> AGAINST THE INFIDELS AND THE HYPOCRITES)	89
<i>JIHAD ARBABI ADH-DHULM WAL-BIDA` WAL-MUNKARAT</i> (<i>JIHAD</i> AGAINST THE UNJUST, THE INNOVATORS AND THE SINNERS).....	89
CHAPTER 7: <i>JIHAD</i> AGAINST THE INFIDELS....	91
MUSLIM VS. INFIDEL	91
<i>AHLU AL-FATRAH</i> (THOSE WHO DIE BEFORE HEARING ABOUT THE TRUE ISLAMIC MESSAGE).....	92
BLATANT HYPOCRISY	93
JEW VS. GENTILE.....	94
“WHO WAS JESUS?	96
CHRISTIAN VS. NON-CHRISTIAN.....	104
RELATIONS BETWEEN CHRISTIAN DENOMINATIONS....	110
<i>JIHAD</i> AGAINST THE INFIDELS	114
<i>JIHAD</i> AS A <i>FARDH KIFAYAH</i>	114
<i>JIHAD</i> AS A <i>FARDH `AIN</i> (OBLIGATORY) ON ALL MUSLIMS	115

ENCOMPASSING TEXTS IN THE <i>QURAN</i> AND <i>SUNNAH</i> THAT DEFINE <i>JIHAD</i> AGAINST THE INFIDELS.....	118
<i>Ruling on Initiating Hostilities</i>	118
<i>A – Self Defense</i>	119
<i>B – Removing Barriers Hindering Islam from Being Preached; Resisting Oppression of Muslims and Islam</i>	123
PREACHING THE <i>GOSPEL</i> TO THE WORLD.....	140
<i>KILL THEM WHEREVER YOU FIND THEM, THE WESTERN- WAY</i>	143
THE <i>TALIBAN</i> SHOULD HAVE IMPLEMENTED AUTHENTIC ISLAMIC CREED AND LAW	144
CHRISTIANS EXTERMINATE ISLAM AND JUDAISM IN SPAIN	148
CHRISTIANS EXTERMINATE JUDAISM IN PARTS OF EUROPE	153
THE TWENTIETH CHRISTIAN CENTURY, WHEN EUROPE BECAME ENLIGHTENED	154
CHRISTIAN <i>CRUSADES</i> IN THE TWENTIETH CENTURY ...	155
<i>C – Renouncing Peace Pacts, if Betrayal is Feared</i>	162
CONSEQUENCES OF BETRAYING PEACE PACTS WITH MUSLIMS	164
<i>D – Maintaining a Credible Deterrent</i>	166
<i>E – Preemptive Strikes Are Permissible</i>	167
FALLACIES AND REBUTTAL	168
THE <i>JIZYAH</i> TAX.....	172
ESTABLISHING PEACE ON EARTH.....	173
A MAJOR POINT.....	176
RESPECTING NEUTRALITY	178
ALLAH DOES NOT FORBID KINDNESS TO THOSE WHO ARE KIND AND TOLERANT OF MUSLIMS.....	183
CHAPTER 8: MANNERS OF <i>JIHAD</i>	190
THE CONCEPT OF TOTAL (ALL-OUT) WAR.....	190
THREAT OF TOTAL ANNIHILATION.....	191
RULES OF ENGAGEMENT DURING WAR.....	191

<i>Only Muslim Rulers and Their Authorized Appointed Commanders Are Permitted to Wage War, Conclude Peace and Give Promise of Safe Passage.....</i>	191
ISLAMIC TREATMENT OF NON-COMBATANTS	196
ISLAM FORBIDS KILLING NON-COMBATANTS	199
FALLACIES AND REBUTTAL	203
BIBLICAL TREATMENT OF NON-COMBATANTS	204
DECLARATION OF WAR IS NECESSARY	207
CONDUCTING SURPRISE RAIDS	208
COMMITTING SUICIDE AND SUICIDE MISSIONS	212
WESTERN MEDIA DID NOT ATTACK CHRISTIANITY OR RIDICULE THE ATTIRE OF CHRISTIAN NUNS IN THE AFTERMATH OF THE OKLAHOMA BOMBING.....	216
FALLACIES AND REBUTTAL	221
RULING IN ISLAM ON HIJACKINGS, KIDNAPPINGS OF CIVILIANS	226
CHAPTER 9: EXAMPLES OF THE JIHAD PERFORMED BY THE PROPHET, PEACE BE UPON HIM, AND HIS COMPANIONS	229
CHRISTIANS ENGULF THE ENTIRE WORLD IN TWO EXTREMELY BLOODY CONFLICTS.....	230
1 – WWI.....	230
2 -- WWII.....	231
JEWES AND CHRISTIANS COMMIT AGGRESSION AGAINST PALESTINIAN MUSLIMS AND CHRISTIANS	232
COMMENTARY	235
DESCRIPTION OF SOME OF THE PROPHET’S MILITARY CAMPAIGNS	235
<i>The Jewish Tribe of Bani (Children of) Qainuqa` ..</i>	236
<i>The Jewish Tribe of Banu an-Nadhir.....</i>	239
<i>The Jewish Tribe of Bani Quraidhah.....</i>	244
<i>Khaibar, Wadi al-Qura, Fadak and Taimaa</i>	251
CHAPTER 10: A HISTORY OF PILLAGE AND MASSACRES.....	256

FALL OF JERUSALEM	260
CHAPTER 11: RELATIONS BETWEEN MUSLIMS AND NON-MUSLIMS.....	268
A WONDERFUL DIVERSITY	268
THERE IS NO COMPULSION IN RELIGION	268
CHAPTER 12: AIMS OF JIHAD	276
ISLAM REJECTS THE DOCTRINE OF COMPELLING OTHERS TO BECOME MUSLIM.....	276
AIMS OF JIHAD IN ISLAM	279
EXAMPLE TO PROTECTION OF RELIGIOUS FREEDOM REPORTEDLY GRANTED BY ALLAH’S PROPHET, PEACE BE UPON HIM.....	280
AIMS NOT SANCTIONED OR ACCEPTED BY THE ISLAMIC JIHAD	284
CHAPTER 13: ADVICE TO ALL MUSLIMS.....	285
CHAPTER 14: ADVICE TO CHRISTIANS AND JEWS.....	290
MAJOR RESOURCES USED IN THIS BOOK	294
SELECT BOOKS TRANSLATED OR AUTHORED BY JALAL ABUALRUB	296
<i>Madinah Publishers and Distributors</i>	<i>296</i>
<i>Books Jalal Abualrub translated for Darussalam Publishers and Distributors (www.dar-us-salam.com)</i>	<i>296</i>
<i>Books Jalal Abualrub translated for Dar at-Turath al- Islami (The Dar for Islamic Heritage; Orlando, Florida, USA).....</i>	<i>297</i>

Introduction

All thanks and praises are due to Allah, Whom we thank and seek for help and forgiveness. Whomsoever Allah guides will never be misled, and whomsoever He misguides will never find guidance. I testify that none has the right to be worshipped except Allah, Alone without partners, and that Muhammad is Allah's slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

﴿مُسْلِمُونَ﴾

(آل عمران 102)

{*O you who believe! Fear Allâh¹ as He should be feared and die not except in a state of Islâm²*} (The *Quran: Surah* (Chapter) 3, *Ayah* (Verse) 102)³;

^[1][by doing all that He ordered and abstaining from all that He forbade]

^[2][as Muslims, with complete submission to Allâh]

^[3][Translations of *Quranic* verses mentioned in this book are taken from, Interpretation of the meanings of the Noble Quran, by Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Mu`hsin Khan. This is a summarized version of the *Tafsir* (*Quranic* interpretation) books of Imam Abu Ja`far ibn Jarir at-Tabari, Imam al-Qurtubi and Imam ibn Kathir, with comments from, Sahih al-Bukhari. The three books of *Quran* explanation mentioned here are among the major resources of *Quranic* interpretation and have always been of benefit to scholars and seekers of religious knowledge.

‘Imam’, means, ‘Leader’, and pertains to political and religious leaders and scholars.]

﴿يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾

(النساء 001)

{O Mankind! Be dutiful to your Lord, Who created you from a single person [Adam], and from him [Adam] He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand [your mutual rights], and [do not cut the relations of] the wombs [kinship]. Surely, Allâh is Ever an All-Watcher over you} (4:1);

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

(الأحزاب 070-071)

{O you who believe! Keep your duty to Allâh and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger [Prophet Muhammad ﷺ], he has indeed achieved a great achievement⁴} (33:70-71).

^[4][will be entered into Paradise and saved from the Fire]

Surely, the best speech is Allah's *Kalam* (Speech⁵), and the best guidance, is the guidance sent with Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ⁶). Surely, the worst matters are matters of innovation (in religion); every innovation is a *Bid`ah*, every *Bid`ah* is a *Dhalalah* (sin, heresy) and every *Dhalalah*⁷ is in Hellfire.

^[5][Allah speaks with what He wills whenever He wills; this is one of His Attributes, none is equal or similar to Him.]

^[6][The Arabi statement: ﷺ, or, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, is read like this, *Salla-llahu `alaihi wa-sallam*, and means, "May Allah's peace, honor and blessings be on him.]

^[7][i.e., those who invent the *Bid`ah* by innovating in religion]

Holy Wars...Crusades...Jihad

This book is unique in its content in that it contains a brief comparison between the Old Testament, the Gospels and the Quran regarding rulings of Jihad and Warfare. The Islamic concept of Jihad is a continuation of the traditions of Prophets of old, such as Moses and Jesus, peace be upon them, as this book will explain. Jihad is not synonym to Terrorism. It does not mean, 'Holy War.' It is an Islamic act of worship that is plain, simple, well-defined and is restricted by a set of limits beyond which one transgresses the limits of Allah (God). For those who seek to know what Jihad means as prescribed in the Quran and the tradition of Prophet Muhammad, peace be upon him; For those who seek knowledge that is based on what the Quran states and ordains on Muslims regarding Jihad; For those who want to read about Jihad as written by Muslims who read the Quran and the tradition of their Prophet and derive rulings from these two resources, not from their opinions and ideas; For those who want to break free from the myths and misconceptions about Islam and the Quran; For those who seek the truth, we present this book, so that Truth is made apparent and Falsehood is exposed and destroyed.

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Holy Wars; Crusades; Jihad *In the Old Testament, the Gospels and the* *Quran & Sunnah*

Chapter 1: The *Quran* and *Sunnah* Comprise the Core Foundation of Islam

The Islamic Creed, as is universally agreed upon by Muslims, asserts that the *Quran* and the tradition of Prophet Muhammad, peace be upon him, comprise the core foundation, basis and resource of Islam.

Status of the Quran

Allah said, regarding the *Quran*,

﴿ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ

وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

(يوسف 111)

{*It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it⁸ and a detailed explanation of everything and a guide and a mercy for the people who believe*} (12:111);

^[8][i.e., the *Taurât* (the original *Torah* revealed to Prophet Moses, peace be upon him), the *Injeel* (the original *Gospel* revealed to Prophet Jesus, peace be upon him) and other Divine Scriptures]

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۗ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۗ ﴾

(المائدة 048)

{And We (Allah) have sent down to you (O, Muhammad ﷺ) the Book (this *Qur'ân*) in truth, confirming the Scripture⁹ that came before it and *Mohaymin*¹⁰ over it (old Scriptures). So, judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you } (5:48).

The last *Ayah* (*Quranic* verse 5:48) asserts that the *Quran* is a revelation from Allah (God) and that it is dominant above all other Divinely Revealed Books, as the Prophet's paternal cousin and devoted pupil Abdullah ibn (son of) `Abbas explained¹¹.

^[9][such as the *Torah* and the *Gospel*]

^[10]['*Mohaymin*', has several valid meanings. Imam ibn Kathir said that Abdullah ibn `Abbas, the Prophet's cousin, explained *Mohaymin* by saying that it means, 'trustworthy in highness and a witness'; Imam ibn Jarir at-Tabari said that it pertains to the *Quran* being trustworthy over previous Divinely Revealed Books, testifying to the truth found therein and exposing the falsehood added therein; Tafsir ibn Kathir, Vol. 2, Pg., 91.]

^[11][Tafsir ibn Kathir, Vol. 2, Pg., 91.]

Where references are made to the books of *Quranic* interpretation, such as, Tafsir ibn Kathir, Tafsir at-Tabari, and so forth, they are made to the Arabi version of these books, so as to be more accurate and precise. When available, needed and helpful, references are made to English translations of various books of `Hadith, *Quran* explanation, history, and so forth.]

Further, *Ayah* 5:48 establishes the *Quran* as the Eternal Constitution for Muslims in all spheres of life and religion, by commanding them to rule by what Allah has revealed¹², after stating that the *Quran* is a revelation from Him and dominant above all other Divinely Revealed Books¹³.

Status of Prophet Muhammad, Peace Be Upon Him

The *Quran* testifies to the status of Prophet Muhammad, peace be upon him, by declaring that,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ ﴾

(الأحزاب 040)

{*Muhammad* (ﷺ) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets} (33:40).

^[12][Imam ibn Kathir said that Imam ibn Jarir at-Tabari commented here, by saying that *Ayah* 5:48 means, “O, Muhammad! Judge between people, Arabs and non-Arabs alike, whether lettered or unlettered, by what Allah has revealed to you in this Glorious Book (*Quran*) and by what He has upheld for you of the Law of previous Prophets that was not abrogated in your Law (such as stoning the adulterer, which Islam upheld)” (*Tafsir ibn Kathir*, Vol. 2, Pg., 91).]

^[13][The Prophetic tradition is also a revelation from Allah, as we will soon explain, Allah willing.]

Therefore, it is a pillar of the Islamic Creed to believe that Muhammad, peace be upon him, is Allah's Last and Final Prophet and Messenger¹⁴.

Status of the Prophetic Tradition (*Sunnah*)

The *Quran* also declares that the Prophetic tradition is a revelation from Allah¹⁵.

^[14][For more details on this topic, refer to, Tafsir ibn Kathir, Vol. 3, Pg., 650-652, where Imam ibn Kathir said, "This *Ayah* (*Quranic* statement 33:40) is a Text stating that there will be no Prophet after Muhammad. Thus, there will be no Messenger after Muhammad, since there will be no Prophet after him; being a Messenger is a more exclusive grade than Prophethood. Every Messenger is a Prophet, but not every Prophet is a Messenger. Numerous Prophetic statements, collected from several companions, assert that both the Message and Prophethood were sealed [by the sending of Muhammad, peace be upon him]."]

^[15][The renowned Collectors of Prophetic statements and actions, Imam Abu Dawood (*Hadith* No., 3161), Imam Ahmad ibn `Hanbal (*Hadith* No., 6511) and Imam ad-Darimi (*Hadith* No., 484) reported that Abdullah ibn `Amr ibn al-`Aas, the Prophet's companion and pupil, was writing everything the Prophet was saying (i.e., his *Hadith* statements). Muslims from the tribe of *Quraish* (the Prophet's tribe) criticized Abdullah ibn `Amr for recording everything the Prophet was saying, claiming that sometimes he might say things out of anger. When Abdullah ibn `Amr asked the Prophet, he –peace be upon him- said,

" اَكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا خَرَجَ مِنِّي إِلَّا حَقٌّ "

"Rather, write, for by He in Whose Hand is my soul! Nothing, except the truth, has come out of me (or, 'out of my mouth')"
(Tafsir ibn Kathir, Vol. 4, Pg., 315).]

The Prophet's tradition is called, 'Sunnah', meaning, the path, way, methodology, etc. Allah said,

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ ﴾

(النجم 003-004)

{Nor does he speak of (his own) desire. It is only a Revelation revealed} (53:3-4).

Therefore, to be Muslim, one must accept and believe in the *Quran* and *Sunnah* as the Divinely Revealed core resource, foundation and basis of Islam,

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۚ ﴾ يُصَلِّحْ لَكُمْ

أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا

عَظِيمًا ﴿٧١﴾

(الأحزاب 070-071)

{O you who believe! Keep your duty to Allâh and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (Muhammad ﷺ), he has indeed achieved a great achievement¹⁶} (33:70-71).

^[16][will be entered into Paradise and saved from the Fire]

Chapter 2: The Necessity of Ruling by What Allah has Revealed

Allah, the Exalted, the Most Honored, ordered Muslims to abide by what He revealed to His Prophet, Muhammad, peace be upon him, when He said,

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ
الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۗ﴾

(المائدة: 048)

{And We have sent down to you (O, Muhammad ﷺ) the Book (this *Qur'ân*) in truth, confirming the Scripture that came before it and Mohaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed} (5:48), but, only according to the way, explanation, tradition and *Sunnah* of the Prophet,

﴿بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

(النحل: 044)

{With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O, Muhammad ﷺ) the *Dhikr* (*Qur'ân*), that you may explain clearly to men what is sent down to them¹⁷, and that they may give thought} (16:44);

[¹⁷] [through his Prophetic tradition (or *Sunnah*)]

﴿ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۗ ﴾

(الحشر 007)

{*And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)*} (59:7)¹⁸;

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ ۗ ﴾

عَذَابٌ أَلِيمٌ ﴿٦٣﴾

(النور 063)

{*And let those (among the sects) who oppose the Messenger's (Muhammad's) commandment (his Sunnah) beware, lest some Fitnah¹⁹ should befall them or a painful torment be inflicted on them*} (24:63).

Further, Allah did not leave the decision for Muslims to choose what part of His Revelation they wish to accept and abide by and what part they do not agree with and do not wish to abide by. Allah said,

^[18][The two major Collectors of Prophetic `Hadith, Imam Al-Bukhari (6744) and Imam Muslim (4348), reported that Allah's Prophet, peace be upon him, said,

" فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ "

“*If I forbid you to do something, keep away from it, and if I order you to do something, do of it as much as you can.*”]

^[19][disbelief, trials in life and religion, afflictions, earthquakes, and so forth]

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مِؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴾

﴿ ﴿n﴾ مُبِينًا ﴾

(الأحزاب 036)

{It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed into a plain error} (33:36)²⁰.

These are clear and indisputable *Quranic Ayat* (verses) that assert the status and the role the *Quran* and *Sunnah* must play in the life of every Muslim.

To solidify these meanings, Allah, the Exalted, the Honored, said,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ ۗ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ﴾

(النساء 059)

[20] [Imam ibn Kathir said, “This *Ayah* is general in its indication and encompasses all aspects. Hence, when Allah and His Messenger make a judgment regarding a matter, no one can or should defy their judgment, or have a choice, opinion or statement to make about it [other than total acceptance and submission]” (*Tafsir ibn Kathir*, Vol. 3, Pg., 647).]

{O you who believe! Obey Allâh²¹ and obey the Messenger (Muhammad ﷺ)²², and those of you (Muslims) who are in authority²³. (And) if you differ in anything amongst yourselves, refer it to Allâh²⁴ and to His Messenger²⁵, if you believe in Allâh and in the Last Day} (4:59).

Imam ibn Kathir, a major scholar of *Quranic* interpretation, commented here by saying, “Consequently, those who refrain from and ignore judging by the Book (the *Quran*) and by the *Sunnah* regarding various disputes, are not [true] believers in Allah and the Hereafter.”²⁶

Further, it is established in the Islamic Creed that the *Quran* and *Sunnah* are equal in regards to authority, because they both came from Allah. The Prophet of Allah, peace be upon him, said,

" أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ "

^[21][obey his Book (*Quran*) (Tafsir ibn Kathir, Vol. 1, Pg., 689)]

^[22][obey his *Sunnah* (Tafsir ibn Kathir, Vol. 1, Pg., 689)]

^[23][Imam ibn Kathir said that this part of the *Ayah* is in reference to Muslim Rulers and Scholars. The verse ordains obedience to them in what is an obedience to Allah, not where disobedience of Allah is involved, because [as the Prophet said],

" إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ "

“Obedience is only in what is a *Ma`ruf* (what conforms to Allah's obedience)” (Tafsir ibn Kathir, Vol. 1, Pg., 689).]

^[24][meaning, ‘His *Quran*’, as Imam Mujahid and several other scholars among the Righteous Ancestors of Muslims stated (Tafsir ibn Kathir, Vol. 1, Pg., 689)]

^[25][meaning, ‘his *Sunnah*’, as Imam Mujahid and several other scholars among the Righteous Ancestors of Muslims stated (Tafsir ibn Kathir, Vol. 1, Pg., 689)]

^[26][(Tafsir ibn Kathir, Vol. 1, Pg., 690)]

“I was given the Book (the Quran) and its equal with it (the Sunnah).²⁷”

^[27][Collected by Imam Ahmad ibn `Hanbal (`Hadith No., 16546).

This is an authentic `Hadith, as Imam ash-Shaukani stated.

The contemporary scholar of *Sunnah*, Imam Nasir ad-Din al-Albani, also graded it as authentic from the *Sahih* grade (Sahih al-Jami`, `Hadith No., 2643).]

Chapter 3: How to Understand the *Quran* and *Sunnah*

Allah, the Exalted, the Most Honored, Who revealed the *Quran*, stated that He also revealed its meaning, interpretation and explanation to His Prophet, Muhammad, peace be upon him²⁸.

Allah said,

﴿ لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۗ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۗ ﴾

﴿ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۗ إِنَّ عَلَيْنَا بَيَانَهُ ۗ ﴾

(القيامة 016-019)

{*Move not your tongue concerning (the Qur'ân, O, Muhammad ﷺ) to make haste therewith. It is for Us to collect it²⁹ and to give you (O, Muhammad ﷺ) the ability to recite it³⁰. And when We have recited it to you³¹, then follow its (the Qur'ân's) recitation. Then it is for Us (Allâh) to make clear its explanation³²}* (75:16-19);

^[28][as Imam ibn Kathir asserted in his great book of *Tafsir* (*Quranic* interpretation) (Tafsir ibn Kathir, Vol. 4, Pg., 578); and as Imam Nasir ad-Din al-Albani stated throughout his book, Manzilât a-Sunnah (Status of the Prophet's Sunnah)]

^[29][meaning, 'in your heart, O, Muhammad' (Tafsir ibn Kathir, Vol. 4, Pg., 578)]

^[30][i.e., recite the *Quran* (Tafsir ibn Kathir, Vol. 4, Pg., 578)]

^[31][O, Muhammad ﷺ through Angel Jibrîl (Gabriel)]

^[32][Imam ibn Kathir commented here, by saying that in this *Ayah*, Allah said that He will explain and interpret the *Quran* for Muhammad, peace be upon him, in order to make it clear and plain (Tafsir ibn Kathir, Vol. 4, Pg., 578).]

﴿بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

(النحل 044)

{And We have also sent down unto you (O, Muhammad ﷺ) the *Dhikr* (the *Qur'ân*), that you may explain clearly to men what is sent down to them} (16:44).

According to these *Ayat*, Allah revealed to His Messenger both the words of the *Quran*³³ and also its meaning and legal interpretation. Thus, the literal and practical explanation of the meaning contained in the *Quran* are taken from what Allah has revealed to His Prophet, Muhammad, peace be upon him, who in turn taught these aspects completely to his companions, may Allah be pleased with all of them.

Status of the Prophet's Companions

One of the most fundamental aspects of seeking knowledge in the *Quran* and *Sunnah*, is the necessity of abiding by the way the Prophet's companions understood and implemented these resources, for several reasons. First, who can better understand the *Quran* and Prophetic tradition than the Prophet's companions who learned them directly from him, peace be upon him? Second, it is universally known that the best standard of Arabic was that of the Prophet, peace be upon him, and then his companions. Their standard of Arabi was unsurpassed, as evident to those who truly understand the language. Who can explain the legislative implications of the Arabi Texts contained in the *Quran* and *Sunnah* better than the Prophet's companions who learned all this directly from

[³³] [The *Quran* contains the Word of Allah.]

him? After all, Arabi, in its highest and most eloquent standard, was their language and their legacy. They witnessed the Revelation and learned how the Prophet, peace be upon him, interpreted it in his practical tradition. Third, the Prophet (ﷺ) testified that his companions were – and still are- the best people, as the two major Collectors of Prophetic `Hadith, Imam al-Bukhari (`Hadith no. 2458) and Imam Muslim (`Hadith no. 3378), reported from him,

" خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ "

“The best people are my generation, then the next generation, then the next generation.”

‘The best people’, indicates the sincere piety, correct knowledge, profound understanding, true righteousness and deep faith the companions had³⁴. They were and will always be the best generation of *as-Salaf as-Sali’h*, the Righteous Ancestors of Muslims, a unique term used in reference to the Prophet’s companions and the second and third generations of Islam. Allah chose the companions from among all of mankind to be His Prophet’s friends, supporters, loved ones and pupils.

Allah entrusted the Prophet’s companions with the profoundly significant job of learning, correctly implementing, preserving and then teaching Islam to all of mankind. This is why Allah forbade Muslims to follow any practice or methodology that was not adopted by the Prophet’s companions; Allah said,

[³⁴] [In his famous commentary on the meaning of the *Quran*, Imam ibn Kathir said similar words of praise regarding the Prophet’s companions. He asserted the enormous qualities the Prophet’s companions had and the need to rely on their interpretation of the meaning contained in the *Quran* (Tafsir ibn Kathir, Vol. 1, Pg., 20).]

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ

الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

(النساء 115)

{*And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way*³⁵, *We shall keep him in the path he has chosen, and burn him in Hell, what an evil destination!*} (4:115).

Status of the Arabi Language

The *Quran* and *Sunnah* were revealed in the Arabi Language. Therefore, understanding the Arabi Language and its usage during the Prophet's time is essential for those who seek true knowledge and understanding of Islam and its core resources. In addition, when trying to understand topics contained in the *Quran* and Prophetic tradition, it is important to seek and collect relevant *Quranic* and Prophetic Texts, in order to have a comprehensive understanding of the topics referred to in these Texts.

These rulings apply to both Muslims and non-Muslims, to prevent any additions, deviant ideas, innovations and misinterpretations from being added to Islam. Hence, firm followers of the Righteous Ancestors - who are called, 'as Salaf as-Sali'h' - insist on the necessity of abiding by the Quran and Sunnah, solely according to

^[35][especially and foremost those whom Allah's Prophet described as being the best people]

the way the Prophet's companions understood and implemented them. This is called, 'The Salafi Way'.

Proper Interpretation of General and Specific Islamic Texts

A significant aspect of understanding various *Quranic* and *Sunnah* Texts involves seeking knowledge in which Texts are general in indication and which Texts are specific in indication. Seeking and gaining knowledge in this aspect of Islam ensures proper understanding of the *Quran* and *Sunnah*. Imam Nasir ad-Din al-Albani, one of the contemporary scholars of Islam, gave several examples that demonstrate the necessity of proper understanding of *Quranic* and *Sunnah* Texts.

Imam al-Albani said, "Firstly, Allah said,

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْآمَنُ وَهُمْ

مُهْتَدُونَ ﴿٥٨﴾

(الأنعام 082)

{It is those who believe³⁶ and confuse not their Belief with Dhulm (wrong), for them (only) there is security and they are the guided} (6:82). The Prophet's companions understood the word, 'Dhulm (wrong)', in a general manner that includes every type of wrong-doing, even if minute. This is why they said regarding the *Ayah* under discussion, 'O, Messenger of Allah! Who among us did not confuse his Faith with *Dhulm*?' The Prophet, peace be upon him, said,

[36][in the Oneness of Allâh and worship none but Him Alone]

" لَيْسَ ذَلِكَ إِنَّمَا هُوَ الشِّرْكَ أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لِابْنِهِ
 وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ "

'It is not as you understood. Rather, it (Dhulm) pertains to Shirk³⁷. Did you not hear what Luqman said to his son, while advising him, {My son! Do not commit Shirk to Allah. Verily, Shirk is a great Dhulm (injustice)} (31:13).' Al-Bukhari and Muslim, among other `Hadith collectors, collected this `Hadith³⁸.'

Secondly, Allah said,

﴿ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ
 إِنَّ خِيفَتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ﴾

(النساء 101)

{And when you (Muslims) travel in the land, there is no sin on you if you shorten as-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you)} (4:101). The apparent meaning of this *Ayah* indicates that shortening the prayer while traveling is conditional upon fear [from enemy attack]. This is why some of the companions asked Allah's Prophet, peace be upon him, 'How come we still shorten the prayer (during travel), even though now, we are safe?' He said,

[³⁷]'Shirk', means, 'Polytheism, worshipping others besides Allah'. Even though in Arabi, the general meaning of, 'Dhulm', includes every type of wrongdoing, however, in this *Ayah*, it pertains to worshipping others besides Allah.]

[³⁸][which pertains to the Islamic Creed]

" صَدَقَةٌ ، تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ ، فَاقْبَلُوا صَدَقَتَهُ "

‘A gift from Allah to you, so accept His gift.’ Muslim collected this `Hadith³⁹’⁴⁰.

Imam al-Albani mentioned three more examples and then said that if we did not rely on the *Sunnah* to understand the *Quran*, we would have understood these Texts in a general or specific, yet erroneous, manner.

Proper Understanding of the *Quran* and *Sunnah*

In order to gain a correct understanding of the *Quran* and *Sunnah* one must:

First, collect various *Quranic* and Prophetic Texts discussing a certain topic.

Second, inquire as to how the *Quran* itself and how the Prophet, peace be upon him, to whom the *Quran* was revealed, explained the topics and rulings contained in the *Quran* and *Sunnah*⁴¹.

^[39][This `Hadith pertains to the Islamic Law.

Even though the *Ayah* under discussion that allows shortening the prayer appears restrictive to times of fear, in reality, it pertains to every travel, whether short or long. This is why the Prophet and his companions continued to shorten the prayer during travel, after all of *Arabia* fell under their control.]

^[40][(Pg., 8-9 of al-Albani's, Manzilat as-Sunnah fi-l-Islam wa-Bayan Annahu la-Yustaghna `Anha bi-l-Quran).

Translated, the title means, “Status of the *Sunnah* in Islam and Proving that the *Quran* Alone Does not Suffice [for Muslims].”]

^[41][(Tafsir ibn Kathir, Vol. 1, Pg., 19).]

Third, gain knowledge in the meaning of the collected Texts according to the understanding of the Prophet's companions then the respected scholars of Islam⁴².

Fourth, learn which of the Texts discussing a certain topic contains a general ruling and which of them is specific, so as to avoid using a general or a specific Text in an inappropriate manner.

Fifth, it is essential to rely on the Arabi Language in all of these steps, because the *Quran* and the *Sunnah* are all in Arabi⁴³.

The second and third steps will define the way one uses the Arabi Language, providing knowledge in the legislative uses of Arabi terms found in the *Quran* and *Sunnah*. The legislative and linguistic meanings in certain parts of the *Quran* and *Sunnah* are sometimes not one and the same⁴⁴.

This only emphasizes the necessity of understanding the *Quran* and *Sunnah* as the Prophet's companions understood and learned them from the Prophet, peace be upon him.

Imam Ahmad ibn Taimiyyah, one of the major scholars of Islam, said that there were people⁴⁵ who explained the *Quran* by the mere linguistic meaning and

[⁴²](Tafsir ibn Kathir, Vol. 1, Pg., 20-21).]

[⁴³](Tafsir ibn Kathir, Vol. 1, Pg., 21).]

[⁴⁴]For instance, 'Salat', linguistically means, 'Invocation'. Legislatively, 'Salat', pertains to the Islamic act of prayer, as ordained by Allah and practiced by His Messenger, who said,

" صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي "

"Pray as you have seen me pray" (Al-Bukhari (595)).]

[⁴⁵]who made errors while interpreting the *Quran*]

usage of the Arabi Language according to those who spoke it⁴⁶, without first referring to meanings desired by He (Allah) who spoke with the *Quran*, he (the Prophet) to whom it was sent and those (the prophet's companions) to whom its words were directed⁴⁷.

Indeed, the Prophet's companions were entrusted with the job of preserving the *Quran's* words and meaning for all of mankind.

Authentic Books of *Tafsir* that Explain the Meaning Contained in the *Quran*

There are many books of *Tafsir* from which Muslims and non-Muslims alike can learn the true meaning contained in the *Quran*. They include, Tafsir al-Qurtubi, Tafsir ibn Majah, Tafsir Abdul Ra`hman as-Sa`di, Tafsir Abdul-Razzaq ibn Hammam, and the *Tafsir* books of Imams Waki`, `Abd ibn `Humaid, ibn Da`heem, Ahmad ibn `Hanbal, Is`haq ibn Rahawaih, Baqi ibn Mukhallad, Abu Bakr ibn al-Mundhir, Sufyan ibn `Uyainah, Sunaid, ibn Abi `Hatim, Abu Sa`eed al-Ashajj, ibn Mardawiah, and so forth.

The authentic books of *Tafsir* also include, Tafsir at-Tabari⁴⁸, and, Tafsir ibn Kathir⁴⁹, which explain the

^[46][Arabs in general]

^[47][(Majmu`at al-Fatawa, by ibn Taimiyyah, Vol. 13, Pg., 355)]

^[48][by Imam Abu Ja`far, Muhammad ibn Jarir at-Tabari, who died in the year 310 AH*/933 CE.

* AH, means, after the *Hijrah*, i.e., the Prophet's migration from *Makkah* to *Madinah*, which occurred in 623 CE.]

^[49][by Imam Isam`eel ibn Kathir, who died in 774 AH/1397 CE. Imam ibn Kathir was a student of Imam ibn Taimiyyah, the teacher of Imam ibn Qayyim al-Jauziyyah.

Continue next page...

Quran through the *Quran* and also through the *Sunnah*, then by the statements of the companions, then the scholars of Islam, and then the general usage of the Arabi Language by those who spoke it proficiently.

These two books of *Tafsir* have become the primary resource of *Quranic* explanation and interpretation for those who seek knowledge in the *Quran* and its practical implementation as taught by the Prophet Muhammad, peace be upon him. Both, Imam ibn Jarir at-Tabari and Imam ibn Kathir, were major scholars in various spheres of Islamic knowledge, *Quranic* interpretation, *Hadith*, as well as, the Arabic Language⁵⁰.

Books of *Hadith*

There are many books that contain collections of Prophetic statements. They include -descending in status, prestige and authenticity-: Sahih al-Bukhari⁵¹, Sahih

I –Jalal Abualrub- translated into English the following parts (*Juzu*) of this great book, Tafsir ibn Kathir: 1-10, 12, 13, 25-27. The *Quran* is divided into thirty parts, or *Juzu*, to make it easy to memorize and recite.]

^[50][For a brief biography of Imam ibn Kathir, refer to the first volume of the English translation of, Tafsir ibn Kathir, published by *Darussalam Publishers and Distributors*; for a complete biography of Imams ibn Jarir at-Tabari, ibn Kathir, al-Qurtubi and other Imams of Islam, refer to relevant volumes in the great book of Islamic history, Siyaru A`lami an-Nubalaa (Biographies of Famous Honorable People), by the renowned scholar of *Hadith*, Shams ad-Din adh-Dhahabi (died 748 AH/1374 CE).]

^[51][by Imam Muhammad ibn Isma`eel al-Bukhari (194-256 AH/817-879 CE)]

Muslim⁵², Sunan Abu Dawood⁵³, Sunan at-Tirmidhi⁵⁴, Sunan an-Nasai⁵⁵, Sunan ibn Majah⁵⁶, Muwatta Malik⁵⁷, Musnad Ahmad⁵⁸, and so forth.

These books contain the statements and actions collected from the Prophet, peace be upon him, by his companions. They are mostly a repetition of the same `Hadith Texts collected through various chains of narrations. Some of these books also contain the religious verdicts of the Prophet's companions. The Muslim Nation has agreed that the most authentic books after the *Quran*, the Book of Allah, are the `Hadith collections of Imam al-Bukhari, then Imam Muslim; these two collections of `Hadith are called, 'The Two Sahihs', meaning, 'The Two Authentic Collections'. A `Hadith reports the Prophet's actions and statements and his agreeing to some actions and statements; 'Sunan', is plural for, 'Sunnah', in general reference to reports of the Prophet's actions and statements.

Preserving the *Sunnah* through *Isnad*

Unlike followers of any other major religion, Muslims have a complete and accurate record of the

^[52][by Imam Muslim ibn al-Hajjaj ibn Wird ibn Kushadh al-Qushairi (204-261 AH/827-884 CE)]

^[53][by Imam Abu Dawood Sulaiman ibn al-Ash`ath as-Sujustani (202-275 AH/825-898 CE)]

^[54][by Imam Muhammad ibn `Eesa at-Tirmidhi (210-279 AH/833-902 CE)]

^[55][by Imam Ahmad ibn Shu`aib an-Nasai (215-303 AH/838-926 CE)]

^[56][by Imam Abu Abdullah Muhammad ibn Yazid ibn Majah (209-273 AH/832-896 CE)]

^[57][by Imam Malik ibn Anas (93-179 AH/716-802 CE)]

^[58][by Imam Ahmad ibn `Hanbal (164-241 AH/787-864 CE)]

biography, actions and statements of their Prophet, peace be upon him. Muslim scholars have devised an outstanding and scientifically precise method of protecting the Prophetic tradition. It is called the method of 'Isnad', meaning, using chains of narration to establish the validity, or lack thereof, of any statement or action attributed to the Prophet, peace be upon him.

For instance, when Imam Malik ibn Anas, who collected, al-Muwatta, reports a `Hadith, he mentions the name of his teacher, who mentions the name of his teacher (the Prophet's companion), who narrates the Prophet's statement or action. Malik was from the third generation of Islam; only two narrators were between him and the Prophet in many of the `Hadiths he collected. The scholars of `Hadith then analyze every `Hadith's chain of narration, verifying the trustworthiness of each narrator, by researching the narrator's history, conduct and how their contemporary scholars portrayed his or her character, state of mind and reliability. Scholars of `Hadith also verify the continuity of every chain of narration, until it reaches the Prophet, peace be upon him, to uncover any missing names in the chain that might disrupt its continuity. Only then, and when the chain of narration is held as acceptable and, along with the Text, are verified as being free from hidden or apparent defects, will the `Hadith be accepted as authentic, either from the grade of *Sahih* or the lesser grade of *Hasan*.

This is why Muslims still have a vast collection of the statements and actions of the Prophet of Islam, more than fourteen centuries after he died. This indicates the significance of seeking knowledge in the reliability of any report attributed to the Prophet, peace be upon him. Any `Hadith report that does not withstand the rigors of the method of *Isnad* will be rejected if it did not have a

verifiable and sound chain of narration that is free from any hidden or apparent defects⁵⁹.

Every major religion, except Islam, has lost the chain of narration to their prophets and their disciples. The statements that they claim their prophets stated cannot be verified, because no one knows who reported them. Only Muslims are able to say, ‘The Prophet said...’, then produce the chain of narration that leads to the Prophet, as collected by the scholars of *‘Hadith*.

Collecting *‘Hadiths* started during the lifetime of the Prophet, peace be upon him. Some of his companions, like the family of *‘Hazm*, Abdullah ibn *‘Amr* ibn al-*‘Aas*⁶⁰, to name a few, recorded the Prophet’s statements, with his permission. Many more companions memorized and reached an excellent standard in memorizing *‘Hadith* verbatim. This is because the Arabs were largely an unlettered nation that depended on memory to preserve its traditions, history and poems, in order to transfer them from one generation to the next. They reached an outstanding and unparalleled status in using the method of memorizing. A large number of companions excelled in memorizing *‘Hadith*, such as Abu Hurairah, *‘Aishah* (the Prophet’s wife), Jabir ibn Abdullah, Abdullah ibn *‘Umar*,

^[59][Refer to, *Al-Hadithu ‘Hujjatun bi-Nafsihi fi al-A‘hkami wa-l-‘Aqa-id* (The *‘Hadith* is Proof Itself in Matters of Law and Creed), by Imam Nasir ad-Din al-Albani, which Allah blessed me –this author- to translate into English for, *Dar at-Turath al-Islami*. Also, refer to, *Mukhtasar ‘Ulum al-‘Hadith* (A Summary on, “*‘Hadith* Terminology”), authored by Imam ibn Kathir. This book is a summary ibn Kathir made on a major book on *‘Hadith* Terminology authored by Imam Abu *‘Amr* ibn as-Sala‘h (577-643 AH/ 1200-1266 CE).]

^[60][We previously mentioned the Prophet’s permission to Abdullah ibn *‘Amr* to continue recording his *‘Hadith*.]

Abdullah ibn `Amr, Abdullah ibn Abbas, Abdullah ibn az-Zubair, among many others.

Even when literacy became widespread in the Muslim World, scholars of early and successive Muslim generations relied on memory to preserve `Hadith narrations, as well as, compiling `Hadith -in writing- on a massive professional scale⁶¹. The entire Muslim Nation was in the midst of a remarkable era of enlightenment and civilization advancements, with the *Quran* and *Sunnah* at the core of scientific activity.

For instance, Imam Ahmad ibn `Hanbal memorized between one to two million narrations of Prophetic `Hadiths and statements and religious verdicts of the Prophet's companions and the successive two generations. Al-Bukhari memorized more than six hundred thousand narrations⁶².

^[61][There are well over a million titles written by Muslim scholars about various aspects of Islam. During the middle ages, a tremendous number of books were lost or burned and destroyed during the destructive reign of the Mongols over a large part of the Muslim World. Imam ibn Taimiyyah alone wrote more than 500 volumes, as some of his students stated.]

^[62][(*Fat`h al-Bari, Shar`h Sahih al-Bukhari*, by Imam ibn `Hajar al-`Asqalani, the introduction, Pg., 683).

On Pg., 679, Imam ibn Hajar al-`Asqalani also said that scholars of `Hadith in *Baghdad* tested al-Bukhari's memory by asking ten men to each recite ten `Hadith narrations to al-Bukhari. However, the chains of narration and texts for all hundred `Hadiths were intentionally swapped. When the ten men finished reciting all of the hundred `Hadiths assigned to them, al-Bukhari repeated every `Hadith they recited in the order it was recited to the man who recited it. He then recited to each of the ten men the correct text and chain of narration for the `Hadiths they recited. The audience was astonished and had to attest and admit to al-Bukhari's vast memorizing ability.]

Al-Bukhari's collection of authentic `Hadiths, which comprised more than four thousand different `Hadith, was taught to over 90,000 pupils who heard the collection, `Hadith by `Hadith, narrated by al-Bukhari himself⁶³. Al-Bukhari was from the early part of the fifth generation of Islam. As we stated, Malik ibn Anas was among the third generation of Islam, while Ahmad ibn `Hanbal was among the fourth generation of Islam, *with only three generations between him and the Prophet's generation*.

There were numerous other collectors of `Hadith who came before and after the mentioned scholars, such as al-Hasan al-Basri (21-110AH/641-728CE), Hammam ibn Munabbih (born before 34-132AH/before 654-749), Ayyub as-Sikhtiyani (68-131AH/691-754), Malik ibn Anas (93-179AH/716-802), Abdullah ibn al-Mubarak (118-181AH/741-804), Abu Dawud at-Tayalisi (124-204AH/747-827), Abdul Razzaq ibn Hammam (126-211AH/749-834), Muhammad ibn al-`Hasan ash-Shaibani (131-189AH/754-812), Ahmad ibn `Hanbal (164-241AH/787-864), Muhammad ibn Sa`d (168-230AH/791-853), Muhammad ibn Isma`eel al-Bukhari (194-256AH/817-879), Abu `Hatim Muhammad ibn Idris ar-Razi (195-277AH/818-900), Abu Zur`ah `Ubaidullah ar-Razi (200-264AH/823-887), Muhammad ibn Nasr al-Marwazi (202-294AH/825-917), Abu Dawud as-Sujustani (202-275AH/825-898), Muslim ibn al-`Hajjaj al-Qushairi (204-261AH/827-884), Abu Abdullah Muhammad ibn

^[63][(Fat`h al-Bari, Shar`h Sahih al-Bukhari, by Imam ibn `Hajar al-`Asqalani, the Introduction, Pg., 686).

During that era, Scholars of `Hadith used to teach `Hadith narrations in designated open areas to thousands of their students. There were men assigned to loudly repeat the statements they hear from the teacher to the pupils sitting in the back rows.]

Yazid ibn Majah (209-273AH/832-896), Muhammad ibn `Eesa at-Tirmidhi (210-279AH/833-902), Ahmad ibn Shu`aib an-Nasaii (215-303AH/838-926), Abdul-Ra`hman ibn Abi `Hatim (240-327AH/863-950), Sulaiman ibn Ahmad at-Tabarani (260-360AH/883-983), Abu `Hatim ibn `Hibban (270-354AH/893-977), to name a few. We mentioned the scholars of `Hadith mentioned above in this list again, so that the reader is aware of where they fit in the historical order of `Hadith scholars.

The number of major resources of `Hadith collections is more than three hundred. They do not contain a different version of Allah's revelation. They merely contain a repetition of various Prophetic statements and reported actions that the other books of `Hadith contain, using various independent or repetitive chains of narration. They also contain the religious verdicts of the companions and successive generations, in addition to, weak and unsubstantiated `Hadiths, so as to expose the weaknesses and defects in their chains of narrations and contexts.

The method of *Isnad* kept the Prophet's *Sunnah* intact and free from corruption, by reporting it through an extensive network of verifiable chains of narration. Many people invented statements and reports and attributed them to the Prophet, peace be upon him. However, the scholars of Islam have always been able to easily and skillfully expose and refute these statements and reports, relying on *Isnad* and the study of every `Hadith's context as the scale by which to accept or reject various narrations.

As for the *Quran*, its integrity was preserved through scribing, compiling and copying its verses during the Prophet's lifetime, as well as, through memorizing all or part of it. Many companions, tens of thousands of whom attended the Prophet's last Pilgrimage, memorized the entire *Quran* by heart during the time of the Prophet, peace be upon him, such as Zaid ibn `Harithah, Ubai ibn

Ka`b, Abu Musa al-Ash`ari, Abdullah ibn Mas`ud, `Uthman ibn `Affan, and so forth. Many of them served as the Prophet's official scribes of *Quranic* verses, such as Zaid ibn Thabit, `Uthman ibn `Affan (the third Caliph), Ali (the Prophet's cousin and the fourth Caliph) and Mu`awiyah ibn Abi Sufyan (the sixth Caliph), to name a few⁶⁴.

The *Quran's* letters were transferred from generation to generation, all of whom treated preserving its integrity as their ultimate practical mission in life. Hence today, every copy of the *Quran* is perfectly similar to every other copy of the *Quran* in existence, whether old or new.

If a copy of the *Quran* appears in China, for instance, containing only one letter more or less than the original copies of the *Quran*, it becomes exposed instantaneously, and thus, will be destroyed. This has occurred many times, even among Muslims who are non-Arabi speakers.

This demonstrates the extreme care and profound dedication with which Muslims strived, and still strive, to preserve their Divinely Revealed Book, by Allah's Help and Aid. There are hundreds of thousands of Muslims in the present time who memorize *Quran* by heart.

Every day in their lives, Muslims are required to pray five times, including reciting a mandatory portion of the *Quran*⁶⁵ and then whichever *Quranic* part they wish to recite.

^[64][The English translation of, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Jalal Abualrub; Published by, *Madinah Publishers and Distributors*, Vol. 1, Pg., 182.]

^[65][*Surat al-Fati`hah*, the first chapter in the *Quran*, is recited every time one stands in prayer; refer to my translation on the great book of Prophetic Tradition, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn Qayyim al-Jauziyyah, Vol. 2, Pg., 28-33.]

Muslims also recite the *Quran* on a daily and monthly basis, especially during the lunar month of *Ramadhan*, Month of the Fast. *This indicates how impossible it is to corrupt the Quran and how little those who suggested amending it know about Islam, the Quran and the Prophet to whom it was revealed*⁶⁶,

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

(الحجر 009)

{*Verily, We, it is We Who have sent down the Dhikr*⁶⁷ *and surely, We will guard it (from corruption)*} (15:9).

The *Quran* is Islam's eternal miracle. The fact that its foes always tried and still try their utmost efforts to corrupt it without success proves that the *Quran* is being protected. *The Quran is God's Final and Last Revelation*

[⁶⁶To those who suggested amending the *Quran*, we ask this question, "Who would buy your *amended* copy of the *Quran*?"]

[⁶⁷'Dhikr', literally means, 'Reminder'. Allah said in the *Quran* to the Prophet's wives,

﴿ وَأَذْكُرَنَّ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ﴾

(الأحزاب 034)

{*And remember (Wadh-kurna*) that which is recited in your houses of the Verses of Allâh and al-`Hikmah***} [33:34].

* 'Wadh-kurna', is derived from the word, 'Dhikr', which means, 'Reminder'.

** 'Al-`Hikmah', means, 'The Prophet's *Sunnah* (legal ways)', as Imam al-Bukhari reported from Imam Qatadah, one of the renowned scholars of *Quranic* interpretation.

According to this *Ayah*, both the *Quran* and *Sunnah* comprise the *Dhikr* that Allah promised to protect and preserve.]

and its teachings will always be available for the benefit of mankind.

Chapter 4: Harmful Effects of Deviant Sects

Sects that appear within any religion use their own interpretation of their religious texts to justify their ideas and their very existence. The mere existence of religious sects asserts the fact that additions or deletions, or at least corruption in the understanding and interpretation, were made in or with regards to their respective religious books, if they have any that is.

However, these sects are solely responsible for their ideas and their deviations, additions and deletions from their original Holy Books. Hence, it is neither fair nor logical to assume that the religion that Prophet Jesus, peace be upon him, was sent with, for instance, is the collective ideas and personal interpretations of the Scriptures invented by the many sects that have appeared in Christendom. This is especially the case when realizing the enormous differences between various Christian religions and sects.

To clarify, claiming that what Prophet Jesus preached during his lifetime comprised the accumulative collection of ideas invented by various Christian sects, is untrue, to say the least, especially since various Christian sects appeared after Jesus was ascended to heaven!

The same is true regarding Islam and its Message. Islam, the religion, is comprised of the *Quran* and the Prophetic tradition as reported from him by his companions. It is not the collection of ideas and personal *Quranic* interpretations invented by various Islamic sects. Therefore, Muhammad, peace be upon him, is not responsible for the appearance of the *Khawarij* sect, for instance, who improperly interpret the *Quran* to justify their deviant ideas. We will soon explain the *Khawarij* ideas of rebelling against Islamic Law, rising against Muslim governments and advocating the indiscriminate killing of Muslims and non-Muslims, even though Islam forbids these acts.

Likewise, Prophet Jesus, peace be upon him, is not responsible for the mass murder/suicides that have occurred throughout the history of Christendom, sometimes relying on misinterpreted prophecies attributed to him. For example, “In 1978 more than 900 followers, mostly *Americans*, of a religious cult (the People's *Temple*) led by Jim Jones committed suicide in *Jonestown*, a jungle village in *Guyana*.”⁶⁸

Jesus, peace be upon him, is also not responsible for the numerous additions and deletions made to the *Gospel* that he preached in his lifetime. He, peace be upon him, did not preach the current *Gospels*. The *Injeel (Gospel)* Prophet Jesus preached no longer fully exists, “*And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*”⁶⁹

The *New Testament* was written by men⁷⁰, after Jesus was ascended to heaven, and just like the *Torah*

^[68][(The Columbia Encyclopedia, Sixth Edition. 2001)]

^[69][(*Matthew* 4:23).]

^[70][For instance, there is no historical evidence proving that the *Gospel* currently titled, ‘John’, was authored or even authorized by John, the disciple of Jesus, peace be upon him. The *Gospel* under discussion is ‘commonly’ known as, ‘The *Gospel* of John’, but the true author is unknown. As for the five books of Moses, they are ‘commonly’ attributed to Prophet Moses, peace be upon him. However, how can Moses be responsible for these five books, when they contain this statement, “*And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated*” (*Deuteronomy* 34:7).

Yet, this is what the Jews say, “Jews believe that the *entire Torah* (Five Books of Moses) was written by Moses as dictated by God. Even *Deuteronomy*, which is written as the testimony of Moses, was written at the express commandment of God [Based

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before it, was amended, corrupted and changed in numerous places.

This is why there are edicts in the *Gospels* that contradict the true message of all of Allah's Prophets⁷¹. Even if the most skillful experts on Judaism or Christianity strive hard to search for and produce the full original text of the *Torah* and the many *New Testament Gospels*, they will not be able to do so no matter how hard they try. This is why Muslims believe that the current texts of the *Torah* and the *Gospels* were not all preached by Prophets Moses or Jesus, peace be upon them, or written by them. Furthermore, these two honorable Prophets of God are not responsible for the atrocities committed by those who claimed to follow them and abide by their books, the same books that were corrupted and changed.

The current letter of the *Two Testaments*, and the unknown persons who corrupted and then implemented these books in their corrupted form, are responsible for the various Jewish and Christian atrocities committed throughout their history⁷². They justified their actions by professing the *Torah* and the *Gospels*, even though they wrote them with their own hands, having corrupted and changed them repeatedly.

on R. Aryeh Kaplan, Handbook of Jewish Thought, Vol. I7, Pg., 22-24]"; <http://talmud.faithweb.com/>.]

^[71][Among them and foremost is the fact that none among the *Biblical* Prophets ever propagated the worship of, or worshipped, or even acknowledged the existence of an Eternal Son of God, who, along with God (the Father) and the 'Holy Ghost', comprise the Christian divine Trinity. It is inconceivable that, if the Trinity were true, Prophets Noah, Abraham and Moses, for instance, lived and died without having uttered a single word about 'Trinity', or worshipped the 'Holy Ghost' or called to his worship, or mentioned or worshipped the 'Eternal Son of God'.]

^[72][Allah willing, we will list examples to prove this statement.]

Consequently, Muslims⁷³ believe that the current texts of the *Torah* and the *Gospels* were repeatedly corrupted and changed and their meaning altered and modified⁷⁴. This is why one finds tremendous differences and contradictions between the various manuscripts and ‘versions’ of the *Two Testaments*⁷⁵, so much so, that the *Catholic Bible* has several more books than the *Protestant Bible*. Yet, each one of these sects assert that ‘their version’ is the true Word of God.

Consequently, various Jewish and Christian sects *do have* clear verses in their books that provide indoctrination and justification for the excesses that they committed throughout their history⁷⁶. In contrast, the original letter of the *Quran* and *Sunnah* in their true meaning were kept and

^[73][as well as, a large number of modern-day historians, Christians, Jews and even *Biblical* theologians]

^[74][Imam ibn Kathir said that there are three types of *Israelite* texts, “A type we can verify its truth, by referring to what we have (*Quran* and *Sunnah*), which asserts its reliability; this type is authentic. A second type is what we can confirm that it is fabricated, by relying on what we have (*Quran* and *Sunnah*), which testifies to its falsehood. A third type is not mentioned in Islamic Texts, neither confirming nor denying it. We neither affirm nor reject this type and we are allowed to narrate it.” (*Tafsir ibn Kathir*; Vol. 1, Pg., 20)]

^[75][For instance, one of the focal points of Christianity is this Biblical verse that is often recited by Christian preachers, 1 *John* 5:7, “*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*” This verse is contained in *King James Version* of the *Bible*. However, in the *American Standard Version* of the *Bible*, this verse does not exist, even though what’s before and after it is the same as in the *King James Version* of the *Bible*.]

^[76][Since they corrupted their ‘Holy Books’ and changed them repeatedly, they added therein their vain wishes and desires and attributed all this to God.]

preserved for Muslims. Therefore, when some Muslims or Muslim sects misinterpret a part of the *Quran* or *Sunnah* to justify their ideas, Muslim scholars use *Quranic* and *Sunnah* Texts in their proper context to refute their and all sectarian ideas.

Personal Interpretation of the *Quran*

Among the profound differences between Islam and Christianity, as well as, other religions in general, is the fact that major Christian sects, such as *Evangelists*, rely on personal interpretation of their holy books. They speak with ‘tongues’ what the *Gospels* did not speak. Yet, they claim that what they say is an inspiration from God, even if it directly contradicts what is found in God’s Word⁷⁷! This method is firmly rejected in Islam, since the *Quran* clearly states that such practices are tantamount to polytheism,

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾

(النحل 116)

{*And say not concerning that which your tongues put forth falsely: “This is lawful and this is forbidden,” so as to*

[⁷⁷] [In contrast, the vast majority of Islamic sects do not claim that their own understanding was inspired by God or that it is divine.]

invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper } (16:116)⁷⁸;

﴿ أَرَأَيْتَ مَنْ أَخَذَ إِلَهَهُ هَوَاهُ ﴾

(الفرقان 043)

{*Have you (O, Muhammad ﷺ) seen him who has taken as his ilâh (god) his own desire?* } (25:43)⁷⁹;

﴿ وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ أَلْسِنَتَهُم بِأَلْكِبِ لِتَحْسَبُوهُ مِنْ أَلْكِتَابِ وَمَا هُوَ مِنَ أَلْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ أَلْكُذِبَ وَهُمْ يَعْلَمُونَ ﴾

(آل عمران 078)

{*And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say, "This is from God," but it is not from God; and they speak a lie against God (Allah) while they know it* } (3:78)⁸⁰.

^[78][Imam ibn Kathir said that this *Ayah* includes every person who, out of sheer opinion and desire, illegally invents in the religion, or renders as permissible what Allah has forbidden, or prohibits what Allah has permitted (Tafsir ibn Kathir, Vol. 2, Pg., 779).]

^[79][Imam ibn Kathir said that this *Ayah* pertains to whoever prefers something that his desire made seem fair to him, then adopts it as his religious way and method (Tafsir ibn Kathir, Vol. 3, Pg., 427).]

^[80][Imam ibn Kathir said about this *Ayah*, "Allah states that among the Jews are those who distort Allah's Words from their true meaning and thus change and corrupt His statements. They

Continue next page...

Personal interpretation of the *Quran* is neither binding, nor considered a Divine Inspiration or a part of what Allah has revealed. The Prophet, peace be upon him, prohibited for Muslims the practice of disputing about the meaning of the *Quran*, when he said,

" الْمِرَاءُ فِي الْقُرْآنِ كُفْرٌ "

“*Miraa about the Quran is an act of disbelief.*”⁸¹

The renowned Imam of Islamic knowledge and *Sunnah* (Prophetic Tradition), Ahmad ibn Ali ibn `Hajar al-`Asqalani⁸², made an explanatory comment on a weak `Hadith stating, “*He who says anything about the Quran without knowledge, let him assume his assured seat in the Hellfire.*”⁸³ Al-`Asqalani said, “Those who most deserve

do this to deceive the ignorant and make them think that what they invented is contained in Allah's Book. They falsely attribute the invented meaning to Allah, even though they know that they are lying and inventing.” (Tafsir ibn Kathir, Vol. 1, Pg., 500).]

^[81][This `Hadith was collected by Imam Ahmad ibn `Hanbal (7648) and Imam Abu Dawood (3987); Imam Nasir ad-Din al-Albani graded it as authentic, from the *Hasan* grade (Mishkat al-Masabi`h, `Hadith No. 236).

‘Miraa’, is to dispute, in this context about the *Quran*, including without knowledge. The proof to this meaning is found in the narration for this `Hadith collected by Imam Ahmad, wherein the Prophet added, “*Whatever part in it you have knowledge in, abide by it, and whatever part in it you do not have knowledge in, then ask those who have knowledge in it.*” Further, in the book of Prophetic *Sunnah* titled, “Mishkat al-Masabi`h”, the `Hadith above is listed under chapter: “Al-`Ilm (knowledge)”.]

^[82][773-852 AH/1396-1475 CE]

^[83][Collected by Imam Ahmad (2820) and Imam at-Tirmidhi (2874); Imam al-Albani graded this `Hadith as weak (Mishkat al-Masabi`h, `Hadith no., 234).]

the warning contained in this `Hadith'⁸⁴, are the innovators who diverted words of the *Quran* from their true meaning and indication and interpreted them to mean what they do not truly mean.”⁸⁵

It is only fair to consider “Islam” as being solely what exists in the *Quran* and what its Prophet, peace be upon him, stated and preached. If a Muslim scholar, an ordinary Muslim or a non-Muslim interprets the *Quran* using their own ideas and opinions, it is neither fair nor reasonable to call their opinion “Islam” or attribute them to the *Quran* or *Sunnah*. Their opinion is just that, an opinion, and it may be correct or incorrect.

Using personal interpretation of the *Quran* and *Sunnah* as evidence against Islam and its Prophet is a grave error in judgment that does not harm Islam in the least. Muslims assert, confirm, believe and attest that ‘Islam’ is what is contained in the *Quran* and *Sunnah*, as explained by the Prophet’s companions. *Therefore, Islam is only responsible for the Texts of the Quran and Sunnah as explained and practiced by the Prophet’s companions.*

Further, true Muslims believe that not even a letter of the *Quran* was changed or corrupted. They also believe that the Prophet’s tradition was preserved and protected. Consequently, true Muslims uphold every part and aspect of the *Quran* and authentic *Sunnah*, but only when they are properly understood.

Likewise, it is fair to say that what constitutes Christianity is what is found in the *Two Testaments*, while Judaism is constituted of what is found in the current *Torah* and the *Talmud*. However, the dilemma faced by followers

^[84] [‘Hadith’, pertains to the Prophet’s statements, narrations reporting his actions and the statements and actions he upheld.]

^[85] [(Tu`hfah al-A`wadh bi-Shar`h Jami` at-Tirmidhi, 1:2874).]

of these two religions is that the original copies of their Holy Books do not fully exist in the present time.

Since the current Holy Books the 'People of the Book' have been amended and changed in numerous places, it is difficult for Christian and Jewish sects to truly refute what other sects say in the absence of the original copy of the *Two Testaments* in their true meaning. How can they produce proper meaning for their Holy Books, when the chains of narration leading to their Prophets and their disciples do not exist?

In contrast, Muslims *do have* the original copy of the *Quran* and have full and accurate record of their Prophet's statements and actions. Muslims *do have* reliable explanation of the *Quran* and *Sunnah* collected from the Prophet's companions. They *do have* chains of narration leading to their Prophet, peace be upon him, and his pupils and disciples; *they have Isnad, which no other nation or religion has.*

***Ijtihad* is Merely an Opinion**

Prophet Muhammad, peace be upon him, stated that sometimes, scholars or rulers might strive hard to reach a religious verdict based on the *Quran* and *Sunnah* regarding a matter in life or religion, yet reach an erroneous conclusion. He, peace be upon him, said,

" إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا اجْتَهَدَ
فَأَخْطَأَ فَلَهُ أَجْرٌ " "

“When a judge (or a ruler, or a scholar) gives a decision, having tried his best (made *Ijtihad*) to decide correctly and is right, there are two rewards for him⁸⁶. If a judge gave a judgment after having tried his best but erred, there is one reward for him⁸⁷.”⁸⁸

Just like the word, ‘Jihad’, ‘Ijtihad’, is derived from the word, ‘Juhd’, which means, ‘to strive and pay the effort’. Knowing the root word and original meaning of, ‘Jihad’, will refute the popular myth that considers *Jihad* synonymous to ‘holy war’, or, ‘terrorism’.

Significance of Religious Knowledge

The *Quran* clearly prohibits saying things of which one has no knowledge. Without knowledge, what one says will be based on suspicion and doubts⁸⁹. Allah said,

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ

بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى

اللَّهِ مَا لَا تَعْمُونَ ﴿٣٣﴾

(الأعراف 033)

^[86][for the effort made, and for reaching the correct verdict or ruling]

^[87][for striving and sincerely trying to reach the correct verdict or ruling]

^[88][Imams al-Bukhari (6805) and Muslim (3240) collected this *Hadith*.]

^[89][according to ibn Kathir (*Tafsir ibn Kathir*, Vol. 3, Pg., 57)]

{Say (O, Muhammad ﷺ): “(But) *the things that my Lord has indeed forbidden are Al-Fawâhish*⁹⁰ whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge⁹¹”} (7:33);

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾

(الإسراء 036)

{And follow not⁹² that of which you have no knowledge. Verily, the hearing, and the sight, and the heart, of each of those ones will be questioned (by Allâh)} (17:36).

Moderate Islam and Moderate Muslims Islam is a Total Way of Life

Islam is a total way of life that is to be taken as a whole,

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اَدْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطٰنِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴾

(البقرة 208)

^[90][great evil sins and every kind of unlawful sexual intercourse]

^[91][by inventing lies and false claims, such as claiming that God has a son and similar claims about which one has no knowledge (Tafsir ibn Kathir, Vol. 2, Pg., 283)]

^[92][O, man, i.e., say not, or do not, or witness not]

{*O you who believe! Enter perfectly in Islâm⁹³ and follow not the footsteps of Shaitân (Satan). Verily, he is to you a plain enemy*} (2:208)⁹⁴.

Islam regulates the Muslim's creed, acts of worship, statements, thoughts, dealings, business transactions, contracts and actions. It ordains on Muslims obedience to Allah and His Messenger in all spheres of life and religion. Islam is a total way of life, just as the legislation Allah revealed to Prophet Musa (Moses), peace be upon him and upon all of Allah's Prophets and Messengers⁹⁵.

Muhammad's Message of Islamic Monotheism is a Continuation of the Message of All of Allah's Messengers

Many modern-day Christians and Jews do not realize that the Message of Prophet Muhammad, peace be upon him, is a continuation of the Message of all Prophets before him⁹⁶. Islam upheld many of the Laws Allah

^[93][by obeying all the rules and regulations of Islâm]

^[94][Imam ibn Taimiyyah commented on this *Ayah* by saying that, "Enter perfectly in Islam", means, "Implement all of the legislations of Islam" (Majmu`at al-Fatawa, Vol. 7, Pg., 415).]

^[95][The Islamic Creed ordains belief in the Prophethood of Prophet Moses and all of Allah's Prophets and Messengers, including Prophet Jesus, peace be upon him.]

^[96][Al-Bukhari (3271) and Muslim (4239) narrated that Allah's Prophet, peace be upon him, said,

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legislated for the Prophets of old, such as Noah, Abraham, Moses and Jesus, peace be upon them. For instance, Islam was not the first to legislate stoning the adulterer. Islam only upheld this Law, which is the Law of Moses and the successive Prophets of the Children of Israel, including Jesus, peace be upon him. As Jesus declared, *“Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill.”*⁹⁷

Even though some modern-day Christians admit that stoning the adulterer was the Law of Moses, they agree with amending it. This is what they choose to do. But for them to call the same Law that God revealed to Muhammad, peace be upon him, as being barbaric and harsh is hypocritical. They do not call Biblical Law barbaric and harsh, even though it legislates capital punishment for the adulterer, as *Leviticus 20:9-10* states, *“9. For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him”*⁹⁸. *10. And the man*

" إِنْ مَثَلِي وَمَثَلِ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ " قَالَ: "فَأَنَا اللَّبْنَةُ وَأَنَا خَاتِمُ النَّبِيِّينَ "

“My similitude in comparison with the other prophets who came before me, is that of a man who built a house nicely and beautifully, except for a place of one brick in a corner. The people go about the house and wonder at its beauty, but say: ‘Would that this brick be put in its place!’ So I am that brick, and I am the last of the Prophets.”]

^[97][*Matthew 5:17*)]

^[98][Al-Bukhari (5520) and Muslim (128) narrated that Allah's Prophet, peace be upon him, was asked about the greatest sins and he said,

Continue next page...

that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death⁹⁹."

" الشِّرْكَ بِاللَّهِ وَقَتْلُ النَّفْسِ وَعُقُوقُ الْوَالِدَيْنِ "

"To join partners in worship with Allah; to kill a soul which Allah has forbidden to kill; and to be undutiful or unkind to one's parents." However, Islam does not legislate capital punishment for this evil act.]

^[99]*[John 8:4-5 states that stoning the adulterer was the Law of Prophet Moses, peace be upon him, "4. They say unto him, Master, this woman was taken in adultery, in the very act. 5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?"*

Islam only upheld this Divine Law. Al-Bukhari (3363) and Muslim (3211) narrated that Abdullah ibn `Umar said, "The Jews came to Allah's Prophet and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah's Prophet said to them, 'What do you find in the Torah about the legal punishment of ar-Rajm (stoning)?' They replied, '(But) we announce their crime and lash them.' `Abdullah bin Salam said, 'You are telling a lie; Torah contains the order of stoning.' They brought and opened the Torah and one of them solaced his hand on the verse of stoning and read the verses preceding and following it. `Abdullah bin Salam said to him, 'Lift your hand.' When he lifted his hand, the verse of stoning was written there. They said, 'Muhammad has told the truth; the Torah has the verse of stoning.' The Prophet then gave the order that both of them should be stoned to death."

The Jews came to Prophet Muhammad, peace be upon him, to test him, just as they came to Prophet Jesus, peace be upon him, to test him. They hid the truth, but Abdullah ibn Sallam, one of their major rabbis who became Muslim and one of Muhammad's companions, refuted them and compelled them to affirm that stoning the adulterer was also the Law of Moses.]

Also, *Isaiah* 3:8-9 states, regarding sodomy, popularly known as, ‘homosexuality’, “8. *For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory.* 9. *The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.*”

The Biblical rulings mentioned here are similar to the Islamic legislation regarding these sins. If this was the Law God revealed and was pleased with, no faithful person can call it, ‘barbaric, uncivilized.’ This only demonstrates how they belittle God and His Law. Even if Allah has abrogated the Law under discussion, and there is no evidence that He did so concerning stoning the adulterer and forbidding sodomy, no one should ever call it, ‘barbaric’, or, ‘harsh’.

Surely, there are Biblical laws that are ‘harsher’ than Islamic Law, such as these verses in the book of *Exodus* (21:16-17), “16. *And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death*¹⁰⁰. 17. *And he that curseth his father, or his mother, shall surely be put to death.*”¹⁰¹

^[100][Cutting the hand of the thief from the wrist is surely less ‘harsh’ than executing him or her. Allah said in the *Quran*,

﴿ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۗ

وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

(المائدة: 038)

{*And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which*
Continue next page...

Myth or Reality

‘Moderate Islam’, is a popular term that is frequently mentioned in the present time. ‘Moderate Islam’, pertains to Muslims modernizing Islam and introducing it to the twenty-first century, so they claim. Thus, they amend the Law Allah sent down to Prophet Muhammad, peace be upon him, so to ‘modernize it’. It is not surprising that non-Muslims believe in such a myth. It is astounding, though, that many Muslims embrace this destructive and ignorant idea.

When Muslims proclaim Muhammad as the Prophet of Allah, they are required to abide by this statement, and consequently, obey him. Further, Muslims believe that Allah sent Islam as the final religion with the Eternal Divinely Revealed Book. It is contradictory to believe that the *Quran* is eternal, yet needing amending.

True Muslims never entertain the idea that Allah did not know that Islam would need to be amended in the future and yet revealed an imperfect Law. It is a travesty of justice to call this method, ‘Modernizing Islam.’ Rather, it is the destruction of Islam. All Muslims are required to reject this deviant idea and instead firmly insist on abiding by the Law Allah sent to Muhammad, peace be upon him.

they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise}[5:38].

Applying the ‘harsh’ sentence mentioned in this *Ayah* made Islamic societies noticeably safer than any other society on earth. Sadly, today, most Muslim countries abandoned applying this Law that Allah has legislated as a just punishment for the thief. They imitate Christians and Jews, whose societies are ravaged by violence, including theft, murder, rape and armed robbery.]

^[101][For more details on this topic, refer to Dr. Israel Shahak’s, Jewish History: Jewish Religion, Pg. 21, and, Hyam Maccoby’s, Judaism on Trial, Pg., 26-27.]

Islam Ordains Total Submission to Allah and His Messenger, Muhammad, Peace Be Upon Him

Islam ordains total submission to the *Quran* and *Sunnah*, as we have explained. Allah said,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾
(النساء 065)

{*But no, by your Lord, they can have no Faith, until they make you (O, Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission*} (4:65)¹⁰².

Therefore, there is no such reality as ‘Moderate Islam’, or, ‘Moderate Muslims.’ There is a myth that uses these terms. One is either a Muslim who prays, fasts, gives alms, conducts himself according to the Islamic code of conduct and refrains from illicit sexual behavior, alcohol consumption, gambling, stealing, cheating, lying and all types of sins and deviant creeds. Or, one is a sinner; or, one is a hypocrite.

[102] [Ibn Kathir said, “Allah Swears by His Exalted Divine Self that no one will attain Faith, unless and until he or she make the Messenger (his *Sunnah*) a judge in all matters, and whatever the Messenger decides is the Truth that must be followed inwardly and outwardly” (Tafsir ibn Kathir, Vol. 1, Pg., 691).]

Allah Forbids Sectarianism and Ordains Unity Around the *Quran* and *Sunnah*

Allah ordains on all Muslims the abiding by His Rope, meaning, the *Quran* and *Sunnah*,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

(ال عمران 103)

{*And hold fast, all of you together, to the Rope of Allâh, and be not divided among yourselves*} (3:103).

Further, disobeying Allah and His Messenger and dividing into sects and groups only bring Allah's Wrath. The Prophet, peace be upon him, said,

" افترقت اليهود على إحدى أو ثنتين وسبعين فرقةً وتفرقت
النصارى على إحدى أو ثنتين وسبعين فرقةً وتفرقت أمتي على
ثلاث وسبعين فرقةً كلهم في النار إلا ملةً واحدة: ما أنا
عليه وأصحابي "

*"The Jews and Christians were divided into seventy-one and seventy-two religious sects -respectively, and this nation (Muslims) will be divided into seventy-three religious sects — all in Hell, except one, and that one is the one on which I and my Companions are today."*¹⁰³

^[103][The 'Saved Sect' follows the *Qur'ân* and the Prophet's *Sunnah* (legal ways, orders, acts of worship and statements). Above is the translation for this `Hadith found in, [Interpretation](#)
Continue next page...

This Prophetic statement emphasizes the significance of abiding by the *Quran* and *Sunnah* and following the way of the Prophet's companions. It is authentic and clear in its indication. This *Hadith* is a thorn in the side of deviant sects, as well as, those who profess 'Moderate Islam' and 'Moderate Muslims'.

'Moderate Islam' means amending the revelation of Allah to suit non-Muslims or one's un-Islamic ideas and lifestyles. The Prophet, peace be upon him, rejected this method, by saying,

" مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ "

"Anyone who invents in this matter of ours (Islam) what is not a part of it, then the invented matter is rejected."¹⁰⁴

Imam Ahmad ibn Taimiyyah, a polymath of Islamic knowledge, wrote this verdict regarding sectarianism, "Teachers¹⁰⁵ should not induce sectarianism among people or cause them to feel animosity and hatred towards each other. Rather, they are required to be brethren who help each other in piety and righteousness, as Allah commanded, in His Statement,

﴿ تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ ﴾

of the meanings of the Noble Quran, by Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Mu`hsin Khan.

This *Hadith* was collected by Imam at-Tirmidhi (2526); there are various narrations for this *Hadith* that elevate it to be authentic from the *Hasan* (acceptable) grade (Tu`hfat al-A`hwadhi bi Shar`hi Jami` at-Tirmidhi, Vol. 1, *Hadith* no. 2526); (Silsilat al-A`hadeeth as-Sahihah, by al-Albani).]

^[104] [(Al-Bukhari (2499) and Muslim (3242))]

^[105] [of religious knowledge]

{*Help you one another in al-Birr and at-Taqwa* (virtue, righteousness and piety); *but do not help one another in sin and transgression*} (5:2). No teacher should take an oath of allegiance from his students to agree to everything he says, to be friends of his friends and enemies of his enemies. If one of them does this, he will be imitating Ghengis Khan and his likes, who consider whoever agrees with them as their friend and supporter and whoever disagrees with them as the aggressor enemy. Rather, the teachers and their followers are required to abide by the ordainment of Allah and His Messenger stipulating that they should obey Allah and His Messenger, implement what Allah and His Messenger commanded and forbid what Allah and His Messenger forbade. They must respect the rights of other teachers, just as Allah and His Messenger ordained.”¹⁰⁶

^[106] [(Majmu`at al-Fatawa, Vol. 28, Pg., 13).

Obviously, the advice mentioned here also applies to so-called Islamic ‘Parties’, and, ‘Islamic Groups’.]

Chapter 5: Various Islamic Sects Misinterpret the *Quran* and *Sunnah*

Just like the Jews and Christians, Muslims divided into competing sects and groups. The *Hadith* we previously mentioned asserts this fact, which is also a fact of life witnessed by Muslims and non-Muslims alike.

Yet, Allah prohibited this to Muslims, when He said,

﴿ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾
 وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۗ كُلُّ إِلَهِنَا رَاجِعُونَ ﴿٩٣﴾ ﴾

(الأنبياء 092-093)

{Truly, this, your Ummah¹⁰⁷ is one religion, and I am your Lord, therefore worship Me (Alone). But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us} (21:92-93);

﴿ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوا
 أَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۗ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾ ﴾

(المؤمنون 052-053)

{And verily, this your Ummah (Islâmic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to)

[107] [Imam ibn Kathir gave these valid meanings for ‘Ummah’: ‘Shari‘ah (Islamic Law)’; ‘Religion (Islâmic Monotheism)’, as Abdullah ibn `Abbas, Mujahid, Sa`eed ibn Jubair, Qatadah and other scholars stated; or, ‘Sunnah’, according to al-`Hasan al-Basri (Tafsir ibn Kathir, Vol. 3, Pg., 261).]

Me. But they (men) have broken their religion among them into sects, each group rejoicing in what is with it (as its beliefs)¹⁰⁸ } (23:52-53);

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ
وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾﴾

(الروم 032-031)

{And be not of al-Mushrikûn¹⁰⁹. Of those who split up their religion¹¹⁰, and became sects¹¹¹, each sect rejoicing in that which is with it } (30:31-32)¹¹².

[¹⁰⁸Imam ibn Kathir said, “They rejoice at the misguidance they are in, since they think that they are rightly guided” (Tafsir ibn Kathir, Vol. 3, Pg., 331).]

[¹⁰⁹polytheists, idolaters, disbelievers in the Oneness of Allah]

[¹¹⁰who left the true Islamic Monotheism (Interpretation of the meanings of the Noble Quran)]

[¹¹¹they invented new things in the religion (*Bid`ah*), and followed their vain desires (Interpretation of the meanings of the Noble Quran)]

[¹¹²Imam ibn Kathir commented, “Followers of the religions that came before us –the Muslims- divided among themselves into different deviant sects and ideas, each group claiming to have something (to be on the Truth). This *Ummah* (Muslims) also divided among themselves to different sects, each one of them is on misguidance, except one, those who follow the *Sunnah* and *Jama`ah* (Consensus of Muslims). They are those who abide by Allah's Book and the *Sunnah* of his Messenger, peace be upon him. They are those who conform to the way of the early generations, the companions, the successive generations and the Imams of Muslims in old and present times. Al-`Hakim reported that when the Messenger of Allah, peace be upon him, was asked about the saved group from among them

Continue next page...

Unlike any other religion, all Islamic sects¹¹³ are joined together by their universal faith that Allah is their Lord, the *Quran* is the Book of Islam and Prophet Muhammad, peace be upon him, is the Prophet of Allah. They also generally believe in the necessity of abiding by the *Quran* and the tradition of Muhammad, peace be upon him. Whenever and wherever there are misinterpretations of the *Quran* and *Sunnah* by some Muslims, they occur because the various sects that invent them modify and corrupt the meaning of the Texts to justify their own ideas.

As several *Hadiths* and *Quranic Ayat* stated, all innovations in the religion and sectarianism are void and rejected; this is the decision rendered by Allah and the Prophet of Islam, Muhammad, peace be upon him¹¹⁴.

Criterion Between Truth and Falsehood

Allah did not leave Muslims without the means with which to verify the authenticity of their ideas and practices. Allah said,

(Islamic sects), he said, ‘*What I and my companions are like.*’”
(*Tafsir ibn Kathir*, Vol. 3, Pg., 574)]

^[113][excluding sects that completely abandoned the religion, such as the *Druz*, *Bahaiis*, *Qadianis*, *Extremist Sufis*, *Isma`ilis*, *Nusairis*, *Extremist Batiniyyah*, etc.]

^[114][If scholars, judges and rulers sincerely strive to reach a religious verdict about a matter of life or religion, then they are not included in the sects, even if they reach an erroneous verdict. And although the erroneous verdict will be rejected, the scholars, judges and rulers will earn a reward with Allah for their sincere effort. No Muslim is permitted to implement a wrong verdict, after it has been exposed as such, no matter who issued it.]

﴿ فَإِن تَنزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۝﴾

(النساء 059)

{(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger¹¹⁵, if you believe in Allâh and in the Last Day} (4:59).

Since the *Quran* and the tradition of the Prophet, peace be upon him, are the foundation of Islam, they are the final authority on any and every idea or practice that is to be called, ‘Islamic’. It is not just or fair to use sectarian ideas, personal interpretation of the *Quran*, or the whims and wishes of non-Muslims who explain the *Quran* as they desire, as evidence that the *Quran* or *Sunnah* condone such ideas. It is not surprising that non-Muslims frequently use this method to discredit the *Quran*. It is unfortunate, though, that some of these views gain popularity and are often described as being Islamic, even if the *Quran* and *Sunnah* forbid them.

Appearance of the *Khawarij* Sects

The *Khawarij* is one of the deviant sects that, among other errors, corrupted the rulings of Islam regarding warfare and *Jihad* to satisfy and justify their evil beliefs and practices. They are called, ‘*Khawarij*’, because their trademark was, and still is, open defiance to

^[115][Imam ibn Kathir said, “Mujahid and others among the scholars of the Ancestors (*Salaf*) said [that the reference here is made] to Allah's Book (*Quran*) and the Prophet's tradition (*Sunnah*) (Tafsir ibn Kathir, Vol. 1, Pg., 689).]

(*Khuruĵ*¹¹⁶) Islamic Law, armed uprisings against Muslim rulers and communities, forming armed groups within Islamic states, causing mischief, and the indiscriminate killing of civilians.

The *Khawarij* appeared during the Prophet's time and he warned against them, by saying,

" الْخَوَارِجُ كِلَابُ النَّارِ "

"*The Khawarij are the dogs of the Hellfire.*"¹¹⁷

[¹¹⁶Imam ibn Taimiyyah said, "Numerous texts collected from the Prophet, peace be upon him, describe the *Khawarij*; Muslim Scholars consider the sects that follow their vain desires, and thus, defy the Prophet's Law and the consensus of Muslims, as being among the *Khawarij*, either literally or by association of ideas and practices." (Majmu'at al-Fatawa, Vol. 28, Pg., 261) As stated, the *Khawarij* are those who commit *Khuruĵ*, or rising up, rebellion and defiance.]

[¹¹⁷This *Hadith* was collected by Imams Ahmad (18342) and at-Tirmidhi (2926); at-Tirmidhi graded it as authentic, from the *Hasan* grade; al-Albani also graded it as authentic, from the *Sahih* grade (Sahih al-Jami`, No., 3347).

Imam ibn Taimiyyah said, after mentioning this *Hadith*, "The *Khawarij* sect was the first to accuse Muslims who commit sins of being infidels. They also accuse whoever do not agree with their innovations of being unbelievers, thus, permitting shedding their blood and confiscating their property. This is the method of whoever innovate [in religion], they first invent [in religion], then accuse those who do not agree with their innovations of being *Kuffar* (unbelievers). In contrast, those who follow the *Sunnah* and *Jama'ah** abide by the Book (*Quran*) and the *Sunnah*; they obey Allah and His Messenger. Thus, they abide by the truth and are merciful with creation" (Majmu'at al-Fatawa, by Imam ibn Taimiyyah, Vol. 3, Pg., 278).

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He, peace be upon him, also said,

" إِنْ مِنْ ضَيْضِيٍّ هَذَا قَوْمًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ
يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ يَقْتُلُونَ أَهْلَ
الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْثَانِ "

“Among the offspring of this man will be some who will recite the *Qur'an* but the *Qur'an* will not reach beyond their throats¹¹⁸. They will renegade from the religion as an arrow goes through the game's body. They kill the people of *Islam* and save the idolaters.”¹¹⁹

In present times, dedicated *Khawarij* and the ignorant who follow them or are fond of their ways accuse Muslims, in general, and major Muslim Scholars, in specific, of being infidels because they do not call to rising against Muslim governments and do not condone suicide missions, hijackings and kidnappings of civilians. Modern-day *Khawarij* follow the ways of their ancestors, the early *Khawarij*, who objected to the Prophet's decisions and fought against his companions, who were and will always be the most knowledgeable scholars of *Islam* of all time. The *Khawarij* also accused the companions of being infidels.

* ‘People of *Sunnah* and *Jama'ah*’, follow the *Quran* and *Sunnah*, according to the way the Prophet's companions comprehended and implemented these core resources of *Islam*.]

[¹¹⁸they will not understand it or act upon it]

[¹¹⁹(Al-Bukhari (6880) and Muslim (1762)).]

This *Hadith* was the Prophet's response to a man who objected to the way he, peace be upon him, divided war spoils of *Hunain*. The people described here read the *Quran*, but do not comprehend it properly and thus it does not reach more than their throats. Therefore, they do not understand the *Quran* or uphold the *Sunnah*.]

Here is a brief description of the *Khawarij* methodology¹²⁰.

1 – The *Khawarij* do not abide by the Prophet’s *Sunnah* regarding their ideas or practices¹²¹. Further, they openly defy the way the Prophet’s companions understood and reported the meaning contained in the *Quran* and *Sunnah*. The *Khawarij* fought against the Prophet’s companions, instead of imitating them as Allah ordered in His statement,

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
 الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ وَسَاءَٰتُ مَصِيرًا ﴾

(النساء 115)

{*And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell, and what an evil destination!*} (4:115).

^[120][There are numerous books that describe the methodology of *Khawarij* and admonish their deviancy. Among them are the Collections of `Hadith, such as, Sahih al-Bukhari, and, Sahih Muslim, reporting the Prophet’s statements refuting the *Khawarij* and their ways. Also, several major scholars of Islam and *Sunnah* wrote about the *Khawarij*, such as Imam ibn `Hazm, who wrote, al-Milal wan-Ni`hal, and Imams ibn Taimiyyah and ibn Qayyim al-Jauziyyah. References to the *Khawarij* are so numerous, that rarely a book written about `Hadith and *Sunnah* that does not contain mention of them.]

^[121][Imam ibn Taimiyyah stated that *Khawarij* claim to follow the *Quran*, but reject abiding by `Hadiths that contradict the *Quran*, so they claim (Majmu`at al-Fatawa, Vol. 28, Pg., 295).]

2 – *Khawarij* interpretation of the *Quran* is personal and based on previously formulated ideas, rather than modifying their ideas according to the *Quran* and *Sunnah*¹²².

3 – They use general *Quranic* Texts in a specific manner, while generalizing what is restricted. They fall into this error because they ignore the way the Prophet's companions explained and reported the implications of the *Quran* and *Sunnah*¹²³.

[122][Ibn Taimiyyah said, “The *Khawarij* obey the *Quran*, but according to their own understanding” (Majmu`at al-Fatawa, by Imam ibn Taimiyyah, Vol. 28, Pg., 264).]

[123][For example, Imam ibn Taimiyyah said that among the beliefs of the *Khawarij* is that Allah does not accept intercession with Him on behalf of those [Muslims] who commit major sins, and thus, none among them ever leaves Hellfire. Ibn Taimiyyah went on to say, “Deviant sects form an idea and then interpret the words of the *Quran* to make them agree with their idea. However, none among the companions or [scholars of] the successive generations or Imams of Muslims accept their ways or agree with their opinions or interpretation of the *Quran*.” (Majmu`at al-Fatawa, Vol. 13, Pg., 355).

In Vol. 10, Pg., 318, ibn Taimiyyah said, “Allah said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

(النساء 048)

{*Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills*} (4:48). Therefore, with repentance, Allah forgives whatever sins that are less than *Shirk*. Without repentance, one becomes under the will of Allah”, meaning, Allah will either punish one in Hellfire for his or her errors then one departs Hell to Paradise, or Allah will forgive one and enter him or her directly into Paradise. On Pg., 322, Imam ibn

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Taimiyyah said, “The [Prophet’s] companions and followers of *Sunnah* and *Jama`ah* (consensus of Muslim scholars) believe that whoever committed major sins [and did not repent from them] will ultimately depart Hellfire and enjoy *Shafa`ah*”; ‘*Shafa`ah*’, in this context, pertains to Allah permitting the angels, prophets and believers to intercede with Him on behalf of Muslim sinners so that He releases them from Hellfire to Paradise. Al-Bukhari (such as `Hadith no. 6956) and Muslim (such as `Hadith no 286) reported several `Hadiths on the topic under discussion. For instance, Imam Muslim (269) narrated that Allah's Messenger, peace be upon him, stated that Allah, the Exalted, the Most Honored, will say on the Day of Resurrection, in regards to intercession with Him (*Shafa`ah*) on behalf of Muslim sinners being punished in Hellfire,

" شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ وَلَمْ يَبْقَ إِلَّا أَرْحَمُ
الرَّاحِمِينَ "

“*The angels made Shafa`ah* (intercession), *the Prophets made Shafa`ah* and *the believers made Shafa`ah*; *what remains is the Most Merciful*”, and Allah will release whomever He will from Hellfire by His infinite Mercy, without *Shafa`ah* from anyone. This part of the book makes it clear that the *Khawarij* do not take their ideas from the *Sunnah*. This is especially the case since the Prophet, peace be upon him, affirmed that a part of his intercession (or, *Shafa`ah*) with Allah on the Day of Judgment will be on behalf of Muslims who committed major sins,

" شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي "

“*My Shafa`ah* (intercession with Allah, by His permission) *will be on behalf of those among my Nation* (Muslims) *who committed major sins*” (Abu Dawood (4114), at-Tirmidhi (2359), ibn Majah (4300) and Ahmad ibn `Hanbal (12745), from different companions). Imam ibn Taimiyyah graded this `Hadith
Continue next page...

4 – They fight against each other and against Muslims who do not agree with their ideas and practices¹²⁴. The *Quran* prohibits Muslims from killing each other,

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا ﴾

(النساء 093)

{*And whoever intentionally kills a believer, his recompense is Hell to abide therein*¹²⁵} (4:93).

5 – Their trademark slogan and method is to rise against Muslim rulers and to accuse Muslims who do not agree with them of being infidels¹²⁶.

as authentic. Imam al-Albani graded this *Hadith* as authentic, from the *Sahih* grade (Sahih al-Jami`, *Hadith* No., 3714).]

^[124][Among the early armed conflicts started by the *Khawarij*, is the crimes of uprising against and then the murder of the third Caliph, `Uthman ibn `Affan, may Allah be pleased with him. They also fought against Ali ibn Abi Talib, the fourth Caliph, and assassinated him, may Allah be pleased with him. During the era under discussion, the *Khawarij* led to a major conflict in the Muslim World and were especially eager to shed the blood of the Prophet's companions, who transferred Islam to them. For more details about the murders of `Uthman and Ali and the role played by the *Khawarij* and Jews in their murders, refer to the major book of Islamic history, al-Bidayah wan-Nihayah (The Beginning and the End), by Imam ibn Kathir.]

^[125][Abdullah ibn `Umar narrated that Allah's Messenger, peace be upon him, said,

" لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يُصِْبْ دَمًا حَرَامًا "

"A faithful believer remains at liberty regarding his religion unless he unlawfully sheds blood" (Sahih Al-Bukhari, *Hadith* No.6355).]

Imam Muslim (3448) reported that when the Prophet, peace be upon him, was asked if Muslims should rise against and overthrow unjust rulers, he ﷺ said,

" لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ إِلَّا مَنْ
وَلِيَ عَلَيْهِ وَالِ فَرَاهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيَكْرَهُ مَا يَأْتِي
مِنْ مَعْصِيَةِ اللَّهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ "

“No, as long as they establish prayer among you. No, as long as they establish prayer among you. He who has a ruler appointed over him and finds that the ruler indulges in an act of disobedience to Allah, should condemn the ruler's disobedience to Allah, but should not withdraw his obedience (to the ruler).”

6 – They commit unimaginable offenses against Muslims, while usually sparing non-Muslims from their wrath. In the early era of Islam, the *Khawarij* killed several companions, including Caliphs `Uthman ibn `Affan and –five years

^[126][Imam ibn Taimiyyah said, “The *Khawarij* were the first group to accuse Muslims of being infidels because of committing sins. They also accuse those who do not agree with their innovations of being *Kuffar* (unbelievers), thus, making it permissible to shed their blood and confiscate their property” (Majmu`at al-Fatawa, Vol. 3, Pg., 278).

Imam ibn Taimiyyah also explained and affirmed the Islamic commandment of obeying Muslim rulers in the twenty-eighth volume of, Majmu`at al-Fatawa. Many other Imams explained and affirmed the firm Islamic rulings requiring obedience to Muslim rulers, such as Imam Siddiq Hasan Khan in, ar-Raudhah an-Nadiyyah, with commentary by Imam al-Albani (Vol. 3, Pg., 508).]

later- Ali ibn Abi Talib; they also killed Abdullah ibn Khabbab and his pregnant wife¹²⁷.

The *Khawarij* atrocities continued until the present time. For instance, the *Khawarij* committed heinous crimes against government officials and innocent men, women and children in Egypt, Algeria, Afghanistan, and so forth¹²⁸. Often, the *Khawarij* gangs that commit these brutalities are called, 'Islamic Extremists'. This is a true description of these sects, even though this description is meant to defame Islam and serious Muslims who strive to implement their religion in every sphere of life and religion.

7 – The *Khawarij* never participated in *Jihad* against non-Muslim aggressors, as Imam ibn Taimiyyah stated, and never aided the Muslim Nation in performing true Islamic *Jihad*. Rather, they always harm Muslims, especially those who do not follow their ideas and deviant methods.

8 – Even when the *Khawarij* attack non-Muslims, they do not follow the true rulings of the *Quran* and *Sunnah* regarding *Jihad* and warfare. Therefore, it is other Muslims who are harmed by the non-Islamic *Jihad* of the *Khawarij*.

For example, and as a consequence of the attacks that occurred in New York City and Washington DC, a worldwide campaign of oppression against every tenet of

[¹²⁷](Majmu`at al-Fatawa, by ibn Taimiyyah, Vol. 4, Pg., 500).]

[¹²⁸] [On the other hand, official brutal oppression against true Islamic principals and practices in some Muslim countries led to a proliferation of all types of *Khawarij* and violent groups. Indeed, oppression brings violent conclusions. However, it is hoped that Muslim governments will respect Islamic tenets and lead their nations towards a better future, where the ruler and the ruled rule by what Allah has revealed, where Muslim societies achieve advancements in every sphere of life, science and religious knowledge.]

Islam and against Muslims in general was waged in the name of fighting terror.

9 – Numerous Prophetic statements refute the actions, ideas and behavior of the *Khawarij*¹²⁹. We will soon mention *Quranic* and Prophetic statements forbidding unjustified aggression and killing non-combatants.

10 -- Methods of modern-day *Khawarij* include committing suicide missions, hijackings, kidnappings and killing of non-combatants, including women and children¹³⁰.

The *Khawarij* also attack places of worship and kill monks and priests in open defiance to Islamic Law, which prohibits such attacks.

11 -- They form armed gangs and so-called *Jihadi* groups that covertly operate within Islamic countries, in defiance of the governments that rule those countries. They also conduct raids and bombings from areas where they reside

[¹²⁹As proof, we mentioned several *Hadiths* in this regard.]

[¹³⁰However, we must state the difference between totally innocent non-combatants, and those who are a part of an aggressor nation or group. While Islam prohibits the killing of non-combatants, as we will soon prove, it does not mean that all non-combatants are ‘innocent’. For example, we mention the herds of Americans who claim to be Jews, especially the women from Brooklyn, who, as compared to many Israeli Jews and even radical elements in the Israeli government, are far more radical in their enmity to Muslims and Arabs, even Christian Arabs. They migrate to Palestine, forcibly settle on lands owned by Arabs, engage in clear hostile acts against them and frequently call for the expulsion of Arabs from their own homeland. Indeed, these are by no means ‘innocent’. However, and as much as these people are hated because of their wickedness and viciousness in stealing land that does not belong to them, Muslims are required to refrain from attacking non-combatants. Also, by saying ‘Muslims’ here, we are exclusively referring to Muslim leaders, the only authority to declare war, lead its operations and conduct peace, as we will soon prove.]

and are active, penetrating neighboring countries, without permission from the rulers of the areas where they reside.

By doing so, they undermine and seek to overthrow Muslim governments, whom they accuse of being infidels. Those who harbor *Khawarij* groups quickly discover that they have lost control of their own country and have to suffer the consequences of *Khawarij* actions and violent nature. They also discover that no Muslim society can take a respite to improve its economy and enhance its military capability, because of the widespread lawlessness and mayhem caused by the *Khawarij*, who relentlessly cause mischief to achieve prominence for their groups and ideas.

12 -- Yet, an even bigger crime, is the fact that in the present time, the *Khawarij* have hijacked the just causes of Muslims in Palestine, Kashmir, Chechnya, the Philippines and the Balkans, who are suffering under brutal and bloody foreign occupations.

The aim of the *Khawarij* is to earn prominence for themselves and earn fame as being *Jihadis*. With this as their goal and indiscriminate violence as their means, they do not distinguish themselves from the regimes that rule much of the Muslim World, which the *Khawarij* accuse of being tyrannical and infidels, because they do not rule by what Allah has revealed. Yet, the *Khawarij* do not rule by what Allah has revealed, especially with regards to *Jihad*.

Because of the actions they currently indulged in, the *Khawarij* widely opened the door for Western Christian powers to, in the name of fighting terror, oppress and fight Muslims of the above mentioned areas in opposition to their just causes against oppression and foreign occupation.

For instance, the loss to the just Palestinian cause was tremendous. The Israeli occupation forces used the chance presented to them by the *Khawarij*¹³¹ and sought to

^[131][who currently commit *Kamikaze*-like suicide bombings]

solidify their occupation of Muslim lands and the oppression of Palestinian Muslims and Christians, in the pretext of fighting terror. Ironically, the harsh measures adopted by the Jews in Palestine, that resemble *Nazi* tactics used against Jews, gained widespread support in the West, *which forgot which came first, the Israeli occupation or Palestinian suicide missions*. They also forgot the inhumane and humiliating occupation the Palestinians suffer under in their homeland, without a glimpse of a hope that they will ever be able to break from Jewish stranglehold over their lives, honor, freedom and land. Muslim and Christian Arabs in Palestine have suffered great losses in the inhumane and vicious Israeli attacks on civilian populations and the Palestinian police force that they helped establish and arm.

The just cause of Palestine, as well as, principals of the true Islamic *Jihad* were lost in the midst of all the mischief caused by those who abandoned abiding by the *Sunnah* in times of war and conflict. They brought failure and defeat on the Palestinians, yet, they insist that their methods conform to the true *Jihad*. Why is it then that they keep losing¹³², even though Allah said in the *Quran*,

[132] Allah said in the *Quran*,

﴿أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

(ال عمران 165)

{(What is the matter with you?) *When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "Where did this come to us from?" Say (to them), "It is from yourselves (because of your errors)"*}[3:165].

Continue next page...

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

(محمد 007)

{*O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm*} (47:7).

The Prophet's companions won a decisive victory against the pagans of *Quraish* in the Battle of *Badr*. But, they were defeated in the next battle against *Quraish*, in the Battle of *U`hud*. The companions inquired why they were defeated, knowing that Allah said, what translated means, {*If you help (in the cause of) Allâh, He will help you*}. They understood this *Ayah* to encompass every battle they engage in against their enemy. Allah criticized them for ignoring the fact that it is because of their errors that they were defeated. When the archers, whom the Prophet of Allah placed on Mount *U`hud*, witnessed Muslims defeat the pagans of *Quraish* when the battle started, they rushed to the scene of the battle to collect their share of the war spoils. The Prophet, peace be upon him, had ordered them to remain in their positions, even if they see Muslims being killed and defeated. They disobeyed the Prophet, peace be upon him. The pagan army, noticing that Muslim archers had abandoned their positions on top of Mount *U`hud*, ascended the Mount and attacked Muslim lines from the back. Then, defeat came and the Prophet, peace be upon him, was injured. Seventy companions, including `Hamzah, the Prophet's beloved uncle, were martyred. Allah criticized the companions for not knowing where the defeat came from; they were defeated because of their disobeying the Prophet, peace be upon him, as Imam ibn Kathir reported from several scholars of *Tafsir* (Tafsir ibn Kathir, Vol. 1, Pg., 564). However, Allah did not criticize them for expecting victory in every battle they engage in against non-Muslim combatants.

For details about the Battle of *U`hud*, refer to, (Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Vol. 3, Pg., 150-165).]

Muslims believe that Allah never breaks a promise. Therefore, if victory is delayed or if defeat occurs, it is because of the mistakes of Muslims, not because Allah lost His grip on the universe or broke His Promise.

Western media used the indiscriminate violence occurring in Palestine and, instead of discussing all of its aspects, causes and solution, insisted on discussing the matter of Palestinian suicide missions, rather than discussing the Israeli occupation that caused them. They only discuss terrorism and the need to stop it, but never mention the terrorism of Israel and the terrible conditions under which Muslim and Christian Palestinians live in, in their own homeland.

They forget that the Palestinians have every right to defend themselves against occupation, which even Israeli leaders admit is an occupation; the ultra-radical former - current- prime minister of Israel, Benjamin Netanyahu, admitted that it was the Palestinians who have lost the most in the region. Meanwhile, the true methods of *Jihad* were lost in the midst of the disasters brought to Islam by the *Khawarij* groups and the hypocritical stance of the West against Islam. This is the 'service' that the *Khawarij* gave to Palestine, Islam and Muslims, without attaining a glimpse of victory. Unfortunately, there are many Muslims who are fond of *Khawarij* ways and strive to find excuses to defend them, justify their errors or claim that they did not do it. Meanwhile, the *Khawarij* keep producing videos and issuing clear statements asserting and insisting that they did it!

Indeed, the cause of Islam suffered a setback because of the corrupt methods of *Jihad* committed by modern-day *Khawarij* groups, whether they call their groups, 'Holy War', or, 'Hizbullah', or plainly, 'The Jihad Group'. Their ideas and methods are being described as, 'Islamic'.

However, since the time of the Prophet's companions, until the present time, those who follow the way of *as-Salaf as-Sali'h* (Righteous Ancestors of Muslims) contradict and oppose the *Khawarij* way and methods, but affirm and believe in the true methods of *Jihad* as the Prophet and his companions established them.

It was the generation of the Prophet of Allah who, on account of their obedience to Allah and His Messenger, achieved the greatest success and victories in the history of Islam. There is not an aspect of Islam, whether religious, political, military or economic, that the Prophet's companions did not excel and reach an exalted standard in.

Allah commanded Muslims to fear and obey Him, even when facing oppressive hostile enemies,

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا وَاَتَّقُوا اللّٰهَ لَعَلَّكُمْ

تُفْلِحُوْنَ ﴿

(آل عمران 200)

{*O, you who believe! Endure and be more patient (than your enemy), and Rabitu (guard your territory by stationing army units permanently at the places from where the enemy can attack you), and fear Allâh, so that you may be successful*} (3:200).

Muslims should always remember that they will only gain Allah's Aid if they obey Him and observe His set limits. Victory comes through patience and obedience to Allah, including faithfully implementing the rulings of Jihad that Allah and His Messenger ordained on Muslims.

Advice to the West and to the Rest of Mankind

1 -- The Christian powers of the West have now discovered the brutality of the *Khawarij* sect. But, Muslims know it all too well. Hence, the West should be concerned about the *Khawarij*, simply because it is clear that they are capable of monumental acts of destruction and violence, however...

2 – The West will not gain from using the ideas and practices of the *Khawarij* as evidence that warrants retaliation against Islam, because the atrocities committed by this and other deviant Islamic sects do not represent Islam.

Likewise, the atrocities committed by some Jews and Christians do not represent the true Message of Prophets Moses or Jesus, in whom all Muslims believe, or the creed of many Jews and Christians who are fair-minded and reject these and similar atrocities. But, the difference is that those who follow the *Quran* and *Sunnah* can skillfully and easily refute the *Khawarij* ideas and contradict their methodology using the *Quran* and *Sunnah* as reported by the Righteous Ancestors of Muslims. This is because Muslims have unrestricted access to the original text of the *Quran* and *Sunnah* and their true meaning.

3 – It is futile to try and oppress and fight Islam because of the actions of a few Muslims, for several reasons. *First, the war against Islam is a war that the world can never win.* Muslims, who comprise more than a fifth of the world's population, deeply believe that Islam is the religion of Truth and that nothing will be able to stop it from spreading and winning new converts. Never before did anyone wage war against God and won the war. *Second, a war against Islam will only increase antagonism in the Muslim World against the West and create new generations of groups driven by rage rather than clear Islamic ideas on how to defend Islam and Muslims.* *Third, the West should understand the power of this religion and treat it with*

respect rather than try and establish Christian domination of the world using their 'secular' forces and armies. Fourth, this book will establish that throughout their history, Jews and Christians implemented clear texts from their Holy Books that order them to engage in aggression and never before seen brutal acts of warfare and violence. If a religion is to be judged by the actions of its followers, Christianity and Judaism will not fare well at all. Fifth, it would be an enormous mistake on the part of the West to force Muslims to go underground in defense of their religion; no further explanation is necessary to describe the horrific consequences of such an occurrence.

To continue, unlike the authentic Islamic texts in their true meaning, Biblical Texts are clear in their edicts, especially if the *Bible* states that they were carried out by Biblical Prophets. For instance, *Joshua* 8:1-27 reads, "1. *And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: 2. And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it ...7. Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand. 8. And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you ... 15. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. 16. And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city ... 19. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire*

... 21. *And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.* 22. *And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.* 23. *And the king of Ai they took alive, and brought him to Joshua.* 24. ***And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword***¹³³. 25. *And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.* 26. *For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai*¹³⁴. 27. *Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua.”*

In comparison to this fabricated story falsely attributing indiscriminate killing to Joshua, the disciple of Prophet Moses, peace be upon him, Muhammad, the

^[133][or, ‘They killed them wherever they found them’]

^[134][Muslims reject the claim made here in regards to Joshua slaughtering all the inhabitants of Ai as a fabrication that God did not legislate. Islam is the continuation of the Message of Prophet Moses, peace be upon him, and those who believed in him, especially Joshua. Islam forbids this type of indiscriminate violence; Islam is the religion of Prophet Muhammad and all of God’s Prophets, including Moses, peace be upon all of them. By referring to Islamic texts that prohibit this type of indiscriminate killing, Muslims reject the claim made here that Joshua exterminated all the inhabitants of Ai.]

Prophet of Islam, peace be upon him, prohibited the killing of non-combatants, women and children and unwarranted destruction, as we will soon prove, Allah willing.

Therefore, when a Muslim conducts an attack against women and children, he will not be implementing Islamic Law or obeying its Prophet. To the contrary, he will be implementing the corrupted commands of the *Two Testaments*; sound evidence from the *Quran* and *Sunnah*, as explained by the Prophet's companions, will clearly refute his actions.

4 – Islam is not to be taken lightly. It is a religion that has kept growing all over the world, even when Muslims were weak and divided. It is the fastest and foremost growing religion in the world at the present time, including in the West. Muslims are currently weak, but this was not and will not always be the case. *Therefore, it is in the best interest of world peace to refrain from oppressing Islam and Muslims or infringing on their religious freedom.*

5 – Muslims who truly abide by the *Quran* and *Sunnah*, following the way the companions of the Prophet understood them, will always preach Allah's Islamic Monotheism. Oppression and persecution will not derail their progress or cause them to forsake the *Sunnah*. They do not apologize for any part of the *Quran* and *Sunnah*, when properly understood. And when they explain the true Islamic rulings, they do so for fear of Allah Who revealed them, not to appease mankind or earn a temporary benefit for Islam by distorting its true teachings. *Hence, a war against Islam cannot and will not succeed, by Allah's Will.*

6 – What does the West seek to accomplish by their onslaught on Islam? Muslims will not simply abandon their religion just because the West wishes for them to do so. Furthermore, Muslims have every right to defend their lives, religion, property and countries; they will not cease to defend their religion and lives just because the West wishes them to do so.

7 – Westerns political and religious leaders, news reporters, editors of famous newspapers and magazines, talk show hosts, and so forth, do not show tolerance or restraint when analyzing Islam¹³⁵. By doing so, they further strain relations with Muslims. Western governments claim that their war is not a war against Islam, but against terror. Yet, Muslims who live in ‘civilized, secular, democratic’ Western countries have witnessed outright oppression and suppression of their rights. Thousands of cases of verbal and physical abuse, as well as, attacks on *Masjids* (mistakenly called *Mosques*) and Islamic institutions have occurred in these ‘bastions of freedom’.

Many Muslims were forcibly excluded from airline flights just because the other passengers ‘felt uncomfortable’ by their presence¹³⁶. These are terrorist acts committed by at least thousands of non-Muslim men and women of the West. How can Western governments and societies justify fighting Islamic terrorism, as they call

^[135][This is not surprising, since appearance and personality are the factors that decide who becomes a news reporter, not intelligence, level of morality or knowledge.]

^[136][Because of the mass hysteria that struck Western Societies after the 911 terrorist attacks, efficiently used by Western Media to advance popularity of their otherwise mediocre news broadcasts, ‘Westerners’ came to know what a ‘terrorist’ looks like: ‘he’ is Muslim, middle easterner, and wears a beard and a ‘dress (or *Thoub*)’. ‘His wife’ is also a possible culprit, she covers her entire body and only shows her eyes. *However, we should point out that even popular portraits of the ‘Western blue-eyed Caucasian’ Jesus [rightfully] depict him as wearing a beard and a dress, i.e., a Thoub. His mother is also [rightfully] portrayed as wearing decent clothes that cover her entire body, except her hands and face. But, when Muslim men and women wear clothes similar to those worn by Jesus and his mother, they are instantaneously recognized as being ‘potential terrorists’, ‘extremists’, fundamentalists’.*]

it, while ignoring acts of terror and aggression committed by a part of their population against a peaceful and significant part of their population? *The sad reality is that the West only calls the type of violence under discussion 'terrorism' when Muslims are suspected of committing it.*

Striking Makkah with Nuclear Weapons

A question of importance that needs to be asked is, what will attacking Makkah with nuclear weapons, as some in the Western Media suggested, do to help Christian societies of the West against Muslims or against Islam? Islam is not about Makkah, but about its creed, the *Quran* and *Sunnah*.

Attacking Makkah will not cause the *Quran* to vanish nor will it exterminate Muslims; Makkah is protected by Allah and no one, no one, can attack it and cause it to disappear before its due time. Western societies cannot call theirs, 'a war against terror, not against Islam', while Muslims read, hear and witness every sacred tenet of their religion being attacked and ridiculed in the media and by government officials.

All these are questions that Western nations have to ask themselves and find answers for. Meanwhile, Islam will continue its successful campaign of introducing its blessed Message to mankind and winning more converts to it by peaceful means, more than what other religions are winning by coercion or temptation.

Chapter 6: *Jihad*

Definition and Types of *Jihad*

When studying Islamic topics, it is necessary to search for and collect relevant *Quranic* and Prophetic statements and interpret them in accordance with the understanding of the Prophet's companions. The same method must be used to understand the topic of *Jihad* in Islam, in order to properly comprehend its rulings. *Jihad* is an act of Islamic worship and, just like other acts of worship, is well defined and explained by a set of rules and regulations.

'Jihad', is derived from, 'Juhd', which means, 'effort and striving'. Thus, 'Jihad', pertains to meanings of struggling, enduring, striving and paying the best effort¹³⁷.

Abdullah ibn Abbas, the Prophet's cousin and one of the most knowledgeable companions in the meaning of the *Quran*, learned from the Prophet, peace be upon him, and also from other companions. Abdullah ibn Abbas gave a comprehensive meaning to the word, '*Jihad*', by saying that it means, 'To strive hard, fearing none, except Allah.' Muqatil, one of the scholars of *Tafsir* (interpretation) of the *Quran*, stated that *Jihad* means, "To perform good deeds for the sake of Allah as they should be performed, and to worship Him as He should be worshipped." Abdullah ibn al-Mubarak, a great Imam, scholar and *Mujahid* of the third generation of Islam, said that *Jihad* means, "To strive to repel the desires and inner temptations." (Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Vol. 3, Pg., 8, by Imam ibn Qayyim al-Jauziyyah)

^[137][(Al-Wajeez, by Shaikh Abdul-`Adheem ibn Badawi, Pg., 479; Fiqhu as-Sunnah, by Shaikh Sayyid Sabiq, Vol. 3, Pg., 82. Both of these authors are contemporary.)]

All of the meanings given here are accurate and provide a comprehensive definition for the Arabi word, 'Jihad'.

According to Imam ibn Qayyim al-Jauziyyah, *Jihad* has four types, *Jihad an-Nafs*, *Jihad ash-Shaitan*, *Jihad al-Kuffar wal-Munafiqin* and *Jihad Arbabi adh-Dhulm, wal-Bida` wal-Munkarat*. We will explain the types of *Jihad* mentioned here in the following paragraphs¹³⁸.

Jihad an-Nafs (Jihad Against One's Own-self)

Imam ibn Qayyim al-Jauziyyah said, "*Jihad an-Nafs*, meaning, striving hard against one's own self, has four grades. The first grade involves one striving hard against his own self to learn the correct [Islamic] guidance and the Religion of Truth, because without this knowledge one will not earn success or happiness in this or the Next Life. When one loses the chance to attain this knowledge, one earns misery in this life and the Hereafter. The second grade involves one striving hard against his own self to abide by what one has learned. Because, knowledge without implementation will not benefit and may be harmful. The third grade involves one striving hard against his own self to call to what one has learned, in order to teach it to those who do not know it. If one does not do this, he will be considered among those who hide and conceal what Allah sent down regarding guidance and clear evidences. Consequently, one's knowledge will neither be of any benefit, nor can earn one safety from Allah's Wrath. The fourth grade involves one striving hard, in Allah's Sake, against his own self, to patiently endure the

^[138][(*Zad-ul Ma`ad fi Hadyi Khairi al-Ibad*, by Imam ibn Qayyim al-Jauziyyah, Vol. 3, Pg., 9-11).]

difficulties and harm experienced while propagating the call to Allah. When one attains all four grades of this type of *Jihad*, one becomes among the, ‘Rabbaniyyun¹³⁹’. The Righteous Ancestors of Muslims agreed that a scholar will not become among the *Rabbaniyyun*, unless and until one learns the Truth, abides by it and teaches it. Indeed, those who learn, implement and teach¹⁴⁰ will be called, ‘great’, in the kingdom of the heavens.”¹⁴¹

Jihad ash-Shaitan (Jihad against Satan)

“*Jihad ash-Shaitan* has two grades, the first pertaining to striving hard to repel the doubts and suspicions regarding Faith that Satan places in one’s heart. The second grade of this *Jihad* involves striving hard to repel the temptations Satan places in front of mankind in the form of corrupt ideas and vain desires. One’s effort to practice the first grade earns him certainty; learning endurance is the outcome of practicing the second grade of this *Jihad*. Allah the Exalted said,

[139] [who learn the religion, practice it and patiently preach it]

[140] [religious knowledge]

[141] [As proof to this type of *Jihad*, we mention the Prophet’s statement,

" الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ "

“*The Mujahid is he who performs Jihad (strives) against his own self.*” This is an authentic `Hadith, collected by Imams Ahmad, at-Tirmidhi and ibn `Hibban (Sahih at-Targheeb wa-t-Tarheeb (2:150); Silsilat al-A`hadeeth as-Sahihah (which is a collection of thousands of authentic `Hadiths; this is `Hadith No., 549; both books were written by Imam al-Albani).]

﴿ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَا صَبَرُوا وَكَانُوا بِقَائِلَتِنَا

يُوقِنُونَ ﴿٢٤﴾

(السجدة 024)

{*And We (Allah) made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât*¹⁴²} (32:24).

In this *Ayah*, Allah stated that gaining religious leadership is only earned through observing patience and having certainty. Patience repels vain desires and corrupt intentions, while certainty repels doubts and suspicions.¹⁴³

[¹⁴²]‘Ayat’, means, ‘proofs, evidences, verses, lessons, signs, revelations, etc.’ This *Ayah* praises some of the Children of Israel who believed in Allah and obeyed their Prophets, peace be upon them. This is a gift to those who criticize the *Quran*, by claiming that the *Quran* is anti-Semitic. They do not make the same claim regarding the *Bible*, which contains numerous references to the wickedness of the Jews who opposed Jesus, peace be upon him, and tried to kill him. In regards to being anti-Semitic, how can the *Quran* be anti Semitic, when it was revealed to an Arab who preached and taught it the Arab nation? The Arabs are by far the largest group of *Semites* in the world at the present time. They are the children of Prophet Abraham, the father of the Arabs and the Israelites, as the *Old Testament* concurs. *Prophet Muhammad, a direct descendant of Prophet Abraham, and his fellow Arabs, children of Abraham, are not anti-themselves.*]

[¹⁴³] [For more information on this topic, refer to, (Majmu`at al-Fatawa, by Imam ibn Taimiyyah, Vol. 28, Pg., 442). Imam ibn Taimiyyah is one of the major scholars of Islam.]

Jihad al-Kuffar wal-Munafiqin (Jihad Against the Infidels and the Hypocrites)

“There are four grades to *Jihad* against the infidels and the hypocrites: using the heart¹⁴⁴, the tongue (words), one’s wealth and one’s own self. *Jihad* against the infidels mainly requires the hand, while *Jihad* against the hypocrites is usually practiced using the tongue¹⁴⁵.”

Jihad Arbabi adh-Dhulm wal-Bida` wal-Munkarat (Jihad Against the Unjust, the Innovators and the Sinners)

“As for *Jihad* against the unjust, the innovators [in religion] and the sinners¹⁴⁶, it has three grades. The first grade involves practicing *Jihad* physically, by using the hand, if one is able to do so. If one is not able, then one practices the second grade, meaning, using words. If one is not able, then one practices the third grade, using the heart¹⁴⁷.

[144] [by rejecting and condemning evil, polytheism and its doers]

[145] [by saying words of admonishment to hypocrites]

[146] [by enjoining righteousness and forbidding evil, using the means that are available to one]

[147] [Imam Muslim (70) narrated the Prophet’s statement,

" مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ "

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These are a total of thirteen grades [of *Jihad*].
Indeed, he who dies without performing *Jihad* or talking
about it to himself, dies with a part of hypocrisy¹⁴⁸.”

“Whoever among you witnesses an evil should reject it with his
hand, if unable to do so, then with his tongue (words), if unable
to do so, then with his heart as this is the weakest faith.”]

^[148][According to a `Hadith collected by Imam Muslim (3533).]

Chapter 7: *Jihad* Against the Infidels Muslim Vs. Infidel

The *Quran* states in the most clear and unequivocal terms,

﴿ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٥١﴾ وَمَنْ يَبْتَغِ غَيْرَ
الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥٢﴾ ﴾

(آل عمران 084-085)

{Say (O Muhammad ﷺ): “We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ‘îl (Ishmael), Ishâq (Isaac), Ya‘qûb (Jacob) and al-Asbât¹⁴⁹ and what was given to Mûsâ (Moses), ‘Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)¹⁵⁰.” 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} (3:84-85);

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

(آل عمران 019)

[¹⁴⁹] [the offspring of the twelve sons of Ya‘qûb (Jacob)]

[¹⁵⁰] [Imam ibn Kathir said, “The believers from this Nation (Muslims) believe in every Prophet Allah sent and in every Book He revealed” (*Tafsir ibn Kathir*, Vol. 1, Pg., 504).]

{*Truly, the religion with Allâh is Islâm*¹⁵¹} (3:19).

True Muslims do not attempt to conceal these Ayat or pretend that other religions are accepted by Allah.

***Ahlu al-Fatrah* (Those Who Die Before Hearing About the True Islamic Message)**

Non-Muslims who die without having the chance to learn about the true Message of Islam, or the true Message of any Prophet from Allah, will be tested and tried by Allah on the Day of Judgment. Those who obey Allah then will pass the test and be entered into Paradise. Those who fail the test then will earn eternal residence in Hellfire. This is why Muslims cannot ascribe Hellfire or Paradise to any certain individual, without clear specific *Quranic* or Prophetic statements¹⁵².

^[151][Imam ibn Kathir said, “This *Ayah* contains news that Allah, the Exalted, does not accept any religion from anyone, except Islam. Islam is to abide by what the Messengers were sent with from Allah, until the Prophethood was sealed by Muhammad, peace be upon him. Then, Allah closed every door to Him, except through Muhammad, peace be upon him. Therefore, after Muhammad was sent, those who meet Allah following a religion other than the religion of Muhammad, then Allah will not accept it from them” (*Tafsir ibn Kathir*, Vol. 1, Pg., 472).]

^[152][Imam ibn Taimiyyah said regarding *Ahlu al-Fatrah*, “Whoever did not receive the call to Allah in this life will be tested in the Hereafter. Only those who obey Satan then will enter Hellfire. Those who will not commit sin then will not enter Hellfire. This is because Allah will not punish anyone in Hellfire, except after sending a messenger to him or her. Thus, whoever did not receive the Message of any Prophet [of Allah], such as those who die young, the insane and those who die

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Blatant Hypocrisy

One of the most astounding stances the Jews and the Christians of the West take against Muslims, is the fact that Islam brands them as ‘infidels’. A question of fundamental value to ask here is not what Muslims think of non-Muslims, but what Jews and Christians think of Muslims and of each other. Do the Jews consider Muslims as having faith, or as infidels? Do the Christians consider Muslims and Jews as faithful or as infidels? Do Protestant Christians consider Catholic Christians as faithful or as infidels, and do they accept the ‘extra’ seven chapters of the Catholic ‘Word of God’ as such or as a fabrication¹⁵³?

during the *Fatrah** will be tested in the Hereafter, according to several narrations about this topic” (Majmu`at al-Fatawa, Vol. 14, Pg., 474).

* ‘Fatrah’, pertains to the period during which some of mankind do not have access to the Message of any of Allah's Prophets. Also, ‘Fatrah’, is in reference to the period of time between a Prophet and the sending of the next Prophet.]

^[153][Christians of the world pretend that Christianity is the ultimate true religion. But, the minority yet affluent and powerful Protestants do not accept all of the Catholic version of ‘The Holy Bible’. The two religions engaged in bloody religious wars in Europe during the middle ages that somewhat and somehow continued until the present time in Northern Ireland. These religious wars make the rare instances of civil strife among Muslims appear as peaceful demonstrations rather than bloody conflicts. For more details, refer to, Dictionary of Wars, by George C. Kohn, such as on Pg., 369-371, where Kohn mentions the nine religious wars that occurred between the years of 1562-1598, between Catholics and Protestants in France. He mentions in particular the massacre of some 3,000 Protestants at the hand of Catholics in Paris in 1572. This massacre is known as, “Massacre of St. Bartholomew’s Day”.]

What do Jews think of Jesus, his mother and of Christians in general?

Jew Vs. Gentile

As for the Jews, they disbelieved in Jesus, considered him a heretic and issued an utterly false claim regarding him and his honorable mother. *John 8:37-45* states that Jesus, peace be upon him, said to the Jews who opposed him, “37. *I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.* 38. *I speak that which I have seen with my Father: and ye do that which ye have seen with your father.* 39. *They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.* 40. *But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.* 41. *Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God*¹⁵⁴. 42. *Jesus*

[¹⁵⁴]The false claim made here by Jews, that they are God’s Children, as well as, their claim that they are ‘God’s Chosen People’, had a profound negative effect on the Jewish psyche and behavior throughout their history, until current times. Allah said, in reply to the Jewish claims made here,

﴿ وَقَالَتِ الْيَهُودُ وَالنَّصْرَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُرُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ وَإِلَيْهِ الْمَصِيرُ ﴿٥١﴾

(المائدة: 018)

Continue next page...

said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me¹⁵⁵. 43. Why do ye not understand my speech? even because ye cannot hear my word. 44. Ye are of your father the devil¹⁵⁶, 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. 45. And because I tell you the truth, ye believe me not.”¹⁵⁷

According to the current Gospels, the Jews oppressed Jesus, peace be upon him, and his followers and

{And (both) the Jews and the Christians say: “We are the children of God and His loved ones.” Say: “Why then does He punish you for your sins?” Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all)} (5:18).]

^[155]*[Muslims believe in this proclamation of Faith Jesus professed: “God is One and Jesus is a Prophet sent from God”.]*

^[156]*[Is not this statement made by Jesus against the Jews anti-Semitic?]*

^[157]*[May Allah's peace and blessings be on Jesus; he was an exceptional man with exceptional patience. He called the Jews to obey Allah, believe in his Prophethood and observe the Law sent to Moses, peace be upon him. Yet, he was the target of a vicious cycle of oppression and violence. Until present times, Jews still consider Jesus to be a false prophet, a bastard, as the verses above clearly state; they proudly boast that they killed Jesus, peace be upon him. However, God honored Jesus and saved him from being killed at the hands of the Jews who disbelieved in him.]*

tried to kill him¹⁵⁸; Jesus said to them, “*I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you*” (John 8:37).

One of the contemporary major Jewish sects wrote the following demeaning article about Jesus Christ, the *Messiah*, peace be upon him¹⁵⁹.

“Who Was Jesus?”

The Bible gave a warning about a dangerous, false prophet who would arise to test our faith in G-d. In Deuteronomy 13, G-d describes this false prophet as a member of the Jewish people (v. 2, 7) who would tell true prophecies and would have the power of miracles. G-d Himself would give this false prophet the power to perform miracles and reveal prophecy, but the false prophet would try to seduce the people away from G-d's Law and towards strange gods unknown to Judaism. The purpose would be to test whether we are truly committed to living under the Law, or whether we will be dazzled and fall for the temptation to join a false path to salvation (v. 3-6, 7-8, 11). In this Biblical passage, G-d repeatedly commands the Jews to kill this false prophet¹⁶⁰, lest the evil spread and destroy many souls ... Elsewhere, this false prophet is described as a king who would disregard the G-d of his fathers, exalting himself as a god¹⁶¹ and giving honor to this new god-head (Daniel

^[158][and succeeded, as the *Gospels* claim; the *Gospels* also describe in detail the oppression and persecution the Jews dealt to Jesus, peace be upon him, and those who believed in him]

^[159][<http://www.noahide.Com>.]

^[160][which the Jews certainly tried, successfully, according to Christians, and in vain, according to Muslims]

^[161][We will soon mention a *Quranic Ayah* in which Jesus, peace be upon him, will deny that he exalted himself as a god.]

11:36-39). The man known today as "Jesus" fulfilled all these prophecies. He disregarded the one, infinite G-d of the Hebrew Bible in favor of a new "trinity" that included himself¹⁶² ... The following sins of Jesus are recorded in the "New Testament": 1) Jesus repudiated the laws of kosher food (Mark 7:18-19). [Compare this to the prophet Daniel's strict adherence to kashrus, in Daniel chapter 1.] 2) He repudiated the laws of honoring one's parents, and called on his followers to hate their parents; he also dishonored his own mother (Matthew 10:34-36; Matthew 12:46-50; Luke 14:26)¹⁶³ ... The Talmud (Babylonian edition) records

[¹⁶²]The *Messiah*, `Eesa (Jesus), only worshipped Allah; he did not propagate his own divinity or commit the sins Jews claim he committed. *Mark 12:28-30* states, "28. *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.*"

However, relevant segments in the Gospels of Matthew and Luke do not have the verse above, Mark 12:28, thus, providing proof that the Gospels were corrupted and changed.

[¹⁶³]In sharp contrast to what the Jews and Christians claim here about Jesus, the *Messiah*, peace be upon him, Allah said,

﴿ فَآتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۗ قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿١٧﴾ يَأْتُحَتَّ

هَرُونَ مَا كَانَ أَبُوكِ امْرَأً سَوَاءً وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿١٨﴾ فَأَشَارَتْ إِلَيْهِ قَالُوا

كَيْفَ نَكَلِمُ مَنْ كَانَتْ فِي الْمَهْدِ صَبِيًّا ﴿١٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي

الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٢٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ

Continue next page...

other sins of "Jesus the Nazarene": 1) He and his disciples practiced sorcery and black magic, led Jews astray into

وَالزَّكوةَ مَا دُمْتُ حَيًّا ﴿١٦﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿١٧﴾
وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿١٨﴾ ذَلِكَ عِيسَى
ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿١٩﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ
سُبْحٰنَهُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٢٠﴾ وَإِنَّ اللَّهَ رَبِّي
وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٢١﴾

(مريم 036-027)

{Then she (Mary) brought him (baby Jesus) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariyy (a mighty thing). "O sister (i.e. the like) of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman." Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" He [‘Îsâ (Jesus)] said: "Verily, I am a slave of Allâh, He has given me the Scripture and made me a Prophet. And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât (giving charity), as long as I live. And dutiful to my mother, and made me not arrogant, unblest. And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive (Day of Resurrection)!" Such is ‘Îsâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). It befits not (the Majesty of) Allâh that He should beget a son. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" — and it is. [‘Îsâ (Jesus) said]: "And verily, Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path (worshipping Allah in Islamic Monotheism, which He ordained for all of His Prophets)."} (19:27-36).]

idolatry, and were sponsored by foreign, gentile powers for the purpose of subverting Jewish worship (Sanhedrin 43a). 2) He was sexually immoral, worshipped statues of stone (a brick is mentioned), was cut off from the Jewish people for his wickedness, and refused to repent (Sanhedrin 107b; Sotah 47a). 3) He learned witchcraft in Egypt and, to perform miracles, used procedures that involved cutting his flesh — which is also explicitly banned in the Bible (Shabbos 104b). The false, rebellious message of Jesus has been thoroughly rejected by the vast majority of the Jewish people, as G-d commanded. Unfortunately, however, this same message has brought a terrible darkness upon the world; today, over 1.5 billion gentiles believe in Jesus. These lost souls mistakenly think they have found salvation in Jesus; tragically, they are in for a rude awakening. Truth and eternal life are found directly from G-d, through performing His Law ... What is the true key to salvation? Those who return to the Law (the Seven Commandments for the Children of Noah, according to the eternal covenant made with Noah in Genesis 9¹⁶⁴) and who assist the Jewish

^[164][The 9th chapter in *Genesis* disgraces Prophet Noah, peace be upon him, on three accounts, alleging that Noah got drunk, got naked while drunk, and then cursed the offspring of his younger son [who did not do the crime], Ham, for seeing his nakedness and telling his two brothers. Verses 20-26 claim that, “20. *And Noah began to be an husbandman, and he planted a vineyard: 21. And he drank of the wine, and was drunken; and he was uncovered within his tent. 22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. 24. And Noah awoke from his wine, and knew what his younger son had done unto him. 25. And he said, Cursed be Canaan; a servant of servants shall he*
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people¹⁶⁵ (Isaiah 60, 61, 66) will be saved and will participate in the miracles and revelations, including worshipping in the Third Temple, under the kingship of the Messiah. As described in many places, including Jeremiah 16:19-21 and Zechariah 8:20-23, all the old gentile religions of the world will disappear, and their followers will turn to the Jews for spiritual leadership. Until then, Christians are spiritually blinded, and cannot yet understand G-d's wisdom in the Bible.”

The authors of this article go on to declare that “The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson’, was the *Messiah*¹⁶⁶.”

Compare this wicked stance to the Islamic Creed, which makes it a pillar of Islamic Faith to believe in Jesus, peace be upon him, as one of the five prominent Messengers from Allah¹⁶⁷.

The Jewish religion is a racist religion that is inherited from mother to children; the Jews neither preach Judaism to other than Jews, nor do they encourage converting to Judaism. In current times, some Jews ‘tolerate’ that gentiles convert to Judaism, even though different Jewish sects dispute as to whose blessing and

be unto his brethren. 26. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.”

Hence, this chapter *falsely* claims that Prophet Noah, a prominent Prophet from Allah, got drunk and naked, then cursed Canaan, the offspring of Ham. Yet, Canaan did not exist then and did not commit any error against Noah.]

^[165][*Thus, eternal salvation is somehow always tied to being subservient to the Jews.*]

^[166][Schneerson died a few years ago.]

^[167][Prophets Noah, Abraham, Moses, Jesus and Muhammad, peace be upon them and upon all of Allah's Prophets and Messengers.]

rituals should the new Jews receive to be considered real Jews.

Further, as is universally known, all humans – except Jews- are called ‘Gentiles’, which, if translated, simply means, ‘Non-Jews’. The Jews consider themselves to be the children of God and His chosen people; they do not believe in any other religion, especially Islam.

Ezekiel 34:31 states that, “And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.”

Also, *Deuteronomy 7:1-7 states that, “1. When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2. And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them¹⁶⁸; thou shalt make no covenant with them, nor shew mercy unto them¹⁶⁹; 3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son¹⁷⁰, nor his daughter shalt thou take unto thy son¹⁷¹. 4. For*

^[168][Or, ‘Kill them wherever you find them’?]

^[169][This commandment was efficiently carried out by the People of the Scriptures throughout their history, such as the merciless treatment and utter humiliation Palestinian Muslims and Christians suffer under the illegal Jewish occupation of Palestine.]

^[170][Islam upheld this ruling contained in the *Torah*]

^[171][Allah said in the *Quran* to Muslims,

﴿ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ

﴿ قَبْلِكُمْ

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they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. 5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire¹⁷². 6. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.”

Furthermore, *Ezekiel 23:20* gives this description for the *Gentiles*, “*For she doted upon their Paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.*”

Among the ways the Jews try and divert the last text from its meaning, is the following explanation, “Just like relations with a donkey has no legal standing (except for the punishment for the act) and cannot cause marriage or separate lovers, so too relations with a gentile¹⁷³.”¹⁷⁴

(المائدة 005)

{(Lawful to you in marriage) *are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time*} (5:5).]

^[172][This is what the *Old Testament* commands, but this is not described as being ‘barbaric and uncivilized’. However, when Muslims try to destroy the Buddhist idols and images engraved in Afghanistan’s mountains, Islam is being called, ‘barbaric and uncivilized’.]

^[173][The verse above clearly compares flesh of the gentiles to flesh of the asses, and their offspring (issue) to the offspring of horses, not the legal standing of sexual relations or marriage contracts with a donkey (!) to that with a gentile.

In contrast, Islam upholds marriage contracts made between non-Muslims. Imam Ahmad ibn `Hanbal (2248), Imam Abu Dawood (1913) and Imam at-Tirmidhi (1062) narrated that Abdullah ibn `Abbas said, “The Messenger of Allah, peace be upon him, gave

Continue next page...

To continue, *Ezra 9:1-2* states, “1. *Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. 2. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.*”

Finally, to assert the meanings mentioned here, we report this edict from the *Old Testament*, “*But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.*” (*Isaiah 45:17*)

The Jews, who consider themselves God’s children, His chosen people and the holy seed who earned everlasting salvation, consider Muslims and their Prophet anything but believers. Those who disagree should bring forth one authentic religious Jewish text that considers Muslims and Muhammad, Christians and Jesus¹⁷⁵, as

his daughter, Zainab, back to Abu al-`Aas ibn ar-Rabi` according to their original marriage contract. He, peace be upon him, did not require a new contract be made or asked for a new dowry. Zainab embraced Islam six years before Abu al-`Aas”; this is the narration reported by Imam Ahmad. Imam al-Albani graded this `Hadith as authentic (*Irwa` al-Ghalil*, `Hadith No. 1921).]

^[174][Cf. R. Hershel Schachter, *Eretz HaTzvi*, p. 114]; [http://talmud.faithweb.com/.](http://talmud.faithweb.com/)]

^[175]“It seems clear by now that there is no consensus whether Jesus is mentioned at all in the *Talmud**. Most of the supposed “blasphemies” of Jesus and Mary in the *Talmud* do not refer to them at all. However, there can be no denying, and no rabbi would deny this, that the authors of the *Talmud* did not believe in

Continue next page...

‘believers’ or *at least affirms that Christians and Muslims have a chance to earn salvation if they remain Christian or Muslim [they will still be Gentiles, though].*

Christian Vs. Non-Christian

The Christian *Gospels* report these explicit statements from Jesus, peace be upon him, “5. *These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans. 6. But go rather to the lost sheep of the*

Jesus' messiahship or his divinity. If you are looking for Christian fellowship then Jewish literature is not the place to look. However, there is no basis at all to state unequivocally that the *Talmud* calls Jesus a bastard** or that Mary was a prostitute who had sex with many men. As has been shown, those passages definitely do not refer to Jesus***” (<http://talmud.faithweb.com/>) * <http://talmud.faithweb.com/> gave this definition of the *Talmud*, “Along with that written text of the *Torah*, G-d gave Moses an oral explanation. We can thus speak of two *Torahs* - the Written *Torah* and the Oral *Torah*. They complement each other and a true understanding of each will reveal that they are the same. In many cases the (written) *Torah* refers to details that are not included in the text, thus alluding to an oral tradition.”

** Some historians state that the *Talmud* calls Jesus a bastard and quote *Talmudic* claims that his honorable mother had sex with many men (*Christianity in Talmud & Midrash*; R. T. Herford). Also, *John* 8:41, clearly states that the Jews said this to Jesus, “*We be not born of fornication.*” Obviously, if Jesus was born of fornication, as the Jews falsely claim, then his mother must have had illicit sex with at least one man to whom she was not married at the time. All praise is due to Allah from what the Jews claim about Jesus, peace be upon him, and about his honorable mother.

*** so claim the Jews and as they would want us to believe.]

house of Israel¹⁷⁶” (Matthew, 10:5-6); and, “32. Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. 33. But whosoever shall deny me¹⁷⁷ before men, him will I also deny before my Father who is in heaven¹⁷⁸. 34. Think not

^[176][Thus, Jesus declared that **he was only sent to the Children of Israel**. Yet, the next segment from the *Gospels* states that Jesus said, “**Every one** therefore who shall confess me before men”!]

^[177][According to Christian doctrines, this verse is in reference to those who do not believe in Jesus as the lord and savior son of God. Jews do not believe in Jesus and utter evil charges against him and against his honorable mother. Muslims believe that Jesus, peace be upon him, was a prominent Messenger from God; Islam is the only religion that believes in Jesus as a true Messenger from God, human not divine.]

^[178][According to this verse, Jesus will deny whoever denies him. The Jews denied Jesus and are still waiting for the *Messiah* to come, *two millenniums after he came*. Christians denied Jesus’ Prophethood and proclaimed his divinity. Muslims believed – and will always believe- in the Prophethood and Messiahship of Jesus; they honor his mother and reject his divinity. The Jews and Christians are still waiting for the coming of the Prophet whom Allah said will send, “*And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.*” (Isaiah 29:12)

Al-Bukhari (3) and Muslim (231) narrated that `Aishah, the Prophet’s beloved wife and daughter of his beloved friend Abu Bakr, said, “The commencement (of the Divine Inspiration) to Allah’s Prophet was in the form of true dreams he saw in his sleep. He never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusion. He used to go in seclusion in the Cave of `Hiraa where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for another stay ... One day he received the Guidance (Allah’s Revelation)

Continue next page...

that I came to send peace on the earth: I came not to send peace, but a sword¹⁷⁹. 35. For I came to set a man at

while he was in the Cave of `Hiraa. An Angel (Gabriel) came to him and asked him to read. Allah's Prophet replied,

" مَا أَنَا بِقَارِيٍّ "

'I am not learned.' The Prophet added, 'Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time until I felt distressed. He then released me and asked me to read, but again I replied, 'I do not know how to read.' Thereupon he held me for the third time and pressed me until I got distressed; he then released me and said,

﴿ أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ ۝
الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝ ﴾

(العلق 005-001)

'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not (96:1-5).''

Christians and Jews still anticipate the coming of this promised Prophet, fifteen centuries after Muhammad, the unlettered Arab Prophet, came.]

^[179][This verse contains similarities to one of the Prophet's statements, collected by Imam Ahmad (4868) and graded as *Sahih* (authentic) by Imam al-Albani (*Sahih al-Jami`*, `Hadith No. 2831). The Prophet, peace be upon him, said,

Continue next page...

" بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
 وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي وَجُعِلَ الذُّلَّةُ وَالصُّعْأَرُ عَلَيَّ مَنْ خَالَفَ
 أَمْرِي "

"I was sent with the sword, just before the Last Hour, so that Allah Alone is worshipped without partners, and my sustenance was made under the shadow of my spear, and disgrace and humiliation were placed on whoever defies my matter (religion; Islam)."

This *Hadith* does not pertain to forceful conversion to Islam, which the *Quran* disallows, or unjustified aggression, or fighting those who are neutral. It pertains to the fact that Muslims fight to raise the flag of Allah's Islamic Monotheism above all other religions, so that it is freely practiced and preached, not for worldly gain. The *Hadith* also means that Muslims are allowed to benefit from war spoils. Further, this *Hadith*, in which the Prophet said that his sustenance was made under the shadow of his spear, contrasts to the following Biblical statement in *Deuteronomy* (20:14), *"But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee."* This is because beyond spending the spoils of war collected at the battlefield, the Prophet, peace be upon him, usually left the enemy remain in their areas and tend their fields and cattle, under the protection of the Islamic State. The defeated enemy usually retained their property and paid the *Jizyah* tax*, unless the type of crime they committed warranted a more severe punishment. We will soon narrate that stories of several of the Prophet's battles, as well as, the meaning of *Jizyah* tax. It should be noted that had the enemy whom the Prophet fought refrained from aggression against Muslims and oppression against Islam, they would have had nothing to fear from Muslims.

* *Jizyah*, is a tax paid by non-Muslim residents of the Islamic State in return for Muslims protecting their lives and property.]

variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36. and a man's foes shall be they of his own household. 37. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38. And he that doth not take his cross and follow after me, is not worthy of me. 39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.” (Matthew 10:32-39)

Also, *John (1:12-13)* states, “12. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God”*; while *Acts (4:10-12)* states, “10. *Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye¹⁸⁰ crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 11. This is the stone which was set at nought of you builders, which is become the head of the corner. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*

Further, *1 Timothy (4:1-5)*, describes those who do not believe in Christian doctrines, those who forbid the types of food God forbade for the Prophets of old, “1. *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2. Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3. Forbidding to marry, and commanding to abstain from*

^[180][i.e., Jews]

meats, which God hath created to be received with thanksgiving of them which believe and know the truth.¹⁸¹”

In addition, 2 Corinthians (6:14-18) states, “14. *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”*

This is what the *Gospels* ascribe to Jesus, peace be upon him, and to some of his disciples. ‘Eternal Salvation’, according to Christian doctrines, is only earned through belief in Jesus Christ as the lord and savior son of God.

[181] [In contrast, the *Torah* and the *Quran* forbid eating the meat of swine, for example. Allah stated in *Surat al-Ma-idah*, chapter 5, Ayah No., 3,

﴿ حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ ﴾

(المائدة 003)

{*Forbidden to you (for food) are: al-Maitah (dead animals – cattle- beast not slaughtered), blood, the flesh of swine... }* }

Also, in *Leviticus* (11:7-8), one reads, “7. *And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. 8. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.”*”

Relations Between Christian Denominations

Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, published a famous declaration of Catholic faith known as, “Dominus Iesus”, on August 6th, 2000. The *Dominus Iesus* states, “The Lord Jesus, the only Savior¹⁸², did not only establish a simple community of disciples, but constituted the Church as a salvific mystery: he himself is in the Church and the Church is in him (Cf. Jn 15:1ff.; Gal 3:28; Eph 4:15-16; Acts 9:5). Therefore, the fullness of Christ’s salvific mystery belongs also to the Church, inseparably united to her Lord. Indeed, Jesus Christ continues his presence and his work of salvation in the Church and by means of the Church (Cf. Col 1:24-27), which is his body (Cf. 1 Cor 12:12-13, 27; Col 1:18). And thus, just as the head and members of a living body, though not identical, are inseparable, so too Christ and the Church can neither be confused nor separated¹⁸³, and constitute a single “whole Christ.” The same document also declares, “The Catholic faithful are required to profess that there is

[182] [In Islam, Allah is the Only Savior and He is described as,

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُ
كُفُوًا أَحَدٌ ﴿٤﴾﴾

(الإخلاص 004-001)

{Say (O Muhammad ﷺ): “He is Allâh, (the) One. Allâh-us-Samad*. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him”} (112:1-4).

* ‘Assamad’, means, ‘The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks’.]

[183] [Thus, other Christian churches are not proper churches!]

an historical continuity –rooted in the apostolic succession– between the Church founded by Christ and the Catholic Church: ‘This is the single Church of Christ ... which our Savior, after his resurrection, entrusted to Peter’s pastoral care (Cf. Jn 21:17), commissioning him and the other Apostles to extend and rule her (Cf. Mt 28:18ff.), erected for all ages as ‘the pillar and mainstay of the truth’ (1 Tim 3:15). This Church, constituted and organized as a society in the present world, subsists in [subsistit in] the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him’. With the expression subsistit in, the Second Vatican Council sought to harmonize two doctrinal statements: on the one hand, that the Church of Christ, despite the divisions which exist among Christians, continues to exist fully only in the Catholic Church, and on the other hand, that ‘outside of her structure, many elements can be found of sanctification and truth.’ ... The Churches which, while not existing in perfect communion with the Catholic Church, remain united to her by means of the closest bonds, that is, by apostolic succession and a valid Eucharist, are true particular Churches. Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church ... On the other hand, the ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery, are not Churches in the proper sense; however, those who are baptized in these communities are, by Baptism, incorporated in Christ and thus are in a certain communion, albeit imperfect, with the Church.”

In addition, in the Vatican declaration known as, “*Mystici Corporis Christi* Encyclical”, of Pope Pius XII, on

the Mystical Body of Christ, June 29, 1943, the Pope declares that church of Christ is strictly and exclusively identified with the Catholic Church.

Finally, in the Dogmatic Constitution on the Church, called, “Lumen Gentium”, promulgated by Pope Paul VI on November 21st, 1964, Chapter 1: “The Mystery of the Church”, one reads, “This is the one Church of Christ which in the Creed is professed as one, holy, catholic and apostolic.”

Therefore, Salvation, according to Christian faith¹⁸⁴, is only attained through faith in Jesus Christ as the lord, the savior and the son of God, who died on the cross to absolve mankind of their sins. Neither Muslims, nor Jews believe in Jesus as the lord and savior or the son of God.

The Jews believe that Jesus was a liar and a result of fornication; according to Christians, Jews were responsible for killing their lord and savior¹⁸⁵.

Muslims believe that Jesus was a prominent Messenger from Allah and the son of the virgin Mary, in whose womb Allah created Jesus, without male intervention¹⁸⁶.

[184] [According to the Catholic Church, the Church of Christ is professed as one, *Catholic*.]

[185] [For examples, refer to the twenty-sixth and the twenty-seventh chapters in the *Gospel* popularly known as, “Matthew”.]

[186] [Allah said in the *Quran*,

﴿ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ

عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿١٥﴾

(ال عمران 045)

{(Remember) when the angels said: “O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word (“Be!” and Jesus was)

Continue next page...

The *Quran* is the only religious book that contains an entire chapter titled, “Maryam (Mary)”, chapter 19. In Islam, salvation is earned through having faith in all of Allah’s Prophet’s and Messengers, including and foremost, Noah, Abraham, Moses, Jesus and Muhammad, and in abiding by the Islamic Creed and Prophet Muhammad’s *Sunnah*.

from Him, his name will be the Messiah ‘Îsâ (Jesus), son of Maryam (Mary), held in honor in this world and in the Hereafter, and will be one of those who are near to Allâh”} (3:45).]

Jihad Against the Infidels

Since this is the type of *Jihad* that has caused alarm and great misunderstanding among the non-Muslims of the world in the present time, we will explain it in detail¹⁸⁷.

Jihad as a Fardh Kifayah

First, according to Muslim Scholars¹⁸⁸, *Jihad* against the infidels is usually a *Fardh Kifayah*¹⁸⁹, meaning, it is not necessary that everyone participates in *Jihad*¹⁹⁰.

[¹⁸⁷For more references about rulings and stages of *Jihad* in the *Quran* and *Sunnah*, refer to, (Majmu`at al-Fatawa, by Imam ibn Taimiyyah, Vol. 28, Pg., 349; Tafsir al-Qurtubi; Vol. 2, Pg., 231; Fat`h al-Bari, Shar`h Sahih al-Bukhari, by Imam ibn `Hajar al-`Asqalani, Vol. 6, Pg., 45; Tafsir at-Tabari, Vol. 2, Pg., 345; Tafsir ibn Kathir; and, Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di; and so forth).

Rulings of *Jihad* can be found in numerous books that explain Islamic Jurisprudence.]

[¹⁸⁸(Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn Qayyim al-Jauziyyah, Vol. 3, Pg. 63; Fiqhu as-Sunnah, by Shaikh Sayyid Sabiq Vol. 3, Pg., 84; Tafsir at-Tabari, Vol. 2, Pg., 345; al-Mughni, by Imam ibn Qudamah, Vol. 12, Pg., 491-492; al-Wajeez, by Shaikh Abdul-`Adheem ibn Badawi, Pg., 483).

These are but few references that explain this type of *Jihad*.]

[¹⁸⁹‘Fardh Kifayah’, and, ‘Fardh `Ain’, pertain to the required degree of participation by Muslims in war efforts.]

[¹⁹⁰*Ayah* (4:71) states,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا خُدُوعًا فَحُدِرَ كُفْرُهُمْ فَاَنْفَرُوا جَمِيعًا ۗ﴾

(النساء 071)

Continue next page...

However, at least a part of the Muslim *Ummah* (Nation) must fulfill this obligation¹⁹¹.

Jihad as a Fardh `Ain (Obligatory on all Muslims)

There are three instances that make *Jihad* a requirement on all able Muslims, meaning, *Fardh `Ain* not only *Fardh Kifayah*, and they are as follows¹⁹².

1 – When Muslim and non-Muslim armies meet, a Muslim is not allowed to desert and run away from the battlefield, without a valid reason¹⁹³. This is because Allah said,

مُّهُوتًا وَلَا فِافَحَزْ أَوْ فَرَكَانَ يَدًّا مَتَيْقَلْ إِذَا نُؤْمَاءُ نَ يَدًّا كَاهِيَّيْ ﴿١٠٠﴾
 أَرْبِحْتُمْ وَأَلَّاتِقَلْ أَقْرَحْتُمْ لَا إِدْمُرِدِنِي مَوِيَّهَ لَوِيْنِ مَوِيَّهَ ﴿١٠١﴾ رَابَدَلًا

{*O, you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.*} Therefore, Muslims should all participate in *Jihad*, if need arises. Otherwise, at least a part of the Muslim Nation should participate in *Jihad*; this second case is called, ‘*Fardh Kifayah*’.]^[191][Otherwise, all Muslims commit sin if none of them participates in *Jihad*. In addition to committing sin, Muslims will suffer defeat, humiliation and utter failure if they all abandon *Jihad*.]

^[192][(*Al-Mughni*, by Imam ibn Qudamah, Vol. 12, Pg., 493-494; *al-Wajeez*, by Shaikh Abdul-`Adheem ibn Badawi, Pg., 485-486; *Fiqh as-Sunnah*, by Shaikh Sayyid Sabiq, Vol. 3, Pg., 85).]

^[193][Imam ibn Kathir gave a similar meaning to the following *Ayah* (8:15-16) (*Tafsir ibn Kathir*, Vol. 2, Pg., 389).]

إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَهُ جَهَنَّمُ ۖ وَبِئْسَ

الْمَصِيرُ ﴿١٦﴾

(الأفقال 015-016)

{O, you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. And whoever turns his back to them on such a day, unless it be a stratagem of war, or to retreat to a troop (of his own), he indeed has drawn upon himself wrath from Allâh} (8:15-16).

2 – When non-Muslims occupy or attack Muslim land, Muslims of that area –then, the rest of the Muslim Nation– are required, if needed, to collectively defend the attacked area. Allah said,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا فَتَلَوْا الَّذِينَ يُلُونَكُمْ مِنَ الْكُفَّارِ
وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ ﴿١٢٣﴾

(التوبة 123)

{O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you¹⁹⁴; and know that Allâh is with those who are pious} (9:124)¹⁹⁵.

“Close to you”, does not include non-Muslims who are neutral or those who are at peace with Muslims¹⁹⁶.

[194][because of their efforts to destroy Islam and its people]

[195][Sayyid Sabiq relied on this Ayah to prove that when a neighboring combatant enemy attacks Muslim land, it becomes obligatory on Muslims in the attacked area to defend their land and repel aggression (Fiqhu as-Sunnah, Vol.3, Pg., 85).]

3 – When the Muslim ruler, i.e., the Caliph or his authorized appointed deputy, issues an order for general mobilization, Muslims are required to join the effort to defend their nation. ‘The Muslim Ruler’ is the political leader of the Islamic State, and as such, the only authority to declare war, conduct peace or call for general mobilization¹⁹⁷.

Al-Bukhari (2575) and Muslim (3468) reported that the Prophet, peace be upon him, said,

"لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتَنْفَرْتُمْ فَأَنْفِرُوا"

^[196][Therefore, peaceful non-Muslims who are close to or far from the Islamic State have nothing to fear, as long as they are not combatants or in a state that oppresses Muslims and Islam.]

^[197][Allah willing, we will soon mention a religious verdict regarding this ruling, issued by the Imam of *Sunnah* in our time, Imam Nasir ad-Din al-Albani.

The famous Imam of Islamic Jurisprudence, Imam ibn Qudamah, said, “When the enemy attacks, it becomes required from everyone to mobilize, whether they have sufficient means or not. However, they should not march towards the enemy, except by order from the *Amir* (the appointed commander or deputy of the Caliph, or the leader of an Islamic State), unless a strong, vicious enemy conducts a surprise attack, preventing the attacked from taking permission from the *Amir*” (*Al-Mughni*, by ibn Qudamah, Vol. 12, Pg., 526).

Even when Muslims of the attacked area were suddenly attacked and did not have the means to contact their political leadership so that they organize defense efforts, Muslims must only direct their attacks at enemy soldiers and their military support lines.]

“*There is no Migration*¹⁹⁸ *after the Conquest (of Makkah), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.*”

Encompassing Texts in the *Quran* and *Sunnah* that Define *Jihad* against the Infidels

RULING ON INITIATING HOSTILITIES

Allah clearly states in the *Quran* that Muslims are not permitted to initiate hostilities against non-Muslims, except in well defined conditions. Following is a summary of the conditions that warrant *Jihad* warfare, authored by a famous contemporary writer, Shaikh Sayyid Sabiq¹⁹⁹ (Fiqhu as-Sunnah, Vol. 3, Pg., 78-81).

Shaikh Sayyid Sabiq said that the usual, general rule is that a state of peace exists, while the state of war is the exception. In Islam, war cannot be initiated except in

^[198][Migration from Makkah to Madinah ceased, because Makkah became a part of the Islamic State. However, migration from non-Muslim areas to Islamic areas and countries, and from areas where Islam is being oppressed, remain valid until the Day of Judgment; refer to the explanation of this *Hadith* (al-Bukhari: 2575) contained in, Fat`h al-Bari, Shar`h Sahih al-Bukhari, by Imam ibn `Hajar al-`Asqalani.]

^[199][I, author of this book, benefited from, Fiqh as-Sunnah, throughout this book on *Jihad*. I ask Allah to reward Shaikh Sayyid Sabiq for his informative and beneficial work on Islamic Law. ‘Fiqhu as-Sunnah’, is an easy to understand book written on the Islamic Jurisprudence contained in the Prophet’s *Sunnah*. Imam al-Albani, who praised the work done in, Fiqhu as-Sunnah, wrote an exemplary commentary on it, known as, Tamam al-Minnah fi at-Ta`liq `Ala Fiqh as-Sunnah. I advise seekers of religious knowledge to read both books simultaneously, to benefit from both writers.]

the following cases: 1. to defend the life, honor, property and lands of Muslims; 2. to remove the barriers that prevent mankind from knowing Allah’s Islamic Monotheism; 3. to stop the torturing of whoever believes in Islam, the hindering of the path of whoever wishes to embrace it and the preventing of Muslims from freely preaching and practicing Islam²⁰⁰.

Here is a detailed explanation of the conditions under which Muslims are permitted to initiate war.

A – SELF DEFENSE

In a general, encompassing *Ayah* in the *Quran*, Allah said,

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتَلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

(البقرة 190)

{*And fight in the way of Allâh those who fight you, but transgress not the limits*²⁰¹. Truly, Allâh likes not the transgressors} (2:190)²⁰².

[²⁰⁰This paragraph contains a summary of what Shaikh Sayyid Sabiq said regarding when Muslims are allowed to start war.]

[²⁰¹Shaikh Abdul-Ra`hman as-Sa`di said, “The prohibition of committing aggression [in *Ayah* 2:190] entails all types of aggression, including killing non-combatants, such as women, the insane, children, monks, and so forth. Also included are mutilation of the dead and the killing of animals, cutting down trees and similar acts that do not bring benefit for Muslims. Among the acts of aggression is for Muslims to reject an offer by non-Muslims to pay the *Jizyah* tax and fight them instead, because this is not allowed for Muslims” (The contemporary book of *Tafsir* (*Quranic* interpretation) titled, ‘*Taiseer al-Karim*’
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Therefore, fighting is initiated, in the Sake of Allah, against those who initiate hostilities against Muslims. This is called, ‘Self Defense’, and is a basic right for Muslims that no one should or can deny or argue against. Even the charter of the pro-Western so-called, ‘United Nations’, states, “Nothing in this present Charter shall impair the inherent right of individual or collective self-defense if an armed attack occurs against a member of the United Nations” (United Nations Charter, Article 51). Muslims are no exception, no matter what the rest of the world may believe. Muslims should never and will never compromise on this right²⁰³.

The above *Ayah* prohibits attacking those who did not commit aggression against Muslims. This is because when Allah states that He ‘dislikes’ something, it is a type of news that cannot be changed or abrogated²⁰⁴.

ar-Ra`hman fi Tafsir Kalam al-Mannan’, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di, Pg., 71.]

[²⁰²Imam ibn Taimiyyah said, “Fighting is initiated against those who fight us [Muslims, especially] when we seek to establish Allah's religion” (Majmu`at al-Fatawa, Vol. 28, Pg., 353). Ibn Taimiyyah also said on the same page, “Permissible types of war include fending off aggression directed at the lives, property and honor of Muslims.”]

[²⁰³Imam Muslim (201) reported that a man asked the Messenger of Allah, peace be upon him, “What if a man tries to appropriate my possession?” The Prophet, peace be upon him, said, “*Do not surrender your possession to him.*” The man asked, “What if he fights me?” The Prophet, peace be upon him, said, “*Then, fight him.*” The inquirer again asked, “What if I am killed?” The Prophet, peace be upon him, said, “*You would be a martyr.*” The inquirer said, “What if I killed him.” The Prophet, peace be upon him, said, “*He would be in the Fire.*”

Therefore, if a Muslim is an aggressor, other Muslims are allowed to fight him, even if the aggressor dies in the process.]

[²⁰⁴(Fiqhu as-Sunnah, Vol., 3, Pg., 79).

Continue next page...

To further prove that the meanings mentioned here are accurate and were adopted by major scholars of *Quranic* explanation, we mention here ibn Kathir's statement, where he said, "Allah's statement, {...and do not commit aggression, because Allah does not like the aggressors}, means, 'Fight in the Sake of Allah, but do not transgress the limits by committing the prohibitions.' According to al-`Hasan al-Basri²⁰⁵, 'the prohibitions', include mutilation, theft [from the war spoils] and killing

The statement above, which Shaikh Sayyid Sabiq issued, is valid and stronger than the statements of several respected scholars stating that the *Ayah* about forbidding aggression [2:190] was abrogated. This is because when Allah states that He does not like something, His Statement here is not a part of the Law, but a matter of the Unseen reporting Allah's Actions. The only part of Allah's Revelation that Allah abrogates are the practical aspects of the religion, meaning, the Law, so that Allah makes things easier for mankind. Accounts of what happened in the past, what will happen in the future and what Allah likes or dislikes cannot be abrogated.

Yet, we should state that the part of this *Ayah* that the scholars said was abrogated came after Muslims gained strength and increased in number and power. Then, Muslims were permitted to take the initiative and attack the pagans who consistently attacked and killed Muslims and sought to destroy Islam. In this case, Muslims did not wait for combatant unbelievers to attack first, but took the war to their territory and preempted their treachery and aggression. What the scholars did not suggest was abrogated, is unjustified aggression. The proof to this statement will be found in the following chapters and paragraphs that report the opinions of respected scholars of Islam disallowing attacking neutral non-Muslims, non-Muslims who made peace with Muslims, non-combatants, members of the clergy, non-Muslim residents of the Islamic State, and so forth.]

^[205][Al-`Hasan al-Basri was a major scholar of *`Hadith* and Islamic Law of the second generation of Islam; he was raised by one of the Prophet's wives.]

women, children and the elderly -those among them who do not support war by their opinion (statements) or participate in fighting.

The prohibitions also include killing priests and monks secluded in places of worship, burning trees and unnecessarily killing animals.' The same explanation was also offered by Abdullah ibn `Abbas, `Umar ibn Abdul-`Aziz, Muqatil ibn `Hayyan, and so forth.

Imam Ahmad [ibn `Hanbal (2592)] reported in his `Hadith collection that the Messenger of Allah, peace be upon him, used to say,

" اٰخْرَجُوْا بِسْمِ اللّٰهِ تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ مَنْ كَفَرَ بِاللّٰهِ ، لَا
تَعْدِرُوْا وَلَا تَعْلُوْا وَلَا تُمَثِّلُوْا وَلَا تَقْتُلُوْا الْوَلْدَانَ وَلَا اَصْحَابَ
الصَّوَامِعِ "

*'March in the Name of Allah; fight in the Sake of Allah those who disbelieve in Allah. But, do not commit betrayal, embezzlement, or mutilation and do not kill the young or those who are secluded in monasteries.'*²⁰⁶

^[206][(Tafsir ibn Kathir, Vol. 1, Pg., 307). Also refer to the first volume of the English translation of, Tafsir ibn Kathir, published by, Darussalam Publishers and Distributors.

Imam Nasir ad-Din al-Albani graded this `Hadith as authentic, from the `Hasan (acceptable) grade (At-Ta`liqat ar-Radhiyyah `Ala ar-Raudhah an-Nadiyyah, by Imam Siddiq `Hasan Khan, with commentary by Imam al-Albani, Vol. 3, Pg., 450).]

B – REMOVING BARRIERS HINDERING ISLAM FROM BEING PREACHED; RESISTING OPPRESSION OF MUSLIMS AND ISLAM

During the era when the *Ayah* under discussion (2:190) was revealed, Muslims were a minority concentrated in Madinah, under constant threat from armed pagan gangs that were conducting surprise raids against Muslims and their commercial caravans.

Imam ibn Qayyim al-Jauziyyah described this era saying that pagan Arabs and the Jews joined forces against Muslims and openly engaged in enmity and aggression against them²⁰⁷.

Also, the powerful Arab tribes of Makkah, Taif, Najd and the rest of Arabia were hostile combatants against Muslims²⁰⁸.

^[207][(Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn Qayyim al-Jauziyyah, Vol. 3, Pg., 61).]

^[208][The pagans of *Quraish* oppressed and persecuted Islam and Muslims since the dawn of Islam and conspired to kill the Prophet, peace be upon him. When Muslims were forced to migrate to Madinah, the Quraish pagans gathered their forces to fight them in the major Battles of *Badr* and *U`hud* and prevented them from visiting the *Sacred Area* during the Year of *`Hudaibiyyah*. They also joined forces with various Arab tribes, such as the tribe of Ghatafan, to attack Madinah during the Battle of the Trench (*al-Khandaqh*). They also broke the terms of peace agreement they made with the Prophet –peace be upon him- at the Area of *`Hudaibiyyah*, prompting the conquering of Makkah by Muslim forces in 630 CE. For more details about these battles, refer to books of Islamic history, such as, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn Qayyim al-Jauziyyah, Vol. 3, and relevant chapters in, al-Bidayah wan-Nihayah, by Imam ibn Kathir.]

They defamed Islam and its Prophet²⁰⁹, peace be upon him, waged war against them and prevented weak people from accepting Islam or passing through their areas to join the Prophet, peace be upon him²¹⁰. Before this occurred, the Prophet and his companions were expelled from Makkah after 10 years of oppression and torture by the hand of pagan Makkans²¹¹. Muslims had to take refuge

^[209][The Quraish pagans encouraged popular Arab poets to criticize the Prophet in their poems. During that era, poems were a major propaganda tool used by the largely unlettered and divided Arab Nation. Among the poets who severely criticized the Prophet, peace be upon him, was his own paternal cousin Abu Sufyan ibn al-`Harith, as al-Bukhari reported (3728). Abu Sufyan ibn al-`Harith later became Muslim and felt sorry and ashamed for the poems he said against his own cousin, Prophet Muhammad, peace be upon him. He said new poems praising the Prophet's qualities, peace be upon him.]

^[210][For instance, al-Bukhari (51) and Muslim (24) reported that when the delegation of the tribe of `Abdul Qais came to the Prophet, they said, "O, Allah's Prophet! We cannot come to you except in the *Sacred Month* (The 1st, 7th, 11th, and 12th months of the Islâmic Calendar); there is the infidel tribe of Mudhar intervening between you and us." Also, refer to, Fiqhu as-Sunnah (Vol. 3, Pg., 83), where Shaikh Sayyid Sabiq said that after Muslims migrated from Makkah, various enemies joined forces against them; Muslims had to raise arms to defend themselves and ensure free preaching of the Islamic Message.]

^[211][After the Prophet Muhammad was sent as Allah's Messenger, he spent three years in Makkah propagating Islam in secret (The English translation of, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Vol. 1, Pg., 121-122). Next, he, peace be upon him, openly and publicly called to Allah's Islamic Monotheism for ten more years in Makkah and among Arab pilgrims who visited the *Sacred Area*, until he was forced to migrate to Madinah. These ten years were filled with persecution and torture at the hands of the Quraish pagans who directed this oppression at Muslims in Makkah. Sayyid Sabiq said that the Prophet departed Makkah

Continue next page...

in Madinah. They were few and fearful for their religion and safety. Hence the very next *Ayah* [2:191],

﴿وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ﴾

(البقرة 191)

{*And kill them wherever you find them...*} (2:191).

It is profoundly astounding that many so-called, ‘experts on Islam’, use this part of *Ayah* (2:191) to justify their view that Islam calls for unjustified attacks against non-Muslims, forcibly converting people to Islam and indiscriminate killing of non-combatant Jews and Christians wherever Muslims find them. They think this way because they do not read the *Quran* or seek knowledge in what they read from authorities on explaining the *Quran*. Their motive for this ludicrous stance is clear, the defamation of Islam, even if they have to lie to their audiences and cause trouble for Muslims.

The proof that this part of the *Ayah* does not mean what the so-called ‘experts on Islam’ think it means, is the previous *Ayah* that we mentioned, which forbids aggression, except against aggressors, and the continuation of this very *Ayah* [2:191],

﴿وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

(البقرة 191)

thirteen years after his Prophethood started (Fiqhu as-Sunnah, Vol. 3, Pg., 83). He also said that after Muslims migrated to Madinah, it became the capital of the newly formed Islamic State.]

{...and turn them out from where they have turned you out. And al-Fitnah²¹² is worse than killing} (2:191)²¹³.

[²¹²*Al-Fitnah*: polytheism, to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction. ‘Fitnah’, also pertains to non-Muslims oppressing Islam and Muslims, preventing Islam from being freely preached and practiced, and torturing Muslims to coerce them to abandon Islam (Fiqhu as-Sunnah, Vol. 3, Pg., 79, where Shaikh Sayyid Sabiq explained the word, ‘Fitnah’, in a similar manner).]

[²¹³Imam ibn Kathir said, “(Imam) Abu Ja`far ar-Razi said that, ar-Rabi` ibn Anas said that, Abu al-`Aliyah said about *Ayah* (2:190), {*And fight in the sake of Allah those who fight you...*}, ‘This is the first *Ayah* revealed in Madinah regarding warfare. After it was revealed, Allah's Prophet used to fight those who fought him and refrain from fighting those who did not fight him. Then, *Surat Bara-a* (chapter 9) was revealed...’ Abdul Ra`hman ibn Zaid ibn Aslam also said similar words, then added that this *Ayah* (2:190) was abrogated by Allah's statement, {*...then kill the Mushrikûn* (Polytheists) *wherever you find them...*} (9:5). **However, this opinion is doubtful**, because Allah's statement, {*...those who fight you...*}, encourages and calls for fighting the enemy whose effort is concentrated on fighting Islam and its people, saying, ‘fight them, just as they fight you.’ Allah said in another *Ayah*, {*And fight against the Mushrikûn* (Polytheists) *collectively as they fight against you collectively*} (9:36), hence Allah's statement next, {*And kill them wherever you find them, and turn them out from where they have turned you out*} (2:191). This *Ayah* means, ‘Let your efforts (O, Muslims), be directed at fighting them, just as their efforts are directed at fighting you, and drive them out of their area (Makkah), from which they drove you out, *in retaliation.*’” (Tafsir ibn Kathir, Vol. 1, Pg., 307, and its English translation.)]

Therefore, ‘kill them wherever you find them’, pertains to those who initiate hostilities against Muslims, as is clearly stated in this and the previous *Ayah*. It does not ordain starting hostilities without justification against a peaceful people, forcibly converting people to Islam, or indiscriminately killing non-combatant Jews and Christians wherever Muslims find them. This is especially the case since the same *Ayah* orders Muslims to *retaliate* by driving ‘them’ out from where ‘they’ drove Muslims out. ‘Them’ here pertains to the pagans of Makkah who expelled the Prophet and his companions from their homeland and prevented them from visiting it or performing pilgrimage to the *Sacred House*, built by the father of the Israelites and the Arabs, Prophet Abraham, peace be upon him.

Makkan pagans, in particular, tried to forcibly revert Muslims from their religion and caused them *Fitnah* (oppression). They initiated hostilities and this is why Allah ordered Muslims, as a measure of self-preservation and to protect their religious freedom, to fight pagans and kill them wherever Muslims find them²¹⁴. This should be the fate for all aggressors, past, present and future.

Therefore, and according to the *Ayah* under discussion (2:191), the second instance that warrants war occurs where there is a country that, as a state or a group, institutionally prevents Muslims from practicing their religion, does not permit the preaching of Islam, tortures Muslims, shows clear hostility towards Islam and Muslims and prevents people from freely embracing Islam. Even then, this behavior does not trigger an automatic armed conflict. Rather, the Islamic State should contact the aggressor country or group and demand that it grants Muslims the freedom to practice Islam and that Islam be

^[214][(*Fiqhu as-Sunnah*, Vol. 3, Pg., 79, where Shaikh Sayyid Sabiq said similar words).]

fairly preached in their area. To handle similar discrimination and announce the Islamic Message to the world, the Prophet, peace be upon him, sent messages to the kings of the earth during his time calling them to embrace Islam and urging them to allow their subjects to embrace it if they wish²¹⁵.

[215] Allah willing, we will soon mention the kings to whom Allah's Prophet, peace be upon him, sent messages calling them to Islam. For more details about the reported texts of these letters, refer to, Zad-ul Ma'ad fi Hadyi Khairi al-Ibad, Vol. 3, Pg., 558-566. For instance, al-Bukhari (6) and Muslim (3322) narrated that Allah's Messenger, peace be upon him, sent this letter to Heraclius, the Roman Emperor,

" بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ
عَظِيمِ الرُّومِ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ
الْإِسْلَامِ أَسْلِمٌ تَسْلَمُ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِن تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ
الْأَرِيسِيِّينَ وَ ﴿ يَتَأَهَّلُ الْكِتَابُ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾ "

“In the name of Allah the Beneficent, the Merciful. (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore, I invite you to Islam; if you become a Muslim you will be safe and Allah will double your reward. But, if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement,) {O, People of the Scripture! Come to a word common to you and us that we worship none but Allah and that
Continue next page...

we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah)} (3:64)'' (Interpretation of the meanings of the Noble Quran, by al-Hilali and Mu`hsin Khan)

However, the Christians of the *Sham* (Syria) Area killed some of those among them who embraced Islam. Further, as Imam Muhammad ibn Sa`d reported, the Messengers of Allah, peace be upon him, received news that the Byzantines in the *Sham* Area gathered substantial Roman and Arab forces to attack Muslims; the Arab Christian tribes of Lakhm, Judham, `Amilah, and Ghassan joined forces with Heraclius, the Byzantine Emperor (Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Vol. 3, Pg., 419). The Prophet, peace be upon him, quickly gathered his forces and marched towards the borders of *ash-Sham* Area, towards Tabuk (in Northwestern Arabia); no fighting occurred during this battle.

Thus, Byzantine aggression warranted the war between them and Muslims that liberated Arabs of the *Sham* and Egypt from the tyrannical rule of European Byzantines. Muslims also sought to remove the barriers that stood between them and free preaching of Islam to the Arabs of Syria and Egypt. After Muslims conquered the areas of *ash-Sham* (Syria) and Egypt, a large segment of their population remained Christian or Jewish. Their descendants are still living in the same areas where their forefathers lived since the dawn of Islam. The fact that today, millions of Christians still live in the mentioned areas testifies to the fact that Islam does not profess forceful conversion to Islam or exterminating non-Muslims. Also, the Jews lived among Muslims in peace for centuries since the dawn of Islam. When the *Zionists* established their colonial presence in Palestine in the beginning of the twentieth century, hundreds of thousands of Arab Jews were still living among Muslims, where they lived for more than fourteen centuries. Arab Jews then started large-scale migration to Palestine to live on land stolen from Muslim and Christian Arabs. This is their 'payment' for the hospitality they received among Muslims. Yet, they claimed that Muslims

Continue next page...

Most of Arabia was hostile to Muslims when the *Quranic Ayat* under discussion were revealed; Muslims were concentrated in only one city and its surrounding areas, fearful for their lives and religion. Yet, Allah said in *Ayah* (2:191),

﴿وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾

(البقرة 191)

{*And fight not with them at al-Masjid al-Harâm (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*} (2:191)²¹⁶.

oppressed and killed them. *How is it then that centuries after Muslims took control of Egypt, Iraq, Northern Africa and Yemen, millions of Jews still lived there in peace and security, until the twentieth century?*

^[216][Imam ibn Kathir said about the meaning of this *Ayah*, “Allah the Exalted said, ‘Do not fight them (pagans of Makkah) near *al-Masjid al-Haram* (the *Ka`bah* at Makkah), unless and until they first start fighting you in its vicinity. Then, you are allowed to fight them and kill them as a way of fending off aggressors” (Tafsir ibn Kathir, Vol. 1, Pg., 308).]

Clearly, these *Quranic* verses are about a *specific* and similar cases, namely, the continued aggression by the pagans of *Makkah*. *Makkah* is a city in *Western Arabia*, where *al-Masjid al-`Harâm* (the *Sacred House*, i.e., the *Ka`bah*) is located. The pagans of *Makkah* expelled Muslims from it, after years of oppression, torture and outright murder. For instance, the father and mother of `Ammar ibn Yasir were the first Muslim martyrs, killed by *Makkan* pagans for refusing to renounce Islam²¹⁷.

[217] [Imam ibn al-Qayyim said (Zad-ul Ma`ad fi Hadyi Khairi al-Ibad, Vol. 3. Pg., 21-22), “As for the Prophet’s companions, those among them who had a tribe, were protected by their tribes. The rest of them were tortured and tormented by the [Makkan] pagans. Among those who were tortured, because they believed in Allah, were `Ammar ibn Yasir, his mother, Sumayyah, and his father, Yasir. When Allah’s Prophet, peace be upon him, used to pass by them while they were tortured, he used to say,

" صَبْرًا يَا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمْ الْجَنَّةَ "

“Be patient, O, family of Yasir, for your meeting place will be Paradise” (Imam Muhammad ibn Sa`d collected this `Hadith in, at-Tabaqat (3:1:177); Imam al-Albani graded it as authentic in his commentary on, Fiqhu as-Seerah (Pg., 107)).

Fiqh as-Seerah, is a contemporary book on the Prophet’s life-story, written by Muhammad al-Ghazzali, with commentary and `Hadith critique by Imam al-Albani.

Imam ibn al-Qayyim went on saying, “Bilal ibn Raba`h (an Ethiopian slave) was also tortured severely, because he believed in Allah. His life became insignificant to his people. But, Bilal felt that the torture he was enduring in Allah’s Sake made his life irrelevant (as long as he remained Muslim). The more the pagans tortured him, the more Bilal repeated this statement, ‘`A`hadun, A`had (Allah is One, Allah is One)’” (Shaikh Abdul Hadi Wahbeh said that Imam Ahmad (3640) and Ibn Majah (147)

Continue next page...

collected a `Hadith in this meaning, which Imam al-Albani graded as authentic, from the grade of *Sahih*, in his book, Sahih Sunan ibn Majah (122).

Bilal had several major deficiencies in the eyes of Arab pagans: he was a black non-Arab slave. Bilal found in Islam the ultimate freedom from the chains of the pagan system of oppression, idol-worshipping and racism. He embraced a religion whose Prophet, peace be upon him, declared,

" وَالنَّاسُ بَنُو آدَمَ وَخَلَقَ اللَّهُ آدَمَ مِنْ تُرَابٍ "

“All of mankind are the children of Adam, and Allah created Adam from dust” (Collected by Imams Abu Dawood (4452), at-Tirmidhi (3890), and Ahmad ibn `Hanbal (8381); Imam al-Albani graded this `Hadith as authentic, from the *Hasan* (acceptable) grade, in, Sahih al-Jami`, `Hadith No., 7867).

The Prophet, peace be upon him, also said,

" يَا أَيُّهَا النَّاسُ ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ آبَاءَكُمْ وَاحِدٌ ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ ، وَلَا لَأَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ ، إِلَّا بِالتَّقْوَى "

“O, People! Verily, your Lord is One (Allah), and your father is one (Adam). Verily, an Arab has no virtue above a non-Arab, nor a non-Arab above an Arab, nor does a red person have a virtue above a black person, nor a black person above a red person, except by fear and obedience to Allah” (Collected by Imam Ahmad ibn `Hanbal (22391); Imam al-Albani graded this `Hadith as authentic on account of the collective strength of several chains of narration reporting it).

Bilal won his ultimate freedom by embracing Islam, and won his physical freedom by the hand of the Prophet's trusted and closest friend and disciple, Abu Bakr, the father of `Aishah, the

Continue next page...

Prophet's beloved wife. Abu Bakr bought Bilal's freedom and then set him free, after Bilal suffered severe torture by the disbelievers of Makkah. Years after the death of the Prophet and Abu Bakr, `Umar ibn al-Khattab, the Prophet's second closest friend, who belonged to an honorable sub-tribe of Quraish, became the Caliph of the Islamic State, the most prosperous and the strongest country in the world then. `Umar was once sitting with a group of the Prophet's companions when Bilal passed by them, greeted them and went his way. And with all the love and respect `Umar and the rest of Muslims had for Bilal, `Umar issued this outstanding statement, "Abu Bakr was our chief and master and he freed our chief and master" (Al-Bukhari (3471)). Let this be a gift to those who still do not understand the power of Islam and the profound effect it has on the hearts of those who believe in it. Let this be a gift to those who, in their twenty-first century, still think of other people in terms of color and racial background,

﴿يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ﴾

(المحرات 013)

{O, mankind! We have created you from a male (Adam) and a female (Hawwa [Eve]), and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allâh is that (believer) who has at-Taqwâ (fear and piety)} (49:13).

Most of the Prophet's companions endured severe hardships and were tortured and oppressed at the hands of pagans. Under duress, some of them pretended to renounce Islam; others renounced Islam altogether. This is the type of aggressor that Allah ordered Muslims to kill wherever Muslims find them.

(For more references regarding these stories, refer to, al-Bidayah wan-Nihayah, by Imam ibn Kathir; Seerat ibn Is`haq, by Muhammad ibn Is`haq; Seerat ibn Hisham, by ibn Hisham; Fiqhu

Continue next page...

The, ‘disbelievers’, mentioned here were from the combatant aggressor type; they and their likes shall be killed wherever they are found, unless they cease hostilities or embrace Islam. The part of *Ayah* 2:191 that is under discussion here does not discuss the treatment of non-Muslims who have not committed aggression or oppression against Islam and Muslims, or those who signed peace treaties with Muslims.

Next, Allah said,

﴿ فَإِنِ أَنتَهُوْا فَإِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴾

(البقرة 192)

{*But if they cease, then Allâh is Oft-Forgiving, Most Merciful*} (2:192).

This *Ayah* states that if the pagans –and any and all aggressors- *embrace Islam or cease hostilities*, you – Muslims- *cease hostilities*, as well²¹⁸.

as-Seerah, by Muhammad al-Ghazzali with commentary by Imam al-Albani; Zad-ul Ma`ad fi Hadyi Khairi al-Ibad, Vol. 3, Pg., 21-37; these are a mere few books among many that contain the autobiography of the Prophet, peace be upon him, and the early era of Islamic history).]

^[218][Imam ibn Kathir commented on *Ayah* 2:192, by saying, “This *Ayah* means, ‘If they cease fighting in the *Sacred Area* (Makkah), accept Islam and repent, then Allah will forgive their sins, even if they had killed Muslims in Allah’s Sacred House.” (Tafsir ibn Kathir, Vol. 1, Pg., 308)

Therefore, the Islamic Creed asserts that embracing Islam brings with it Allah’s forgiveness for all the sins that one committed before, if one excels in his Islam. Al-Bukhari (6410) and Muslim (172) narrated that the Prophet, peace be upon him, said,

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This specific ruling conforms to the general ruling mentioned above in *Ayah* 2:190, which forbids starting hostilities, except against those who start hostilities. And even then, Muslims are not allowed to commit aggression. ‘Aggression’ is explained in part in the last *Ayah* we mentioned (2:192) that forbids continuing warfare after the enemy ceases hostilities or freely embraces Islam, and in the Prophetic statements regarding non-combatants that we will soon mention, Allah willing.

Allah said next,

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴾

(البقرة 193)

{*And fight them until there is no more Fitnah*²¹⁹ and (all and every kind of) *worship is for Allâh (Alone). But if they cease, let there be no transgression except against adh-Dhâlimûn (wrong-doers)*} (2:193)²²⁰.

" مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ "

“Whoever does good in Islam will not be punished for what he did in the Pre-Islamic Period of Ignorance and whoever does evil in Islam will be punished for his former and later (sins).”]

[²¹⁹disbelief, polytheism; it also means oppression, torture and trials in life and religion directed at Muslims, etc.]

[²²⁰This *Ayah* indicates that the reason behind legislating *Jihad* is to raise the flag of Allah’s Islamic Monotheism above all other religions (*Tafsir ibn Kathir*, Vol. 1, Pg., 308), not to force people to embrace Islam, because the *Quran* forbids it, or to have free

Continue next page...

access to new markets, or to enslave mankind, or to gain world material prominence.

Shaikh Abdul-Ra`hman as-Sa`di said regarding the part of the *Ayah* under discussion, "Allah, the Exalted, stated that the reason behind legislating fighting in His Sake is not to shed the blood of disbelievers or to confiscate their property. Rather, it is legislated so that, { ...and worship becomes for Allah... }, meaning, Allah's religion becoming established above all other religions and to avert *Fitnah* committed by polytheism that hinders Islam's path. If this goal is achieved peacefully, then there will be no killing or fighting" (Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di, Pg., 72). Furthermore, Abdullah ibn `Umar narrated that Allah's Messenger, peace be upon him, said,

" أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فِإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ "

"I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger, and offer the prayers perfectly and give the obligatory charity. If they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah" (Sahih Al-Bukhari, `Hadith No.24; Sahih Muslim, `Hadith No. 33).

This `Hadith is not about compelling non-Muslims to become Muslim, because the *Quran* (2:256) does not permit compulsion in religion; we will soon explain this *Ayah*. Rather, this `Hadith mentions two aspects. First, when Muslims fight, they fight to raise the flag of Allah's Islamic Monotheism, not to loot, destroy, occupy or deprive others of their wealth and religious freedoms. Second, this `Hadith orders Muslims to stop war if their adversaries freely embrace Islam. We mentioned,

Continue next page...

Ayah 2:193 orders Muslims to fight the pagans and infidels to stop their *Fitnah*, trials and torture of Muslims. Allah said that if the infidels cease, Muslims should also cease. ‘Cease’, pertains to non-Muslim combatants ceasing hostility, as partly evident by the last part of *Ayah* 2:193 that permits the continuation of hostilities only against the wrong doers²²¹. It also means that when non-Muslims freely embrace Islam, then all hostility must cease²²².

supported by evidence, that Muslims are not allowed to commit aggression (2:190), or, as we will soon mention, force anyone to become Muslim (2:256), or fight those who are neutral, or, as Shaikh Abdul Ra`hman as-Sa`di stated (Pg., 71 in his *Tafsir*), refuse offers of peace and paying *Jizyah* tax by non-Muslims.

This is different from what the *Bible* attributes to Prophet Jesus, peace be upon him, "*Think not that I came to send peace on the earth: I came not to send peace, but a sword.*" (*Matthew* 10:34)

Unlike Islam, there is no definite clear *Biblical* legislation that explains rules of engagement during war. Also, there is no clear explanation to the true meaning to the statement above attributed to Jesus, in addition to, other *Biblical* statements that encourage aggression and indiscriminate killing. This explains why the *Biblical* statements mentioned here were translated into heinous atrocities committed by many Christians and Jews throughout their history.

The *Gospels* also assert the doctrine of compelling others ‘to enter’, “*And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled*” (*Luke* 14:23).]

^[221][who insist on fighting Muslims and staying as unbelievers; if they seek peace, Muslims should also seek peace, even if the enemy does not embrace Islam, as we will explain and as Shaikh Abdul-Ra`hman as-Sa`di stated]

^[222][Imam ibn Kathir said that Imam Mujahid, the pupil of Abdullah ibn `Abbas, the Prophet’s cousin, said that only those who fight are fought. Ibn Kathir said that the *Ayah* under discussion also means that when the unbelievers abandon injustice and embrace Islam, then there can be no more

Continue next page...

To support the meaning given here, Imam ibn Kathir asserted in his explanation of *Ayah* 2:193 that only those who fight Muslims are fought, according to the statement of Imam Mujahid, one of the major scholars of *Tafsir* (*Quranic* explanation). There are several comments to make here.

First, according to these *Ayat*, among the aims of Islamic *Jihad*, is to block non-Muslims from preventing the preaching or practicing of Islam in their areas. This is similar to the West's frequent, consistent and persistent demands of communist countries, such as Cuba and China, to permit and protect religious freedoms within their borders.

Of course, by demanding 'religious freedoms', the West is exclusively talking about Christianity and Christian missionaries, even as the West claims to be secular. If any one doubts this, let them mention one incident where a Western power firmly demanded that Muslims in a certain country be allowed to freely practice Islam, or that Muslims from their own [Western] countries be allowed to freely preach Islam in another country. If anything, these powers open the door widely for Christian missionaries and never

aggression against them, i.e., no more retaliation and fighting. Ibn Kathir also stated that Imams `Ikrimah and Qatadah said that the unjust is he who refuses to say, "None has the right to be worshipped, except Allah" (*Tafsir ibn Kathir*, Vol. 1, Pg., 309). However, as we stated, Islam forbids unjustified aggression and forcing mankind to become Muslim, even when Islam considers them unjust and wrong-doers. Shaikh Abdul-Ra`hman as-Sa`di said regarding the meaning of 'cease' in the above verse, "{...if they (pagans of Makkah) cease...}, meaning, *cease fighting you* (Muslims) near the *Sacred Area*, then, {let there be no transgression except against wrong-doers}" (*Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan*, by Shaikh Abdul-Ra`hman as-Sa`di, Pg., 72).]

attempt to open the door for Muslim missionaries to try and preach Islam. They do this, even though a sizable Muslim minority lives in the ‘Secular West’.

To be equitable, when the West demands religious freedom for anyone outside of its borders, the West should represent all of the religions that are represented in their respective populations. Otherwise, the secular Western democracies appear, as in fact they are, to be Christian powers that use economic and military might to further the cause of Christianity in the name of secularism.

For evidence to the West’s hypocritical stance, we mention the case of Afghanistan. The actions of the Western Coalition against the former rulers in Afghanistan, the *Taliban*, which is a mixture of various devious Islamic and *Sufi* sects, have widely opened the door for Christian missionaries to convert the people of that country to Christianity, using the lures of food and money and relying on the tools of long-term planning and patience.

Presently, almost no Muslim charity operates freely in Afghanistan without being forced to cease operations or being accused of funneling money to terrorists. Soon, Muslims might not find a single Muslim charity through which they can send donations for their Afghan brothers and sisters. They will have to go through Christian missions and charities that operate freely in Afghanistan. These ‘charities’ have a primary goal that is paramount to their mission in Afghanistan and the rest of the world, that is, to preach the *Gospel*²²³.

[223] *[Matthew 10:27 states, “What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.” Also, Matthew 24:14 states, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Also, in its declaration of faith known as, “Dominus Iesus”, the Vatican declared, “The mission of the Church is ‘to proclaim and*
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This is the legacy of the West. They use terms like, 'freedom', 'civilization', and, 'democracy', when the reality is that they use modern-day words, but typical medieval Christian mentality.

Preaching the Gospel to the World

The fact that Christians want to convert all people to Christianity is evident in the article written by Barry Yeoman titled, "The Stealth Crusade."²²⁴

While it is known that Christianity and Islam have major differences, such as, the Islamic Faith's adherence to Monotheism, the sect known as "Evangelical" or "Fundamental" Christianity use the most aggressive war against Islam. This sect openly teaches deception, combined with a motive of self-servitude to destroy Islam.

As Yeoman writes, "Inside one Southern university, Christian missionaries are being trained to go undercover in the Muslim world and win converts for Jesus. Their stated goal: to wipe out Islam."

The university referred to is *CIU* in *Colombia, South Carolina* where classes are taught based on "missionary pioneer" Samuel Zwener's proclamation in 1916, that Islam is a "dying religion," predicting that "when the crescent wanes, the cross will prove dominate."

As explained by Rick Love, an instructor at *CIU*, missionaries enter Muslim countries under false pretenses as English teachers, for example, to hide their true intentions of proselytizing their version of Christianity.

establish among all peoples the kingdom of Christ and of God, and she is on earth, the seed and the beginning of that kingdom.""]

^[224][(Mother Jones, May/June 2002 issue)]

While sitting in on Love's class, Yeoman states that "Love's lesson for today is how to mask one's identity while secretly working to convert Muslims." "We see Islam as the final frontier," says David Cahin, a professor of Intercultural Studies at CIU... " "Like many of his fellow evangelicals, Cashin regards the Islamic World as a hinterland that must be penetrated before the *Messiah* can return." Their goal, as Yeoman writes, is "to wipe out Islam." This being their main goal is supported by Kim McHugh who states, "I believe it's a false religion, and I'd like to see it be gone," a CIU student, training to convert Iranian refugees in Turkey.

Yeoman stipulates, based on what "evangelical leaders say, the number of missionaries trying to convert Muslims has jumped four-fold, from several hundred in the early 1990s to more than 3,000 today." He believes that he must finish the task Jesus "set out to do." According to the article, some even go as far as to don Islamic attire and perform the rituals of the Islamic Faith, such as prayer and fasting during *Ramadhan*, to trick Muslims into believing they are Muslims as well. Love calls this kind of behavior "contexulization" and Cashin, justifies their deceit by saying, "[w]e must become Muslim to reach Muslims."

These fundamentalist Christians defy the laws of other governments and harm relief efforts for the sole purpose of tricking Muslims into their religion. Curry and Mercer, two female missionaries posing as relief workers who were rescued from Afghanistan by military forces, are examples of the harm the deception practiced by these Christians poses. "Once home," writes Yeoman, "they admitted to violating Afghan law by showing 'part of a Jesus film' and giving a Christian storybook to a Muslim family."

However, despite all the deception, intrigue and illegal activity this extremist Christian sect admittedly "win few believers." Their biggest fear is "that Christianity

might be losing the race for world domination,” according to Warren Larson who teaches Muslim Studies program and is a missionary. Reluctantly, the missionaries state in the article, Muslims are gaining on the Christians simply through reproduction²²⁵.

Warren Larson says that “Islam is biologically taking over the world. They are having babies faster than we [Christians] are²²⁶.”

[225] [Or, Islam is winning on account of its superior Creed, which is clear, plain and dynamic. Islam won over every other religion on earth during times when Muslims were strong, and still continues winning converts during times when Muslims are weak. Currently, Islam is winning over Christianity, accepting in its folds the fruit of Western societies, the educated and the unlettered, the young and the old, blacks and whites, males and females, those who are well-versed in Christian theology and those who spent their lives listening to selected exerts from the Christian ‘Word of God’ chosen by their local priest. In contrast, Christianity is losing ground to Islam in its own traditional bastions. Christian missionaries spend billions every year to convert Muslims to Christianity, using the lures of food, money, clothing, education and medical care. They do win few Muslims to Christianity; they only win the poor, the uneducated, the hypocrites and those who never understood Islam.]

[226] [Muslims should thank the writers of this article for two reasons. First of all, this article exposed what Muslims knew all very well in regards to the evil and wicked ways Christian missionaries, aided by Western Powers, spread their religion among Muslims. Second, this article states that fundamental Christians believe that they are losing the war against Islam just because Muslims are having more babies than Christians. This should deepen the faith Muslims have in their Prophet, peace be upon him, who said about the future of Islam,

" وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللَّهُ هَذَا الدِّينَ "

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Kill Them Wherever You Find Them, the Western-Way

Western allies heavily bombard what they call ‘emerging targets’ in Afghanistan. Western military commanders frequently repeat this statement, “these pockets of resistance are determined to fight to the death; we would be happy to oblige them!”

“Allah will not leave a house made of mud (brick) or of hair (tent) but will enter this religion (Islam) into it” (Ahmad ibn `Hanbal (16344); al-Albani reported several narrations for this `Hadith in his book, Ta`hdir as-Sajid, Pg., 121);

" نَزَّوَجُوا الْوَدُودَ الْوَلُودَ فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَّمَ "

“Get married to compassionate women who bear children, because I will compare your number (O, Muslims) to other nations [or, “...to (followers of) other Prophets, on the Day of Resurrection”, as Imam Ahmad reported]” (Abu Dawood (1754), an-Nasaii (3175), and Ahmad (12152) collected this `Hadith, which al-Albani graded as authentic in his books, Sahih Sunan Abu Dawood, and, Sahih Sunan an-Nasaii);

" مَا مِنْ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ "

“There was no prophet among the prophets but was given miracles because of which people had security or had belief. But what I was given was the Divine Inspiration (Quran) which Allah revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection” (Al-Bukhari (4598) and Muslim (217)).]

However, this is not called violence and barbarism, even though it indoctrinates the very statement Islam is being criticized for, that is, ‘kill them wherever you find them’. Only Islam is violent when it instructs Muslims to seek and destroy the enemy that is intent on killing Muslims and destroying Islam.

The *Taliban* Should Have Implemented Authentic Islamic Creed and Law

This, by no means, exonerates the *Taliban* regime from their errors, especially harboring all types of *Khawarij* and *Sufi* groups in their country, instead of developing Afghanistan by building schools, hospitals, roads, factories and truly fulfilling Allah's Law. Had they abided by Allah's Law and implemented the correct Islamic Creed and practices, they would have tried their utmost effort to advance their country in all spheres of life and religious knowledge. They would have insisted on providing adequate education, religious and otherwise, to Muslim women in par with what they should have provided for Muslim men, in an Islamically acceptable environment. They should have remembered that the Prophet's wives were superb teachers and that the most knowledgeable among the Prophet's male companions used to learn with and from them, the intimate details of Prophetic *Sunnah*²²⁷.

[227] [Imam ibn Qayyim al-Jauziyyah said, “‘Aishah was the most knowledgeable among the wives of the Prophet (ﷺ). In fact, she was the most knowledgeable Muslim woman of all times. This is why the greatest companions of the Prophet (ﷺ) used to ask her for religious verdicts and would usually accept her opinion” (The first volume of the English translation of, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Pg., 157-177).

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The *Taliban* should have remembered how Muslim women participated in the building of the Islamic State and in defense activities, when the need arose²²⁸. They should have remembered what Anas ibn Malik reported,

مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ بِيَدِهِ وَلَا
امْرَأَةً وَلَا خَادِمًا

“Allah’s Prophet, peace be upon him, never hit anything, or a woman or a servant with his hand.”²²⁹

It is a pity that some Muslims play a part in defaming their religion and providing munitions for the enemies of Islam to defame Islam and attack it. Had the *Taliban* abided by the *Quran* and *Sunnah*, they would have achieved peace and prosperity for themselves and other Muslims.

Allah blessed me, Jalal Abualrub, to translate this profoundly significant Islamic book into English. The first Arabi volume of, *Zad-ul Ma`ad*, is in less than three hundred pages. It was translated and explained in four English volumes, containing more than one thousand, three hundred English pages. This asserts the significance of this classical work of Prophetic Tradition and the tremendous knowledge found in it that every Arabi page needed four English pages of translation and explanation.]

^[228][For instance, al-Bukhari (2695) and Muslim (3345) narrated that Sahl bin Sa`d As-Sa`idi was asked about how the wound of the Prophet (ﷺ) was treated during the Battle of *U`hud*, and he replied, “Ali [ibn Abi Talib] used to bring water in his shield and Fatimah (the Prophet’s daughter and `Ali’s wife) used to wash the blood off his face. Then, a straw mat was burnt and the wound was filled with it.”]

^[229][(Muslim (4296))]

Second, as we stated, among the meanings contained in the *Ayah* under discussion (2:193) is that it ordered Muslims to fight the murderous pagans of Makkah [and Arabia], until they cease their *Fitnah* and worshipping of the idols.

Ayah 2:193 does not order the extermination of Jews and Christians, as some ‘experts’ on Islam claim²³⁰. If what they falsely claim was true, then the Prophet, peace be upon him, and his victorious armies could have

^[230][This *Ayah* does not even profess the forceful conversion of Arab pagans to Islam. Shaikh Sayyid Sabiq writes that Imam ibn al-Qayyim said in, (Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad), “The *Majus* (Fire-worshippers) were polytheists and did not have a Divine Book. Therefore, when the Prophet, peace be upon him, took the *Jizyah* tax from them, it proved that *Jizyah* can be taken from all *Mushriks* (unbelievers). The Prophet, peace be upon him, did not take *Jizyah* from Arab pagans since they all freely accepted Islam before the *Ayah* that legislated *Jizyah* (9:29) was revealed in the aftermath the Battle of *Tabuk* (633 CE). By then, the Prophet’s war against Arab pagans was finished and they all [willfully] embraced Islam” (Fiqh as-Sunnah, by Shaikh Sayyid Sabiq, Vol. 3, Pg., 113).

This is proof that had some Arabs remained pagan, the *Jizyah* would have been taken from them, as well. Hence, it was not an aim of Islamic *Jihad* to force people, Arab or otherwise, Jews, Christians or pagans to become Muslim. Some widely respected scholars of Islam, such as Imam Abu `Hanifah, may Allah grant him His Mercy, said that Arab pagans can only embrace Islam. However, the opinion offered here by Imam ibn al-Qayyim is stronger, and Allah has the best knowledge.

In the present time, it is a fact that Indonesia is the largest Muslim populated country, comprising one-fifth of the world’s total number of Muslims. Yet, it is also a fact of history that no Muslim army has ever set foot on any Indonesian island. This proves that Islam is spread not by the sword, but by the power of reasoning, superior creed, beauty and full freedom to choose and embrace its Creed.]

exterminated the hundreds of thousands of Jews and Christians who lived under their control in Yemen and Khaibar, in Arabia. Furthermore, the Prophet's successors, who defeated both of the two super powers of the world at the time, Persia and Byzantia, could have easily exterminated the millions of Jews and Christians who lived under their control in Syria, Iraq, Yemen and Egypt. The Jews and Christians of these areas lived in peace under the mercy of Islam and its compassionate rule for centuries, until present times. There were no widespread incidents of religious strife between Muslims and non-Muslims, millions of whom lived under the protection of the Islamic State for more than a millennium. They still live in the areas where they always lived in peace and security.

Compare this to the fate of millions of Muslims who lived in Spain, after the Spaniards wrested control of Iberia from Muslims. Muslims came to Spain and left it while a majority of its population was Christian. They built an advanced civilization that surpassed anything Europe had at that time.

Stanley Lane-Poole said, "For nearly eight centuries, under the Mohammedan rule²³¹, Spain set all Europe a shining example of a civilized and enlightened state. Her fertile provinces rendered doubly prolific, by the industrious engineering skill of the conquerors bore fruit a hundred-fold, cities innumerable sprang up in the rich valleys in the Guadalquivir and the Guadiana whose names, and names only commemorate the vanished glories of their past." He also said, "Mathematics, astronomy, botany, history, philosophy²³² and jurisprudence were to be

[²³¹Christians call Islam, 'Mohammedan Religion', to deceive their fellow Christians into believing that Islam is not a Divine Religion, but a cult that worships Muhammad.]

[²³²Islam is a complete way of life and religion and stands in no need of philosophy, even if people call it 'Islamic'.]

mastered in Spain, and Spain alone. Whatever makes a kingdom great and prosperous, whatever tends to refinement and civilization, was found in Muslim Spain.”²³³

Further, Gustav Lebon said, “For five to six hundred years general books in Arabic language and particularly on various disciplines have been almost the only source of learning and teaching in the European universities. And we can safely assert that in certain disciplines like medicine the impressions of the Arabs are still at work in Europe.”

Christians Exterminate Islam and Judaism in Spain

Soon after the Spaniards took control of Iberia, Muslims disappeared from Spain without a trace. The *Spanish Inquisitions* were partly to blame for these brutal atrocities, the result of which was the forceful conversion of Muslims to Christianity. Those who refused were killed or expelled. Shameful cases of bloodshed occurred during the *Spanish Inquisitions* in the name of Jesus Christ, especially since the *Gospels* claim he came to bring the sword to the world.

Jews, who lived in peace and prosperity for eight centuries along with millions of Muslims and Christians in Spain under Muslim control, were forcibly made to revert to Christianity or were expelled when Christians wrested control of Spain from Muslims.

Reinhart Dozy said in, “Islamic Spain: The Moslems in Spain”, “Cruel and fanatical, the *Leonese* (Christians) rarely gave quarter; when they captured a town

^[233][Stanley Lane-Poole; The Moors in Spain.]

they usually put all the inhabitants to the sword²³⁴. Tolerance such as that accorded by the Muslims to the Christians could not be expected of them.”

Also, in, “The Spanish Inquisitions”, H. Kamen said, “As a result of his (Cardinal Ximenes' coercive) endeavors, it is reported that on 18th December, 1499 about three thousand Moors (as they called Muslims then) were baptized by him and a leading Mosque (Masjid) in Granada was converted into a church. 'Converts' were encouraged to surrender their Islamic books, several thousands of which were destroyed by Ximenes in a public bonfire. A few rare books on medicine were kept aside for the University of Alcala ... (Ximenes) claimed ... the Moors had forfeited all their rights under the terms of capitulation (of Granada). They should therefore be given the choice between baptism and expulsion ... Andarax, the principal Mosque in which the women and children had taken refuge, was blown up with gun-powder ... all books in Arabic, especially the Qur'an, were collected to be burnt ... Cardinal Ximenes: ... was reported during his conversion campaign among the Granada Moors in 1500 to have burnt in the public square of Vivarrambla over 1,005,000 volumes including unique works of Moorish (Islamic) culture.”

In addition, H. C. Lea said in, “The Moriscos of Spain”, “ ... tailors were not to make garments nor silver-smiths jewels after their (Moorish) fashion; their baths were prohibited; all births were to be watched by Christian midwives to see that no Moorish rites were performed; disarmament was to be enforced by a rigid inspection of licenses; their doors were to be kept open on feast-days, Fridays, Saturdays, and during weddings, to see that Moorish rites were abandoned and Christian ones observed ... no Moorish names were to be used.”

^[234][as the current corrupted *Two Testaments* taught them to do]

Furthermore, “Inquisitions were used during the decline of the Roman Empire until the Spanish Inquisition's decline in the early 1800s ... The Spanish Inquisition was one of the most deadly inquisitions in history. The Spanish Inquisition was used for both political and religious reasons. Spain is a nation-state that was born out of religious struggle between numerous different belief systems including Catholicism, Islam, Protestantism and Judaism. Following the Crusades and the retaking of Spain by the Christian Spaniards the leaders of Spain needed a way to unify the country into a strong nation. Ferdinand and Isabella chose Catholicism to unite Spain and in 1478 asked permission of the pope to begin the Spanish Inquisition to purify the people of Spain. They began by driving out Jews, Protestants and other non-believers. The Inquisition was run procedurally by the inquisitor-general who established local tribunals of the Inquisition. Accused heretics were identified by the general population and brought before the tribunal. They were given a chance to confess their heresy against the Catholic Church and were also encouraged to indict other heretics. If they admitted their wrongs and turned in other aggressors against the church they were either released or sentenced to a prison penalty. If they would not admit their heresy or indict others the accused were publicly introduced in a large ceremony before they were publicly killed or sentenced to a life in prison. The Spanish Inquisition's reign of terror was finally suppressed in 1834.”²³⁵

^[235][Sources:

- Solsten, Eric D. Area, Handbook for Spain. (Federal Research Division; 1990).
- The New Encyclopedia Britannica. (Encyclopedia Britannica, Inc; 1994).
- Eliade, Mircea, Ed. The Encyclopedia of Religion. (MacMillan Publishing Co; 1990).

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To continue, Marvin R. O'Connell wrote in his article on, 'The Spanish Inquisition: Fact Versus Fiction, "Thus, for example, we need to know what political and social as well as theological concerns persuaded Queen Elizabeth I of England to treat her Catholic subjects with such barbarity. Similarly, we need to recognize that the fanaticism that drove Dutch Calvinists to hang all the priests and vandalize all the churches that fell under their control was not unrelated to a primitive nationalism and even to a primitive capitalism. The Holy Office, as it was popularly called, was founded in 1478 on the strength of a papal prescript requested by the sovereigns of a newly united Spain, the wife and husband, Isabella of Castile and Ferdinand of Aragon. For precedent they cited the functioning of the Roman Inquisition during the thirteenth century when, under this rubric, the popes established special circuit courts to investigate and, when possible, to root up various heterodox movements, especially in southern France and northern Italy. As far as procedure was concerned, the Spanish Inquisition pretty much followed the precedent established in the thirteenth century and the models provided by secular tribunals. The legal machinery was put into motion by sworn denunciation of an individual

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- The World Book Encyclopedia. (World Book-Childcraft International, Inc; 1994).
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or, on occasion, of a particular village or region. In the latter instance, prior to the formal inquiry a "term of grace" of thirty to forty days was routinely issued, during which period suspected dissidents could recant or prepare their defense. Once accused, a defendant was provided the services of a lawyer, and he could not be examined by the officers of the court without the presence of two disinterested priests. The identity of the witnesses of his alleged crime, however, was not revealed to him²³⁶, and so he could not confront them. This was a severe disadvantage, even though harsh punishment was meted out to those revealed to have been false accusers. Judges, not juries, decided questions of fact as well as of law, and in effect the Spanish Inquisition combined the functions of investigation, prosecution, and judgment. Indeed, anyone arrested by the Inquisition was presumed guilty until proven innocent, a circumstance very unsettling to us who have enjoyed the blessings of the English common law tradition. Torture, a commonplace with secular jurisdictions, had been forbidden at first in the old Roman Inquisition, but then it had gradually come into use, with the provisos that it be applied only once and that it not threaten life or limb. In Spain these rules were adopted from the start, but early on Sixtus IV, deluged with complaints, protested to the Spanish government that the Inquisition was employing torture too freely. Unhappily the pope's remonstrances fell on deaf ears. As the *Reconquista* proceeded, therefore, and especially after Granada and the last remnant of Spanish Islam fell to the armies of Ferdinand and Isabella in 1492, policy-makers had to decide how to treat the Moors and the relatively small but influential Jewish community which, in marked contrast to what our century has witnessed, had flourished within a

[²³⁶] [i.e., *SECRET EVIDENCE*]

larger Islamic society²³⁷. The Christian victors, fearful of Muslim sympathizers in their midst, offered no compromise: Moors and Jews had to accept baptism or face expulsion from the country now defined as entirely Catholic. What this decision amounted to, of course, was a policy of forced conversion, something quite incompatible with traditional Catholic teaching. This fact was pointed out by several popes and numerous Spanish theologians over a long period, but the sentiment expressed by one of Ferdinand of Aragon's royal predecessors was the one that prevailed, 'The enemies of the cross of Christ and violators of the Christian law are likewise our enemies and the enemies of our kingdom, and ought therefore to be dealt with as such.'"

Christians Exterminate Judaism in Parts of Europe

"The Jews were expelled from England in 1290 and from France in 1306. In 1391, forced conversions began in Spain; in 1492 all remaining Jews were expelled. Many of the exiles perished; others found asylum in the Netherlands and in the Turkish²³⁸ possessions."²³⁹

Ironically, it is Islam that is being described as violent²⁴⁰.

^[237][In Palestine, the Jews are now enthusiastically 'paying back' Muslim generosity and hospitality towards them that lasted for eight centuries in Muslim Spain and for several more centuries in the rest of the Muslim World.]

^[238][i.e., under the mercy of Islam and its people]

^[239][(The Columbia Encyclopedia, Sixth Edition. 2001)]

^[240][For more information about the Christian wars that ravaged Europe in the middle ages, read about the following wars:

- Roman Empire/Papal Holy Wars (1081-1250)

Continue next page...

The Twentieth Christian Century, When Europe Became Enlightened

To continue, compare the *Quranic* statements under discussion with the correct meaning, to the treatment the Jews received in the twentieth Christian century at the hands of the civilized, industrialized, Christian nations of Germany, Italy, France, Romania, Hungary, Austria, and so forth, with cooperation and collaboration from the Vatican²⁴¹ and 'neutral' Switzerland²⁴².

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- Albigensian Papal Crusades (1208-1229)
 - War of the Eight Saints (1375-1378)
 - Wars of Religion (1562-1598)
 - Bohemian-Palatine War (1618-23)
 - Thirty Years' War between the Churches (1618-1648)

References:

1. G.C. Kohn, "Dictionary of Wars", Anchor Books, 1986.
2. D. Eggenberger, "A Dictionary of Battles", 1967.

In this book, we mentioned several historical events that describe the brutality with which Christians and Jews treated followers of other religions. However, we sought to make this as brief as possible.]

^[241]["Although *anti-Semitism* in Europe has a long history, persecution of German Jews began with Hitler's rise to power in 1933 ... The Allies refused rescue attempts and American Jews were warned against attempting them. While the European churches were silent, some clergy and individual non-Jews saved many. The Danes sent all Danish Jews to Sweden in private boats in the face of the *Nazi* takeover" (The Columbia Encyclopedia, Sixth Edition. 2001).

^[242]["After the war Nazi leaders were tried for war crimes at Nuremberg, and West Germany later adopted (1953) the Federal Compensation Law, under which billions of dollars were paid to those who survived Nazi persecution. In the mid-1990s a number of suits were filed against Swiss banks that held accounts belonging to Holocaust victims but had denied the fact and failed

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Terrible Christian atrocities were committed against the Jews, during the era of European enlightenment, industrialization and secular civilization. These modern-day atrocities were a continuation of the terrible atrocities the Christians committed in Medieval Europe against the Jews, especially during ‘Good Friday’²⁴³.

Yet, Islam is accused of being violent and seeking to extinguish Christianity and Judaism from the face of the earth, despite the fact that Muslims ruled a large part of the known world in their time for more than a millennium. Nothing stopped them from doing this, except that their religion did not ordain or permit them to do so.

Christian *Crusades* In the Twentieth Century

In the aftermath of WWI, the Western powers divided Arab countries among themselves. France ‘got’ Syria and Lebanon, while Britain ‘got’ Jordan, Palestine and Iraq. Then, as an act of ‘generosity towards Jews’,

to restore the money. A settlement reached in 1998 established a \$1.25 billion fund to be used to compensate those who can document their claims and, more generally, Holocaust survivors, the latter as restitution for undocumented accounts and for Swiss profits on Nazi accounts involving Holocaust victims' property. In 1998 the Roman Catholic Church issued a document acknowledging Catholic complicity in the long-standing European anti-Semitism that was background to the Holocaust” (The Columbia Encyclopedia, Sixth Edition. 2001).]

^[243][Instead of feeling joy that the Jews helped Jesus fulfill the destiny the Christians say he was sent to fulfill, i.e., his crucifixion to atone for the sins of mankind, they killed the Jews by the thousands like chickens. They should have thanked them for conspiring to kill Jesus, since his claimed ‘crucifixion and resurrection’ were and still are the pillar of Christian theology.]

Britain allowed Jews to terrorize the Palestinians, occupy their land and expel them to neighboring areas and then the rest of the world²⁴⁴.

Until now, the bitter consequences of this ‘British generosity’ is still felt by Muslims and Christians in Palestine and the Arab World in general.

Next, the *Quran* continues,

﴿ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنِ اعْتَدَىٰ
عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴾

(البقرة 194)

{*The sacred month is for the sacred month* (The Sacred Months are the 1st, 7th, 11th, and 12th months of the Islâmic Calendar)²⁴⁵, *and for the prohibited things, there is the Law of Equality (Qisâs). Then whoever transgresses the prohibition against you, you transgress likewise against*

[²⁴⁴] [Currently, there are more than eight million Muslim and Christian Palestinians, more than half of them live in exile.]

[²⁴⁵] [Imam ibn Kathir said that Imam Ahmad ibn `Hanbal reported a statement from the Prophet's companion Jabir ibn Abdullah, who said that Allah's Messenger (ﷺ) did not fight during the *Sacred Months*, except when defending against aggression (Tafsir ibn Kathir, Vol. 1, Pg., 309). Imam ibn Kathir graded this statement from Jabir ibn Abdullah as authentic.

Shaikh Abdul-Ra`hman as-Sa`di commented on the meaning of *Ayah* 2:194, by saying, “If you (Muslims) fought them (pagans) during the *Sacred Months*, it would be because they fought you first during them; they were the aggressors” (Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di, Pg. 72).]

him²⁴⁶. And fear Allâh, and know that Allâh is with the Pious²⁴⁷} (2:194).

This *Ayah* continues what the previous *Ayat* established regarding the treatment of the pagans of Makkah, and Arab pagans in general, who, in this case, transgressed against Muslims during the *Sacred Months*. Also, this *Ayah* allows justifiable retaliation and again reminds Muslims to cease hostilities if the pagans cease hostilities, thus, conforming to the general *Ayah* previously mentioned that disallows initiating hostilities, except when Muslims are the victims of aggression.

The general Islamic Legislation established by the Ayat under discussion are to be implemented in all similar cases.

The treatment of Arab pagans was modified later on, because of their continued aggression, hostility and war against Muslims and Islam²⁴⁸.

[²⁴⁶]Imam ibn Kathir commented, “Allah ordains fairness, even with Polytheists” (Tafsir ibn Kathir, Vol. 1, Pg., 310).]

[²⁴⁷][Shaikh Abdul-Ra`hman as-Sa`di said regarding Allah ordaining piety and fear from Him during justified retaliation, “The hearts usually do not stop at their proper limits if they were permitted to retaliate in revenge. Therefore, Allah, the Exalted, ordered piety and fear from Him, demonstrated by one stopping at Allah’s stated limits and refraining from transgressing them. He, Exalted He is, stated that He is with the Pious, by His aid, support, help and granting them success. Indeed, he whom Allah supports will earn eternal delight. He who does not abide by the piety and fear from Allah, his Supporter will abandon and fail him. Then, he will be left to rely on his own self, and thus, his destruction will be closer to him than his jugular vein” (Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di, Pg., 72).]

[²⁴⁸][Muslims were now permitted to attack pagans wherever they found them, since the persistent way and method of the pagans was blatant hostility against Muslims and Islam. Muslims did

Continue next page...

Allah said,

﴿ بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ١ ﴾
فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ
اللَّهَ مُحْزِي الكَافِرِينَ ٢ ﴿ وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ
الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ ٣ فَإِنْ تُبْتُمْ فَهُوَ
خَيْرٌ لَكُمْ ٤ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ٥ وَبَشِّرِ الَّذِينَ

not have to wait for pagan attacks to retaliate, but were now permitted to preempt their aggression and seek and destroy them before they attack Muslims. Undeniably, this is a right for Muslims. In present times, the West leads a worldwide campaign of intimidation against its enemies and potential enemies. Western Countries send their navies cruising far away from their national shores; they also maintain strong naval presence in every water body in the world. They declare that their international water borders extend 72 nautical miles, but send their navies to patrol within 12 nautical miles from the shores of other countries. They interfere in the affairs of nations far away from their borders and spy on every nation that exists on earth. They believe that they are permitted to do so to protect their 'national interests'. However, they deny Muslims the same rights and lead an onslaught against every Islamic tenet, especially the true slogans of *Jihad*. Then, they act surprised when some Muslims retaliate, without permission from the Muslim Nation and in defiance of Islamic rules and regulations governing *Jihad*; they ask, "Why do Muslims hate us?" To the contrary, it is Muslims who should ask the West, "Why do you hate us and seek to deprive us of our honor, religious freedom, the riches of our lands and the dream that all sincere Muslims have, to unite under the banner of one Islamic State?"]

كَفَرُوا بِعَذَابِ الْيَمِّ ۖ إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ
يَنْقُصُوا شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ
إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿١٠٤﴾ فَإِذَا أُنْسِلَخَ الْأَشْهُرُ الْحُرْمُ
فَأَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا
الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٥﴾ وَإِن أَحَدٌ مِنَ
الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿١٠٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ
عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا هُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿١٠٧﴾
كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً
يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَسِيقُونَ ﴿١٠٨﴾
أَشْتَرُوا بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَن سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ﴿١٠٩﴾

(التوبة 001-009)

{Freedom from (all) obligations (is declared) from Allâh and His Messenger (ﷺ) to those of the Mushrikûn²⁴⁹, with whom you made a treaty. So travel freely (O, Mushrikûn) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers. And a declaration from Allâh and His Messenger to mankind on the greatest day²⁵⁰ that Allâh is free from (all) obligations to the Mushrikûn and so is His Messenger. So if you (Mushrikûn) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) Allâh. And give tidings (O, Muhammad ﷺ) of a painful torment to those who disbelieve. Except those of the Mushrikûn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them for the end of their term. Surely, Allâh loves al-Muttaqûn (the pious). Then when the Sacred Months²⁵¹ have passed, then kill the Mushrikûn wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush²⁵². But if they repent²⁵³ and perform as-Salât (Iqâmat-as-Salât [prayer]), and give Zakât (Alms), then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. And if anyone of the Mushrikûn²⁵⁴ seeks your protection then grant him protection so that he

[²⁴⁹polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh]

[²⁵⁰the 10th of the lunar month of *Dhul-Hijjah*, the 12th month of the Islâmîc Calendar and the month of *Hajj* (Pilgrimage)]

[²⁵¹the 1st, 7th, 11th, and 12th months of the Islâmîc Calendar]

[²⁵²on account of their continued aggression and hindering mankind from embracing Islam]

[²⁵³by rejecting *Shirk* (polytheism) and accept Islamic Monotheism]

[²⁵⁴polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh]

may hear the Word of Allâh (the Qur'ân) and then escort him to where he can be secure²⁵⁵, that is because they are men who know not. How can there be a covenant with Allâh and with His Messenger for the Mushrikûn²⁵⁶ except those with whom you made a covenant near al-Masjid al-Harâm (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allâh loves al-Muttaqûn (the pious). How²⁵⁷ that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fâsiqûn²⁵⁸. They have purchased with the Ayât²⁵⁹ of Allâh a little gain, and they hindered men from His way; evil indeed is that which they used to do.} (9:1-9)²⁶⁰

^[255][This portion of the verse proves that after the verses under discussion were revealed, there were places where non-Muslims could be 'secure'. Thus, the verses, which offer several exclusions to the order they contain to fight non-Muslims wherever Muslims find them, do not pertain to all non-Muslims. The verses clearly cite cases of repeated aggression, hindering of the Islamic propagation and continued armed hostility as justification for killing non-Muslim combatants wherever Muslims find them. These verses permit Muslims to pursue their enemy relentlessly, until the enemy signs a peace pact, declares neutrality or embraces Islam.]

^[256][polytheists, pagans, idolaters, disbelievers in Allâh's Oneness]

^[257][can there be such a covenant with them, i.e., with the pagans who continued aggression against Muslims; in the previous *Ayah*, Allah excluded the pagans who made peace with Muslims and did not break the terms of their peace pacts]

^[258][rebellious, disobedient to Allâh]

^[259][proofs, evidences, verses, lessons, signs, revelations, etc.]

^[260][Again, these *Ayat* mention clear cases of aggression and hindering the path of Islam, as the ninth *Ayah* clearly indicates, as reasons behind the legislation established herewith.]

C – RENOUNCING PEACE PACTS, IF BETRAYAL IS FEARED

The third instance that might warrant war, occurs when there is a peace treaty made between the Islamic State and another country or community, but Muslims fear betrayal of peace terms by the other signators.

Muslims are required to fulfill their treaties to the letter and are prohibited from committing treachery or breaking their promises or pacts without justification,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

(المائدة 001)

{O, you who believe! Fulfill the `Uqud (pledges²⁶¹)}
(5:1)²⁶²;

^[261][Imam ibn Kathir said that Imam ibn Jarir at-Tabari said that there is a consensus between the scholars that, ‘`Uqud’, pertains to pledges or obligations (Tafsir ibn Kathir, Vol. 2, Pg., 6).]

^[262][Shaikh Abdul-Ra`hman as-Sa`di commented on the meaning of this *Ayah*, by saying, “This is a commandment from Allah, the Exalted, to His faithful slaves affirming what Faith entails of respecting responsibilities, such as fulfilling and completing obligations and refraining from breaking them or not carrying them out to the letter. This commandment pertains to the obligations one has towards his Lord, by observing and fulfilling the rights of slavery to Him and establishing it as it should be established without shortcomings. The *Ayah* also pertains to one’s obligation towards the Messenger, ordaining full obedience to him and emulating him. It also ordains fulfilling one’s obligations towards parents and relatives, by keeping relations with them, being dutiful to them and refraining from shunning them. This *Ayah* also pertains to the obligations one has towards his acquaintances, ordaining being their friend in times of richness and times of poverty, in times of comfort and

Continue next page...

﴿فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ﴾

(التوبة 007)

{*So long as they are true to you, stand you true to them*}
(9:7)²⁶³.

However, if the opposing party to a peace treaty with Muslims shows inclination towards treachery, then Muslims have the right to preempt their betrayal,

﴿وَأَمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا

يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾

(الأنفال 058)

{*If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal*

times of hardship. The *Ayah* also pertains to one's obligations towards creation in regards to business contracts, commercial dealings, rental agreements, pledges, promises of gifts, and so forth." (Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di, Pg., 180-181). Hence, when a Muslim enters a Muslim or non-Muslim country, he is obliged to fulfill the terms of the visa that allowed him entrance and residence in that country, as long as it does not involve disobedience to Allah.]

[²⁶³][Imam ibn Kathir said about this *Ayah*, "...as long as they (pagans of Makkah [or any other state or group with which the Islamic State conducts a peace treaty]) stand true to what you both agreed upon and promised each other of abandoning warfare for ten years, then you (Muslims), { ...stand true to them. Verily, Allah likes those who are pious}" (Tafsir ibn Kathir, Vol. 2, Pg., 445).]

terms²⁶⁴. Certainly Allâh likes not the treacherous }
(8:58)²⁶⁵.

Consequences of Betraying Peace Pacts With Muslims

Allah said, regarding those who betray the terms of their peace pacts with Muslims,

﴿ وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا
أَيِّمَةَ الْكُفْرِ إِنَّهُمْ لَأَيْمَنَ لَعَلَّهِمْ يَنْتَهُونَ ۗ أَلَا
تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ
بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ﴾

(التوبة 012-013)

{But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of the Quraish pagans of Makkah), for surely, their oaths are nothing to

[264] [that there will be no more covenant between you and them]

[265] [Ibn Kathir said about Allah's statement, {*Certainly, Allâh likes not the treacherous*}, "He does not like treachery, even against unbelievers" (Tafsir ibn Kathir, Vol. 2, Pg., 423).

Further, Shaikh Abdul-Ra`hman as-Sa`di said, "This *Ayah* indicates that when there is evidence that betrayal of a peace pact *has occurred* by the other signators, Muslims are no longer required to first renounce the breached peace pact since Muslims did not only fear betrayal, but came to know that betrayal has occurred" (Taiseer al-Karim ar-Ra`hman, Pg., 285).]

them²⁶⁶, so that they may stop (evil actions). Will you not fight a people who have violated their oaths (pagans of Makkah) and intended²⁶⁷ to expel the Messenger while they did attack you first?} (9:12-13).

[²⁶⁶Shaikh Abdul Ra`hman as-Sa`di explained this part of the *Ayah* by saying, “They usually commit treachery and betray their oaths, and thus, are not worthy of being trusted” (Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, Pg., 291).]

[²⁶⁷Pagans of *Quraish* plotted to either kill the Prophet, imprison him or expel him from Makkah, as *Ayah* 8:30 asserts,

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ
وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾

(الأفعال 030)

{*And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot*}. They finally agreed on killing the Prophet, who was told about their plot by Allah. Thus, the Prophet, peace be upon him, had to leave Makkah at night and migrate to Madinah. The *Quraish* pagans, the Prophet’s own tribe, had in effect caused the expulsion of the Prophet, peace be upon him, from his own town; “A prophet hath no honor in his own country”, as Prophet Jesus said (*John* 4:44). For references about the *Hijrah*, which is the Prophet’s Migration from Makkah to Madinah, refer to the English translation of, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Vol. 1, Pg., 147-153.

Shaikh Abdul Ra`hman as-Sa`di said that *Ayat* 9:12-13 state that it was the *Quraish* pagans who betrayed their peace treaty with the Messenger of Allah and helped their allies from *Banu Bakr* attack the tribe of *Khuza`ah*, the Prophet’s allies (Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, Pg., 291). This

Continue next page...

D – MAINTAINING A CREDIBLE DETERRENT

To force the enemies of Islam to refrain from aggression and to persuade whoever made peace pacts with Muslims to respect the terms of their pacts, Muslims are required to constantly and vigilantly upgrade their armies and defenses, so that fear from their military might deters belligerent non-Muslims from attacking them,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

(الأنفال 060)

{*And make ready against them*²⁶⁸ *all you can of power, including steeds of war*²⁶⁹ *Turhibun (to strike terror) into the enemy of Allâh and your enemy*} (8:60)²⁷⁰.

‘Terror’, mentioned in this *Ayah* does not mean what the enemies of Islam would like it to mean. Here it pertains to Muslims being alert and vigilant, continuously maintaining and upgrading their military forces so as to strike fear in the heart of their enemies. Therefore, ‘terror’, pertains to deterring the enemy from attacking Muslims, by maintaining credible and powerful armed forces, as is obvious in the words of this *Ayah*. It does not mean to

betrayal angered the Prophet, peace be upon him, who led his victorious army towards Makkah and conquered it.]

^[268][meaning, ‘your disbelieving enemies who are intent on destroying you and extinguishing your religion’ (Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di, Pg., 285)]

^[269][tanks, planes, missiles, artillery, etc.]

^[270][Imam ibn Kathir explained, ‘Turhibun’, by saying that it means, ‘To strike fear’ (Tafsir ibn Kathir, Vol. 2, Pg., 425).]

attack civilians and conduct suicide missions, the impressibility of which will be explained in detail, using unequivocal evidence.

E – PREEMPTIVE STRIKES ARE PERMISSIBLE

Muslims have the right to conduct surprise attacks to preempt enemy forces preparing for attack against them. Preemptive strikes have been used by various cultures, countries and nations throughout the history of warfare. For evidence that Muslims are allowed to conduct preemptive strikes, refer to the chapter that narrates the story of the *Bani al-Mustaliq* tribe.

An example of this tactic, in the 1967 war between Israel, and Jordan, Egypt and Syria, Israel launched a devastating preemptive strike against these countries, accusing them of massing troops to invade Israel. Before, during and after that conflict, the West gave overwhelming military and economic support to Israel; they did not –and still do not- seem to object to this or any other Israeli attack, whether it is called preemptive or not.

The 1967 Arab-Israeli war led, among many other major outcomes, to the fall of the rest of Palestine in the hands of the Jews, some of whom marched into Jerusalem while chanting in Arabic, “Muhammad mat (Muhammad died), Khallaf Banat (left girls behind)”.

Until now, Israeli aggression is continuing against the defenseless Palestinians, who were robbed of their land and of their dignity. Yet, the West, which always supported this blatant aggression, keeps justifying their unlimited support for Israel, by saying that the Arabs seek to throw the Jews into the sea. Now, Muslims only hope that the Arabs will not be pushed back to the coasts of Yemen by the hands of the Israelis. *This is because the West has vigorously kept its promise to provide Israel with*

substantial military supplies enough to maintain military superiority over the combined armed forces of all Arab states.

Yet, the West ridicules Arabs for being weaker than Israel, even though it is obsessed with providing Israel with every type of advanced weapons Western Countries have in their arsenals, including nuclear²⁷¹.

It appears that the Jews and Christians think that they have a God-given right to amass huge arsenals of the most deadly weapons, commit aggression, occupy other people's lands and launch preemptive strikes against whomever they wish to attack. But, when Muslims try to defend themselves or launch a preemptive strike against whomever means them harm, they and Islam are described as being violent and indiscriminate.

Fallacies and Rebuttal

Allah said,

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ
مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾

(التوبة 029)

[²⁷¹The number of nuclear weapons Israel has, as is widely reported in Western Media, is close to two hundred. Yet, the Jews keep demanding more advanced weapons from the West, which provides them to Israel without hesitation.]

{Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad), and those who acknowledge not the religion of truth (Islâm) among the People of the Scripture (Jews and Christians), until they pay the Jizyah (tax)²⁷² with willing submission, and feel themselves subdued} (9:29)²⁷³;

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا فَتَلُؤْا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ
وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَاَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

(التوبة 123)

{O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you²⁷⁴; and know that Allâh is with those who are al-Muttaqûn (the pious)} (9:123).

These Ayat (*Quranic* verses) stress the necessity of fighting against the People of the Scripture, but under what conditions? We previously established the fact that the Islamic State is not permitted to attack non-Muslims who are not hostile to Islam, who do not oppress Muslims, or try to convert Muslims by force from their religion, or expel them from their lands, or wage war against them, or prepare for attack against them. If any of these offenses occurs,

[²⁷²]if they refuse to embrace Islam, as Imam ibn Kathir explained (Tafsir ibn Kathir, Vol. 2, Pg., 458)]

[²⁷³]Imam ibn Kathir said that Imam Malik ibn Anas stated that the *Ayah* mentioned here is not exclusive to the treatment of Christians and Jews, but to all non-Muslims (Tafsir ibn Kathir, Vol. 2, Pg., 458).]

[²⁷⁴]because they try to destroy Islam and its people]

however, Muslims are permitted to defend themselves and protect their religion.

Muslims are also not permitted to attack non-Muslims who signed peace pacts with them, or non-Muslims who live under the protection of the Islamic State.

Shaikh Sayyid Sabiq said regarding these two *Ayat*²⁷⁵, “As for fighting the Jews (People of the Scripture), they had conducted a peace pact with the Messenger after he migrated to Madinah. Soon afterwards, they betrayed the peace pact and joined forces with the pagans and the hypocrites against Muslims. They also fought against Muslims during the Battle of *A`hzab*²⁷⁶, then Allah revealed...²⁷⁷” Hence, these two *Ayat* are about hostile Jews and Christians who live in countries surrounding the Islamic State and show enmity and aggression against Muslims and Islam.

To further prove the meaning given here for these two *Ayat*, Shaikh Sayyid Sabiq said (on Pg., 81), “As for the Christians and other disbelievers²⁷⁸, the Prophet, peace be upon him, did not initiate war against them. He first sent his emissaries, after the *`Hudaibiyyah* peace treaty²⁷⁹, to the kings of the earth at that time, inviting them to Islam. He sent messages to *Cesar* (of Constantinople), *Kisra* (*Khosrous* of Persia), *al-Muqauqis* (of Egypt), *an-Najashi* (of Abyssinia) and Arab kings in the East (Iraq and Eastern Arabia) and *ash-Sham* Area (Syria). Some Christians in these areas and others embraced Islam; the Christians of the *Sham* Area killed some of them. Therefore, Christians started aggression against Muslims and unjustly and by way of tyranny killed those among them who embraced

[²⁷⁵]([Fiqhu as-Sunnah](#), by Sayyid Sabiq, Vol. 3, Pg., 80).]

[²⁷⁶]also known as the Battle of *al-Khandaqh* (i.e., the Trench)]

[²⁷⁷]and he mentioned *Ayah* 9:29]

[²⁷⁸]such as the *Majus* (Fire-worshippers)]

[²⁷⁹]in the year 628 CE]

Islam. When the Christians started aggression against Muslims, the Messenger sent an army.”

Sayyid Sabiq went on to say, “What we have stated makes it clear that Islam did not allow the initiating of hostilities, except to: 1. repel aggression; 2. protect Islamic propagation; 3. deter *Fitnah* and oppression and ensure freedom of religion. In such cases, fighting becomes a necessity of the religion and one of its sacred ordainments. It is then called, ‘Jihad’.”²⁸⁰

However, we must state that the Byzantine Empire started other types of aggression against Muslims. For instance, the reason behind the Prophet, peace be upon him, leading his army towards the Area of Tabuk was that the Byzantines and their Arab allies in the *Sham* Area (Syria) gathered substantial forces to fight Muslims. Also, the Leader of the Persian Empire wrote to his deputy in Yemen ordering him to attack Madinah and arrest the Prophet (!).

The Byzantine and Persian Empires were the most powerful countries in the world during the era under discussion; they started armed aggression and did not permit Muslims to freely preach Islam in their areas. However, only thirty years after the death of the Prophet, peace be upon him, both of these empires were defeated; the Persian Empire collapsed never to rise again. This should be the fate of all those who believe they can extinguish Islam from the face of the earth²⁸¹.

^[280] [(Fiqhu as-Sunnah, by Sayyid Sabiq, Vol. 3, Pg., 81).]

^[281] [For more details and historical narratives, refer to, al-Bidayah wan-Nihayah, by Imam ibn Kathir; Tarikh al-Umam wal-Muluk, by ibn Jarir at-Tabari; Tarikh al-Islam, by adh-Dhahabi, etc.]

The *Jizyah* Tax

The *Jizyah*, is a tax paid by non-Muslim residents of the Islamic State in return for Muslims protecting their lives and property. Unlike Muslims, non-Muslims are exempt from joining *Jihad*, which usually pertains to defense efforts. Muslims do not pay *Jizyah*, but pay the alms (*Zakat*) tax to the Islamic State²⁸²; the *Zakat* is more substantial than the *Jizyah* tax.

Shaikh Sayyid Sabiq said that Imam ibn al-Qayyim stated that the *Jizyah* can be taken from all non-Muslims, regardless of their religion. Shaikh Sayyid Sabiq also said, “Islam required payment of the *Jizyah* tax from non-Muslims, who live under the banner of the Islamic State, in order to achieve equity between Muslims and non-Muslims. Both Muslims and non-Muslims live in the same state, enjoy similar rights and equally benefit from the institutions of the Islamic State²⁸³”²⁸⁴

In comparison, ‘The State of Israel’ exempts its so-called ‘Arab Citizens’ from joining the Israeli army. Yet, all of the citizens of Israel pay taxes that are used directly or indirectly towards war effort against Arabs. It should be noted that this tax is taken from Arabs who are called, ‘Israeli Citizens’, without their permission or approval, *while they are oppressed*. Why is it then that Israel, a brutal and tyrannical military regime that has occupied a foreign land it does not own, is allowed to do this, but if the Islamic State legislates it, the tax becomes a proof to the oppressive nature of Islam?

[²⁸²](Fiqhu as-Sunnah, by Sayyid Sabiq, Vol. 3, Pg., 112).]

[²⁸³](However, Muslims defend the Islamic State, and all of its citizens, and also pay the *Zakat* (alms) tax.)]

[²⁸⁴](Fiqh as-Sunnah, by Sayyid Sabiq, Vol. 3, Pg., 112-113).]

Also, Western countries spend billions of tax dollars on the welfare of Israel to allow it to continue its illegal and bloody occupation of Palestine. Muslim citizens of these countries often protest and certainly object to their tax money being used to support Israel, but their protests often go unheard.

Establishing Peace on Earth

Muslims are encouraged to seek peace with surrounding nations, as Allah stated in the *Quran*,

﴿ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ هَذَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٦٦﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ﴾

(الأفعال 061-062)

{*But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower. And if they intend to deceive you*²⁸⁵, then verily, Allâh is All-Sufficient for you} (8:61-62)²⁸⁶.

^[285][Muslims are permitted to renounce peace treaties with those who ‘show’ clear inclination towards treachery. This *Ayah* is about those who ‘intend’ to betray their oaths and treaties, Allah stated that He will suffice with regards to their deceit.]

^[286][Imam ibn Kathir said that *Ayah* 8:62 means, “If you fear betrayal by the other partners to peace, then renounce the peace treaty. If they persist in opposing and fighting you, then fight them ... but, if they incline to peace, calmness and cessation of hostilities, then you too (Muslims) incline to it and accept it from them.’ This is why when the Polytheists requested a ten-year peace treaty and cessation of war between them and Allah’s Messenger, during the Year of ‘*Hudaibiyyah*, he agreed. He also

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agreed to their other conditions ... [The scholars of *Quranic* explanation:] Abdullah ibn `Abbas, Mujahid, Zaid ibn Aslam, `Ata al-Khurrasani, `Ikrimah, al-Hasan and Qatadah said that the *Ayah* under discussion was abrogated by the *Ayah* of the sword, in *Surat Bara-a*, {*Fight against those who believe not in Allâh, nor in the Last Day...*} (9:29). However, this opinion is doubtful, because the *Ayah* in *Surat Bara-a* only orders fighting if it is possible. However, if the enemy is strong, then Muslims are allowed to agree to peace with them, according to this honorable *Ayah* (8:61) and just as the Messenger did during the Year of *`Hudaibiyyah*. Therefore, there is no contradiction here, or abrogation, or exclusion. Allah has the best knowledge.” (Tafsir ibn Kathir, Vol. 2, Pg., 426).

Also, Shaikh Abdul-Ra`hman as-Sa`di explained *Ayah* 8:61 by saying, “If combatant disbelievers incline towards peace and cessation of hostilities, then accept this offer from them and trust in your Lord.’ There are many benefits to conducting peace. Firstly, peace and tranquility are sought at all times, and therefore, if non-Muslim combatants seek peace first, Muslims should agree to it. Secondly, peace will allow Muslims to regain their strength and prepare for fighting in the future, if fighting becomes necessary. Thirdly, conducting peace and feeling safe from each other will allow the two parties to better know each other. Islam is superior. Thus, those [among the combatant enemy that now seek peace] who have sound minds and good comprehension, and if they are fair, will choose Islam above all other religions. They will come to experience the good Islamic commandments and prohibitions and the fair and just way creation is treated under its Law. They will realize that there is no injustice or inequities in Islam. Thus, those who are interested in Islam and those who embrace it will increase in number, making the outcome of peace helpful for the cause of Muslims against their foes. Only one outcome for peace is feared, that being the *intent* of the disbelievers to deceive Muslims and entrap them. However, Allah said that in this case, He will suffice for Muslims and fend off the treachery of their enemy, who alone will be harmed by their deceit.” (Taiseer al-Karim ar-
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As evidence that Muslims are permitted to make peace, we mention the fact that the Prophet, peace be upon him, concluded a peace treaty with the pagans of Makkah at the *Ḥudaibiyyah* Area, even though Makkah was his homeland from which he was expelled. He preserved his treaty with the pagans of Makkah and only attacked them when the Makkans committed treachery and broke the terms of the treaty. It should be noted that the Makkans did not attack Muslims in Madinah when they breached their peace pact with the Prophet, peace be upon him. They attacked the tribe of *Khuzā`ah*, which was allied with the Prophet, peace be upon him; *Khuzā`ah* was not all Muslim, some of them were still pagan²⁸⁷.

Imam ibn al-Qayyim said, “This story²⁸⁸ indicates the permissibility of suddenly and without announcement conducting raids and attacking non-Muslims who have signed a peace treaty with Muslims, if they betray the terms of the agreement. However, if the other party to the treaty are fulfilling the terms of the peace agreement, Muslims are not allowed to attack them, until and unless Muslims publicly renounce the agreement (if they fear betrayal).”²⁸⁹

Ra`hman fi Tafsir Kalam al-Mannan, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di, Pg., 286.)]

^[287][For more references on the conquering of Makkah, refer to, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn al-Qayyim, Vol. 3, Pg., 312-329; Seerat ibn Is`haq, by Muhammad ibn Is`haq; Seerat ibn Hisham, by ibn Hisham, Vol. 2, Pg., 394; al-Bidayah wan-Nihayah, by Imam ibn Kathir, Vol. 4, Pg., 277. These are among the major Islamic books that narrate the Prophet’s autobiography.]

^[288][meaning, the conquering of Makkah]

^[289][(Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn Qayyim al-Jauziyyah, Vol. 3, Pg., 340).]

Therefore, concluding peace pacts is permissible in Islam, which orders Muslims to fulfill their covenants and pledges.

A Major Point

Allah, the Exalted, the Honored, said,

﴿ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ ﴾

(محمد 035)

{*So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand*} (47:35).

This *Ayah* instructs Muslims not to be weak in confronting the enemy, and to refrain from seeking peace, end of war and cessation of hostilities with unbelievers, if the Muslims are having the upper hand in strength, men and equipment²⁹⁰; seeking peace in this state is a sign of cowardice²⁹¹. Another *Ayah*, *Ayah* 8:61, states that when *the enemy* seeks peace, Muslims should trust in Allah and accept a peaceful resolution to the conflict²⁹².

^[290][Imam ibn Kathir explained this *Ayah* in a similar way (Tafsir ibn Kathir, Vol. 4, Pg., 231); also read (Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di, Pg., 734).]

^[291][Shaikh Sayyid Sabiq said similar words and then commented that in Islam, the state of peace exists when the enemy ceases aggression, when there is no more injustice on the earth and when no Muslim is being coerced to revert from his religion; otherwise, if any of these conditions exists, then Allah has permitted war (Fiqhu as-Sunnah, Vol. 3, Pg., 102).]

^[292][Imam ibn Kathir said, while explaining *Ayat* 47:35, “If the disbelievers have the upper hand in strength and numbers, as

Continue next page...

compared to Muslims, and the Imam (Muslim Leader) believes that seeking and conducting peace* is better and beneficial [for Muslims], then the Imam** is allowed to do so” (Tafsir ibn Kathir, 4:231).

* whether a general, unrestricted type of peace or a restricted pact that is conditional to specific areas and time-frames.

** Imam ibn Kathir asserts here that it is the Imam (Muslim Ruler) who leads war and concludes peace.

Imam Abdullah ibn Abdul `Aziz ibn Baz said, “If the Muslim Leader believes that there is benefit in seeking peace, then it is allowed that peace be made with the enemy, whether the terms of peace are general or restricted.” He then said, “Need might arise and compel Muslims to conduct an unrestricted peace agreement *that can be annulled when the need that warranted it ends*. Imam ibn al-Qayyim explained this topic in detail in his book, A`hkam ahl adh-Dhimmah. This (permission to seek peace, when warranted) is the preferred opinion to Imam ibn Taimiyyah and several other scholars.” Indeed, Imam ibn Qayyim al-Jauziyyah said, “It is permitted for the Imam (Muslim Leader) to initiate peace talks with the enemy if he believes this is beneficial for Muslims. In this circumstance, it is not necessary to wait for the enemy to initiate peace talks first” (Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Vol. 3, Pg., 237).

Al-Bukhari (2529) reported that during the Year of `Hudaibiyah, the Prophet, peace be upon him, said,

" وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي خُطَّةً يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا
أَعْطَيْتَهُمْ إِيَّاهَا "

“By the Name of Him in Whose Hands my soul is, if they (Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them.”

Hence, as Imam ibn al-Qayyim indicated, it was the Prophet, peace be upon him, who first said that he was ready to make peace, before the Quraish pagans sought peace.]

Respecting Neutrality

Allah said, while describing a people with whom Muslims should conduct peace²⁹³,

﴿إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ﴾

(النساء 090)

{*Except those who join a group, between you and whom there is a treaty (of peace)*} (4:90)²⁹⁴.

Shaikh Abdul Ra`hman as-Sa`di commented on the meaning of this and the next *Ayah*, by saying, “Allah excluded three groups from the permission to fight hypocrites, two among whom Allah ordered and affirmed His order to Muslims not to fight them. The first is a group who joined a community that conducted a peace agreement or pact with Muslims that ended all war activities. Whoever joins these [peaceful] people will enjoy the status they enjoy with Muslims²⁹⁵, including being safe for their lives and property. The second is a group described as,

^[293][According to, Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di (Pg., 155-156), *Ayat* 4:88-91 describe the hypocrites who pretended to be Muslims but did not migrate to Muslim Area from disbelieving areas.]

^[294][Imam ibn Kathir explained this part of *Ayah* 4:90 by saying, “...except those who became allies with and took the side of a people with whom you (Muslims) have concluded a peace treaty or gave them a promise of safe residence, then treat them in a similar way as their allies”, meaning, grant them the same treatment as those with whom you have conducted a peace treaty (Tafsir ibn Kathir, Vol. 1, Pg., 709).]

^[295][Imam ibn Kathir said that this is also the explanation for this part of the *Ayah* offered by several scholars of *Quranic*
Continue next page...

﴿ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۗ ﴾

(النساء 090)

{... or those who approach you with their hearts restraining from fighting you as well as fighting their own people²⁹⁶}. They are those who hesitate to fight against you (Muslims) or against their own people. They do not wish to have an active role in the battle against either party. Allah ordered that also this group should not be fought against, then mentioned the wisdom behind His order, saying,

﴿ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۗ ﴾

(النساء 090)

interpretation, such as as-Suddi, Abdul-Ra`hman ibn Zaid and ibn Jarir at-Tabari (Tafsir ibn Kathir, Vol. 1, Pg., 709).]

[²⁹⁶Imam ibn Kathir commented, “This is a second group excluded from the people Muslims should fight against*. They are those who attend battle**, yet feel dislike and hesitation in their hearts to fight you (Muslims). They also dislike fighting their own people alongside you. They are neither with nor against you***” (Tafsir ibn Kathir, Vol. 1, Pg., 709).

* Imam ibn Kathir said that the group whom Muslims were ordered to fight was those who declared Islam, but supported the pagans of Makkah against Muslims (Tafsir ibn Kathir, Pg., 708). The other two groups [of hypocrites] are described above, and Muslims were ordered to refrain from fighting them.

** These people are on the battlefield against Muslims. Yet, Muslims are required not to direct their attack at them, because in reality, they are neutral.

*** This demonstrates the mercy of Islam and its universal message of peace. Islam requires its followers to refrain from fighting those who are neutral, who neither are with nor against Muslims, even if they are on the battlefield against Muslims.]

{Had Allâh willed, indeed He would have given them power over you, and they would have fought you}. The group under discussion has three courses of action to take. They will either fight alongside you (O, Muslims) against your enemy (who are their own people), which is not an option they would choose to take. The other two options are: they will either fight against you (Muslims) alongside their people, or withdraw from fighting altogether. The last is the best option for you (Muslims), and Allah is Able to give them power over you. Therefore, be glad that you earned safety and thank your Lord Who restrained their hands from harming you, even when they are capable of doing so. Therefore, this is a group who,

﴿ فَإِنْ أَعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ

لَكُمْ عَلَيْهِمْ سَبِيلًا ﴾

(النساء 090)

{... if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them}.²⁹⁷

^[297][(Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di, Pg., 156).

Ibn Kathir commented, "If they withdraw from you {...then Allâh has opened no way for you against them }, meaning, 'you (Muslims) should refrain from fighting them, as long as they observe this state'" (Tafsir ibn Kathir, Vol. 1, Pg., 709).

This explanation indicates that if the type of people mentioned in the *Ayah* meet Muslims in battle and do not actively participate in war, and Muslims come to know that they dislike fighting them, Muslims should refrain from fighting them. Ibn Kathir mentioned an example to this type, saying that al-`Abbas ibn

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Ayah 4:91 continues, by describing hypocrites, as Imam ibn Kathir and Shaikh Abdul Ra`hman as-Sa`di said; this is the third group mentioned in these *Ayat*,

Abdul Muttalib, the Prophet's paternal uncle, and others, especially among the Prophet's sub-tribe of *Bani Hashim*, joined the pagans of *Makkah* during the Battle of *Badr*. But, they disliked fighting the Prophet and his companions. This is why the Prophet, peace be upon him, ordered Muslims not to kill al-`Abbas, but to instead capture him (Tafsir ibn Kathir, Vol. 1, Pg., 709). The Prophet, peace be upon him, belonged to the grand tribe of *Makkah*, the *Quraish*. Some members of his sub-tribe, *Banu Hashim*, were still pagan when the Battle of *Badr* occurred. They reluctantly joined the battle alongside the rest of the *Quraish* against the Prophet and his companions, their own cousins. When the pagans were defeated, the *Banu Hashim* were happy to retreat from the battlefield and return to *Makkah* having not actively participated in the war against the Prophet.

This *Ayah*, 4:90, describes the treatment of combatants who attend battle against Muslims, but do not have interest in fighting them. So what about those who are neutral and do not attend battles against Muslims? For instance, the Prophet, peace be upon him, said,

" دَعُوا الْحَبَشَةَ مَا وَدَّعُواكُمْ وَاتُّرِكُوا التُّرِكَ مَا تَرَكُواكُمْ "

“Leave the Abyssinians alone, as long as they leave you alone, and do not engage the Turks, as long as they do not engage you.” This *Hadith* was collected by Imams Abu Dawood (3748), and, an-Nasaii (3125); Imam al-Albani graded it as authentic, from the *Hasan* (acceptable) grade (Sahih al-Jami`, *Hadith* No., 3384, and also, Silsilat al-A`hadeeth as-Sahihah, *Hadith* No. 772).]

﴿ سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوْا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِن لَّمْ يَعْزِلُوْكُمْ وَيَلْفُوْا إِلَيْكُمْ أَلْسَلَمَ وَيَكْفُوْا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأُوْلَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ﴿٩١﴾ ﴾

(النساء 091)

{ You will find others (hypocrites) that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them} (4:91).

Again, Ayat 4:90-91 clearly establish and legislate the necessity of refraining from fighting those who do not commit aggression against Muslims, those who seek peaceful coexistence with them and those who join a group with whom Muslims made peace.

As for those who commit aggression and engage in open hostility, the Islamic State is permitted to seek and destroy them, wherever Muslims can find them. However, only Islam orders its followers to refrain from fighting the combatants who are on the battlefield but do not actively participate in war,

﴿ فَمَا جَعَلَ اللّٰهُ لَكُمْ عَلَيْهِمْ سَبِيْلًا ﴿٩٠﴾ ﴾

(النساء 090)

{... then Allâh has opened no way for you against them} (4:90).

Imam ibn Taimiyyah stated that after chapter *Bara-ah* (9) was revealed²⁹⁸, the people of the earth divided into three groups in regards to the Prophet, a Muslim who believes in him, a non-combatant who feels safe²⁹⁹ and a combatant who lives in fear (Majmu`at al-Fatawa, Vol. 28, Pg., 125).

The Ayat under discussion state that non-Muslims are of three types, belligerent, neutral or peaceful. Surely, this is better than the theme that states, “You are either with us, or against us.”

Allah Does not Forbid Kindness to Those Who are Kind and Tolerant of Muslims

In his famous explanation and commentary on the *Quran* popularly known as, Tafsir ibn Kathir, Imam ibn Kathir wrote an exemplary explanation on three *Ayat* in the sixtieth chapter in the *Quran*, Chapter: *al-Mumta`hanah* (60:7-9).

Imam ibn Kathir said³⁰⁰, “Allah said to His faithful slaves, after ordering them to be enemies with the *Kuffar* (disbelievers),

^[298][One year before the Prophet’s death]

^[299][Thus, a state of peace remained between Muslims and some non-Muslims after *Surat Bara-ah* was revealed containing an order to annul peace treaties with pagans. To further prove this point, we state that entire communities of Christians and Jews remained in some parts of Arabia and in the *Sham* Area, long after *Surat Bara-ah* was revealed, until now. This is another proof why Muslims and non-Muslims alike should seek a comprehensive understanding of the *Ayat* discussing this and other Islamic topics, so that they understand them properly.]

^[300][This is a summary of what Imam ibn Kathir said here.]

﴿ عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً ﴾

(الممتحنة 007)

{*Perhaps Allâh will make friendship between you and those, whom you hold as enemies*}, meaning, affection after animosity, tenderness after coldness and closeness after parting with each other,

﴿ وَاللَّهُ قَدِيرٌ ﴾

(الممتحنة 007)

{*And Allâh has power*} to do all things, such as gathering adversaries, opposites and contrasts and bringing together hearts, after feeling hostility and hardness. Thus, the hearts come together in agreement. Allah, the Exalted, said, when He mentioned His Favor on the *Ansar*³⁰¹,

﴿ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ﴾

(آل عمران 103)

{*And remember Allâh's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren* (in Islâmic

[³⁰¹Al-Ansar': Muslims of Madinah who gave shelter, aid and support to the Prophet, peace be upon him, and the Muslims who migrated to Madinah. The *Ansar* were comprised of several Arab tribes, among them and foremost the *Khazraj* and the *Aus*.]

Faith), and you were on the brink of a pit of Fire, and He saved you from it... } (3:103). Also the Prophet, peace be upon him, said to the *Ansar*,

" أَلَمْ أَجِدْكُمْ ضَالًّا فَهَدَاكُمْ اللَّهُ بِِي وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ
اللَّهُ بِِي "

"Did I not find you misguided, and Allah guided you through me, and divided, and Allah gathered [your hearts] through me?"³⁰² Allah the Exalted said in another *Ayah*,

﴿ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴾ ﴿٦٦﴾ وَأَلَّفَ بَيْنَ
قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ
وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ ﴿

(الأفعال 062-063)

{He it is Who has supported you with His Help and with the believers. And He has united their (believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise } (8:62-63). Also, a *Hadith* states,

" أَحَبُّ حَبِيبِكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا
وَأَبْغَضُ بَغِيضِكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا "

[³⁰²](Al-Bukhari (3985) and Muslim (1758)).]

‘Love your loved one moderately, because one day, he might become your enemy³⁰³; and hate your hated one moderately, because one day, he might become your loved one³⁰⁴.³⁰⁵ Allah’s statement next [60:7],

﴿ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

(المتنحة 007)

{*And Allâh is Oft-Forgiving, Most Merciful*} indicates that Allah forgives the disbelief of the disbelievers if they repent, return to their Lord and surrender to Him in Islam. Surely, He is Oft-Forgiving, Most-Merciful to those who repent to Him for their sins, no matter what type of sin it is. Next, Allah said [60:8],

﴿ لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دَيْرِكُمْ ۗ

﴿ دَيْرِكُمْ ۗ

(المتنحة 008)

{*Allâh does not forbid you, regarding those who fought not against you on account of religion nor drove you out of your homes*}, meaning, ‘those who did not have a role in your expulsion...’ Therefore, the *Ayah* states, Allah does

[³⁰³] [‘...and thus, expose your secrets and you will feel sad because of your extreme love for him or her’ (Tu`hfat al-A`wadhî bi-Shar`h Jami` at-Tirmidhi, `Hadith no., 1920)]

[³⁰⁴] [‘...and thus, you will feel ashamed for the previous extreme dislike for him or her’ (Tu`hfat al-A`wadhî bi-Shar`h Jami` at-Tirmidhi, `Hadith no. 1920)]

[³⁰⁵] [(Collected by Imam at-Tirmidhi (1920); Imam al-Albani graded this `Hadith as authentic, from the *Sahih* grade (Sahih al-Jami`, `Hadith No., 178)).]

not forbid you –Muslims- from being kind to the disbelievers who do not fight you on account of your religion, such as women and the weak among them,

﴿أَنْ تَبْرُوهُمْ﴾

{*to deal kindly with them*}, to be generous with them,

﴿وَتُقْسَطُوا إِلَيْهِمْ﴾

{*and to deal justly with them*}, to be equitable with them,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسَطِينَ﴾

{*Verily, Allâh loves those who deal with equity*}. Imam Ahmad [ibn `Hanbal] narrated that Asmaa Bint (daughter of) Abu Bakr said, ‘My mother, who was a pagan at the time, came to me during the Treaty of Peace the Prophet concluded with the *Quraish*³⁰⁶ (at *al-`Hudaibiyah* Area). I asked Allah's Messenger, ‘O, Allah's Messenger! My mother came visiting (from Makkah), yearning to receive a present from me. Shall I keep good relations with her?’ The Prophet, peace be upon him, said, ‘Yes. Keep good relation with her.’ The, Two Sahihs³⁰⁷, collected this ‘*Hadith*. Allah’s statement,

^[306][the grand tribe of Makkah and also the Prophet’s tribe]

^[307][(Al-Bukhari (2946) and Muslim (1671)); their ‘*Hadith* collections are called, The Two Sahihs, and are the most authentic (or *Sahih*) books to Muslims after the *Quran*.]

﴿ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

{*Verily, Allâh loves those who deal with equity*}, was duly expounded in the explanation of *Surat al-`Hujurat* (94:9), where we also mentioned an authentic `Hadith that states,

" إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكَلَّمَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وُلُّوا "

‘*The just ones (believers), who are fair in their decisions and with their families and those under their authority, will be (on the Day of Resurrection) on podiums made of light to the right of the Most Beneficent (Allah), the Exalted, the Honored, and both of Allah's Hands are Yameen (literally: right-sided).*’³⁰⁸ Allah said next (60:9),

﴿ إِنَّمَا يَنْهَىكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ ﴾

(المنتحة 009)

{*It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend*}. This *Ayah* means, ‘Allah forbids you, O, Muslims, to be kind with the disbelievers who are openly hostile to you, those who fought against you, expelled you

^[308][(Muslim (3406)).]

and helped expel you. Allah the Exalted forbids you from being their friends and orders you to be their enemy.”³⁰⁹

^[309][(Tafsir ibn Kathir, Vol. 4, Pg., 447-449). Also read, (Fiqh as-Sunnah, by Sayyid Sabiq, Vol. 3, Pg., 80-81).]

Chapter 8: Manners of *Jihad*

The Concept of Total (All-Out) War

Allah established diverse legislation designed to protect Islam and preserve the property, lives and honor of Muslims and non-Muslims who live under the protection of the Islamic State. For instance, when an enemy of the Islamic State starts all-out war against Muslims, Muslims are required to start all-out war against them. Allah said,

﴿ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ﴾

(التوبة 036)

{*And fight against the Mushrikûn*³¹⁰ *collectively as they fight against you collectively*} (9:36)³¹¹.

This *Ayah* states that the type of hostility legislated here is waged against those who start an all-out war against Muslims or form hostile coalitions against the Islamic State. It does not order Muslims to initiate this type of war, because it clearly states, {*...as they fight against you collectively*}.

^[310][polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh]

^[311][Imam ibn Kathir commented, “These are words of encouragement that state, ‘Join forces to fight them (combatant disbelievers), just as they join forces to fight you (Muslims), and return the hostile act with its likes.’ Further, this *Ayah* entails permission to the believers to fight unbelievers during the *Sacred Months*, if the unbelievers start fighting in them.”] (Tafsir ibn Kathir, Vol. 2, Pg., 469).]

Threat of Total Annihilation

In contrast to the measured Islamic legislation mentioned here, the world has never seen a more bloody, brutal, or vicious and unwarranted total war waged by man against his fellow man than the two world wars between the Christian powers of the world, leading to the demise of 80-100 million human beings³¹².

In addition, for several decades, the entire world was held hostage to the threat of total nuclear war between the nations of the Warsaw and NATO Pacts. The core reason behind this conflict was to ensure material dominance over the earth and have free access to other people's riches and markets. Muslims did not play any role in this threat of catastrophic proportions. True Muslims only retaliate in a due measure appropriate to the manner they were attacked. Yet, it is Islam that is being called, 'violent'.

Rules of Engagement during War

**ONLY MUSLIM RULERS AND THEIR AUTHORIZED
APPOINTED COMMANDERS ARE PERMITTED TO WAGE
WAR, CONCLUDE PEACE AND GIVE PROMISE OF SAFE
PASSAGE**

The Imam of *Hadith* and *Sunnah* in our time, Imam Nasir ad-Din al-Albani, stressed the necessity of *Jihad* being established by the Muslim Ruler by saying, "In the present time, I state that there is no *Jihad* in the Islamic lands. Surely there is combat taking place in numerous Muslim countries, but there is no *Jihad* established under a

^[312][We included brief references to the First and Second World Wars in this book.]

(solely) Islamic banner that abides by Islamic legislation. Among these regulations is that a soldier is not permitted to act as he (individually and singularly) wishes. Rather he is to follow orders from a commander, who was delegated with proper authority by the Caliph of Muslims³¹³. Where is the Caliph of Muslims in the present time? Where is the ruler who (solely) raises the banner of Islam and calls upon Muslims to support him to perform *Jihad* in the way of Allah (alone)? Therefore we say to young Muslims, ‘Preserve your lives and use them to learn your religion, Islam. Become properly acquainted with Islam and act according to it to the best of your abilities.’ Surely the best guidance is the guidance of Muhammad.”³¹⁴

Furthermore, Imam ibn Qudamah³¹⁵ said, in his famous book on Islamic Law, *al-Mughni*, “*Jihad* is up to the discretion and *Ijtihad* (opinion) of the *Imam* (Muslim Leader). His subjects are required to obey his decisions.”³¹⁶

These two religious verdicts expose the methods of the so-called ‘Islamic Parties’ who establish states within the state and act as if they are the rightful rulers of Muslims. They start war, conduct peace and attack non-Muslims in their own countries or in other countries. They do all this without permission from Muslim Rulers or the

^[313][and the commander leads war efforts, including striking behind enemy lines]

^[314][This is an abridged version of al-Albani’s article; the full version was translated by SSNA Translation Committee and can be downloaded at: www.al-Manhaj.com.]

^[315][Imam ibn Qudamah is a respected scholar of the ‘*Hanbali* School of Thought; he died in the year 630 AH/1253 CE. *Al-Mughni*, which Imam ibn Qudamah wrote, is a significant resource of Islamic Jurisprudence, according to the School of Thought established by the Imam of *Sunnah* and ‘*Hadith*, Imam Ahmad ibn ‘Hanbal of the third generation of Islam.]

^[316][(*Al-Mughni* , Vol. 12, Pg., 504-505).]

Muslim Nation in general³¹⁷. Ironically, it is the Muslim Nation, and their just causes, that have to suffer for the disasters brought to it by the actions of the *Khawarij* and those who adopt their methods in current times.

Similarly, armed groups and so called, ‘Islamic Parties’, who live within an Islamic State, are not permitted to raise arms, start war against anyone or lead uprisings against Muslim governments³¹⁸. Further, if a Muslim Ruler gives safe passage to non-Muslims, no Muslim is permitted to target them, since they were given permission by the Islamic State to enter and reside.

The Prophet, peace be upon him, said, as Imam al-Bukhari reported (2930),

" مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ "

“Whoever kills a *Mu`ahad*³¹⁹, shall not smell the scent of Paradise.”

[³¹⁷] [Imam ibn Qudamah said, “It is not allowed to conduct a treaty of cessation of hostilities or give a promise of *Dhimmah*, except by the Imam (Muslim Leader) or his appointed deputy” (*Al-Mughni*, Vol. 12, Pg., 695.

‘*Dhimmah*’, involves a promise of safe residence for non-Muslims, who are allowed to reside in an Islamic State and pay, if they can afford it, the *Jizyah* tax in return for Muslims protecting them. Imam ibn Qudamah said, “*Jizyah* is not taken from the young, the senile, women, the poor, the elderly, the terminally ill, shepherds, or monks residing in monasteries” (*Al-Mughni*, Vol. 12, Pg., 776-783).]

[³¹⁸] [We previously mentioned a *Hadith* and an *Ayah* ordering Muslims to hear and obey their political leaders.]

[³¹⁹] [Shaikh Sayyid Sabiq said, “*Mu`ahad*’, pertains to a person having a peace treaty with Muslims, either by a promise of shelter by any Muslim*, a pledge of safe residence by a Muslim

Continue next page...

He, peace be upon him, also said,

" مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ ، مَاتَ مَيْتَةً
جَاهِلِيَّةً ، وَمَنْ قَاتَلَ تَحْتَ رَايَةِ عُمِيَّةٍ يَعْضَبُ لِعَصَبَةٍ أَوْ يَدْعُو
إِلَى عَصَبَةٍ أَوْ يَنْصُرُ عَصَبَةً فَقُتِلَ ، فَقَتَلَهُ جَاهِلِيَّةٌ ، وَمَنْ خَرَجَ
عَلَى أُمَّتِي يَضْرِبُ بَرَّهَا وَفَاحِرَهَا وَلَا يَتَحَاشَى مِنْ مُؤْمِنِهَا وَلَا
يَفِي لِذِي عَهْدٍ عَهْدَهُ ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ "

“Whoever defects from obedience (to the Amir [the Muslim Leader]) and separates from the community of believers, when he dies, he dies in a state of Jahiliyyah³²⁰. Whoever fights under the banner of a people whose cause is not

Ruler, or a peace pact that warrants paying *Jizyah*” (Fiqhu as-Sunnah, Vol. 3, Pg., 7).

* Imam al-Bukhari (344) and Imam Muslim (1179) narrated that Um Hani, daughter of Abu Talib (the Prophet’s paternal uncle) said, ‘O Allah’s Messenger! My brother (Ali) told me that he will kill a person whom I gave shelter; that person is so and so the son of Hubairah (who was a combatant pagan at the time).’ The Prophet, peace be upon him, said,

" قَدْ أَجَرْنَا مَنْ أَجَرْتَ "

‘We shall shelter the person whom you have sheltered.’” Therefore, Allah’s Prophet, peace be upon him, extended shelter to a combatant pagan who was promised shelter by a Muslim woman. Can a Western woman today grant shelter to a combatant Muslim, if he requests shelter, and have her government honor her promise?]

^[320][meaning, the Pre-Islamic Era of Paganism and Ignorance]

clear³²¹, who gets flared up with family pride, calls (people) to fight in the cause of their family honor or fights to support his kith and kin³²², and is killed (for this cause), then he dies in a state of Jahiliyyah³²³. Whoever indiscriminately attacks my Ummah (Muslims) killing the righteous and the wicked among them, sparing not (even) those firm in faith and fulfilling not a pledge made with whoever was given a promise of security³²⁴, has nothing to do with me and I have nothing to do with him.”³²⁵

Shaikh Sayyid Sabiq said, “Allah, the Exalted, ordains fulfilling all obligations and pledges, whether they are made with Him or with mankind.”³²⁶

[³²¹] [if it is just or otherwise]

[³²²] [not for the Cause of Allah, but for the sake of family, tribe or nation]

[³²³] [in reference to the Pre-Islamic Era of Ignorance]

[³²⁴] [meaning, non-Muslims living under the protection of the Islamic State or those who were granted safe passage]

[³²⁵] [(The Translation of Sahih Muslim, `Hadith No., 3436).]

[³²⁶] [Sayyid Sabiq then mentioned the *Ayah* about fulfilling obligations (5:1); (Fiqhu as-Sunnah, Vol. 3, Pg., 140).

Also, Imams an-Nasaii, at-Ta`hawi, and several other scholars of `Hadith, reported this statement from the Prophet, peace be upon him,

" مَنْ أَمَّنَ رَجُلًا عَلَى دَمِهِ فَقَتَلَهُ فَأَنَا بَرِيءٌ مِنْ الْقَاتِلِ وَإِنْ كَانَ الْمُقْتُولُ كَافِرًا "

“He who gives a promise of safety to a man in regards to his life, then kills him, then I am free from the killer, even if the killed was a disbeliever” (Imam al-Albani graded this `Hadith as authentic, from the *Sahih* grade (Silsilat al-A`hadeeth as-Sahihah, by al-Albani, `Hadith No., 441)).]

Islamic Treatment of Non-Combatants

Buraidah ibn al-Husaib, one of the Prophet's companions, said that when the Messenger of Allah, peace be upon him, appointed a leader of an army or detachment, he would order him, saying,

" اغزُوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ اغزُوا وَلَا تَعْلُوا وَلَا تَعْدِرُوا وَلَا تَمْتَلُوا وَلَا تَقْتُلُوا وَلِيدًا ، وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثِ حِصَالٍ - أَوْ حِلَالٍ - فَأَيَّتَهُنَّ مَا أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ... فَإِنْ هُمْ أَبَوْا فَسَلِّهِمُ الْحَرِيَّةَ فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ وَقَاتِلْهُمْ "

“Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make war, but do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; and do not kill children. When you meet your polytheistic enemies, invite them to three courses of action; if they respond to any one of these, accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them ... If they refuse to accept Islam, demand from them the Jizyah³²⁷. If they agree to pay, accept it from them and hold off your

[327] [which constitutes a part of a treaty of peace]

hands. If they refuse to pay the tax, seek Allah's help and fight them.” This `Hadith, which permits Muslims to fight combatants and forbids the killing of children, is found in, Sahih Muslim (3261).

Compare this better Islamic legislation to *Deuteronomy 20:1-20*, “1. When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt. 2. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, 3. And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; 4. For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you. ... 10. When thou comest nigh unto a city to fight against it, then proclaim peace unto it³²⁸. 11. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries³²⁹ unto thee, and they shall serve thee³³⁰. 12. And if it will make no peace with thee,

[³²⁸The practical guidance of Allah’s Prophet, peace be upon him, was to first announce the choices of accepting Islam [and eternal salvation], accepting peace terms and paying the *Jizyah*, or war; refer to the Prophet’s `Hadith we quoted as collected by Imam Muslim from the Prophet’s companion Buraidah ibn al-`Husaib. In contrast, this Biblical verse does not offer the adversaries of the Children of Israel the chance to attain eternal salvation by believing in God: *it is either submission or death.*]

[³²⁹[or, subordinate (slaves)]]

[³³⁰[The practical guidance of the Prophet of Islam, peace be upon him, is that when a town or a tribe signed a peace pact with him, they retained ownership of their lands and estates, but paid a portion of the proceeds to the Islamic State, in return for the

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*but will make war against thee, then thou shalt besiege it*³³¹: 13. *And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword*³³²: 14. *But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee*³³³. 15. *Thus shalt thou do unto all the cities*

Islamic State protecting them. Refer to the Prophet's `Hadith that supports this ruling, collected by Imam Muslim from Buraidah ibn al-`Husaib; this `Hadith states that when non-Muslim combatants agree to pay the *Jizyah* tax, then, '...withhold yourself from doing them any harm.'

^[331][In contrast, Allah's Prophet used to offer combatants three choices: either Islam, peace and retaining their religion, or war.]

^[332][The practical guidance of the Prophet of Islam, peace be upon him, was that when a city fell into his hands, he did not smite its people with the sword. The Prophet, Peace be upon him, implemented the Biblical ruling mentioned here pertaining to killing combatants, only in the case of the Jews of *Quraidhah*, who conspired with a large Arab pagan army to attack Madinah and exterminate Muslims and Islam. He also implemented it against the Arab pagan tribe of *Bani al-Mustaliq*, who were gathering forces to attack the Prophet and Muslims. In the rest of his battles, the Prophet, peace be upon him, did not implement the Biblical commandment mentioned here; he did not *smite every male thereof with the edge of the sword*. **He also forbade killing of non-combatants.**]

^[333][When the Prophet, peace be upon him, took the relatives of dead combatants captive, and he did not always do so, it was better for them, since those who used to support them were killed in battle. This occurred in the case of the Jews of *Banu Quraidhah*, for instance, because they conspired to exterminate Muslims and joined forces with Arab pagans who attacked Madinah. In punishment, all combatant males of the *Banu Quraidhah* were executed.]

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which are very far off from thee, which are not of the cities of these nations. 16. But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: 17. But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee: 18. That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God. 19. When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege³³⁴: 20. Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.”

Islam Forbids Killing Non-Combatants

Imam Bukhari (2791) and Imam Muslim (3279) reported that the Prophet's devout companion and pupil, Abdullah ibn Umar, said, “A woman was found dead during one of the Prophet's battles. Consequently, the

When Muslims took captives, they treated them humanely, supported them and allowed them to work, keep their money, have families of their own and buy their freedom, if they wish. *There is no comparison between the better treatment of non-Muslim captives in Islam to that black slaves suffered by the hands of their European and American masters.]*

^[334][Allegedly, they were ordered to refrain from cutting trees but were ordered to kill everything that breathes.]

Messenger of Allah, peace be upon him, forbade the killing of women and children.”

Also, Abu Bakr as-Siddiq, the Prophet’s best friend of 40 years, who became the *Caliph*³³⁵, after the Prophet’s death, said to his army commander, Yazid ibn Abi Sufyan, when he sent him to *ash-Sham* area, “Neither commit treachery, nor steal from the war-booty, nor commit betrayal, nor mutilate (dead bodies), nor kill a young child, or an elderly person, or a woman, nor cut down or burn date-trees, nor cut down a fruit-bearing tree, nor kill sheep, or a cow, or a camel, except if you need to eat its meat³³⁶. You will pass by some people, monks, who have secluded themselves in places of worship, so let them do what they dedicated their time for.”³³⁷

^[335] [Leader of the Islamic State]

^[336] [only if it belongs to combatants, otherwise is forbidden]

^[337] [(Imam Malik ibn Anas (858) collected a similar narration; its explanation is found in, al-Muntaqa, Shar`h Muwattaa Malik).

Also, Imam Ahmad ibn `Hanbal (2592) reported the Prophet's order not to kill monks secluding themselves in monasteries; Imam al-Albani graded this `Hadith as authentic, from the `Hasan (acceptable) grade (At-Ta`liqat ar-Radhiyyah `Ala ar-Raudhah an-Nadiyyah, by Imam Siddiq `Hasan Khan, with commentary by Imam al-Albani, Vol. 3, Pg., 450).

After mentioning several `Hadiths on this topic, Imam ibn Taimiyyah said, “Those Who cannot resist and are not fighters, such as women, children, monks, the elderly, the blind, the terminally ill and their likes, should not be killed [during war], as the majority of scholars stated, unless they participate in warfare by their effort or statements* ... Therefore those who do not stop Muslims from establishing the religion of Allah, then the harm of their disbelief will only touch them.” (Majmu'at al-Fatawa, Vol. 28, Pg., 353)

* by encouraging war against Muslims and hindering free preaching and practicing of Islam.]

There are several comments to make here on the Prophetic statements mentioned above³³⁸.

First of all, the Prophet, peace be upon him, ordered his army to fight in the cause of Allah, thus, indicating that the cause of war must be just. Indeed, Allah forbade aggression and iniquity and outlawed injustice³³⁹. Imam ibn Taimiyyah said, “Allah grants victory to the just state (or nation), even if it is a disbelieving nation, and deprives victory to the unjust state (or nation), even if it is a believing nation.”³⁴⁰ Ibn Taimiyyah is one of the major scholars of Islam of all time and a polymath of Islamic knowledge and *Jihad*.

Second, the Prophet, peace be upon him, clearly ordered Muslims not to steal from the war booty, or betray their pledges, including the terms of a peace treaty, and to refrain from mutilating corpses of the enemy. DNA testing and leaving corpses laying in the open for photo opportunities are clear types of mutilation³⁴¹.

Third, the Prophet, peace be upon him, ordered the Muslim army, when meeting a combatant enemy, to first declare the choices made in the *‘Hadith’*³⁴². The choices are: accepting Islam, or conducting a peace treaty that warrants paying the tax, or war³⁴³.

^[338][detailing Islamic legislation regarding treatment of non-combatants]

^[339][(*Fiqhu as-Sunnah*, by Shaikh Sayyid Sabiq, Vol. 3, Pg., 78).]

^[340][(*Majmu`at al-Fatawa*, Vol. 28, Pg., 60).]

^[341][as the so-called ‘Coalition Forces’ did in *Afghanistan*; this is another one of the *Khawarij* ‘gifts’ to Muslims, because by their Islamically unacceptable actions, they allowed non-Muslims to humiliate Muslims and ridicule Islam and its Law]

^[342][reported by Buraidah ibn al-`Husaib and collected by Muslim]

^[343][If the enemy has the upper hand in strength and numbers as compared to Muslims, then seeking peace is warranted if the

Continue next page...

Muslim Leader decides that it is more beneficial for Muslims (Tafsir ibn Kathir, Vol. 4, Pg., 231). This is also the preferred verdict chosen by the great Imam of *Sunnah* and *Jihad*, Imam ibn Taimiyyah, and his student, Imam ibn al-Qayyim. These scholars reminded Muslims that the Prophet, peace be upon him, conducted peace pacts with the pagans of *Quraish* and other Arab tribes. Doing so was not easy for the Prophet, peace be upon him, because it meant that Makkah, the best town to Allah and to His Prophet, remained under pagan control. Makkah was the Prophet's own town from which he was expelled. The Prophet, peace be upon him, obeyed Allah and carefully sought what is beneficial for Muslims. His decisions were righteous and wise, not based on cowardice or uncontrollable emotions. We should state that when Muslims are weaker than their enemy and seek peace, it might not be possible for them to require their enemy to pay the *Jizyah* tax. Imam ibn Qudamah said that a treaty of peace involves agreeing with combatant non-Muslims for an end to hostility for a period of time, whether it involves paying a tax or not. He asserted that Muslims are allowed to make peace pacts that do not require non-Muslims to pay *Jizyah*, because the Messenger of Allah made a peace pact with the *Quraish* pagans during the Year of *Hudaibiyah* that did not include them paying *Jizyah*. He also said that it appears that Imam Ahmad ibn `Hanbal agreed with the opinion stating that a treaty of peace could be conducted for a period of more than ten years, if the Imam (Muslim Leader) believes it is beneficial to do so. Ibn Qudamah said that this is also the opinion of Imam Abu `Hanifah an-Nu`man (Al-Mughni, Vol. 12, Pg., 691-693). Imam Ahmad ibn `Hanbal and Imam Abu `Hanifah were among the major scholars of Islamic Jurisprudence during the third and fourth generations of Islam.

Further, Imam Siddiq Hasan Khan, as well as, Imam al-Albani stated that Muslims are allowed to conduct peace with non-Muslim rulers and tribes (combatants), if the Imam (Muslim Leader) and Muslims who have wisdom agree that it is beneficial (At-Ta`liqat ar-Radhiyyah `Ala ar-Raudhah an-Nadiyyah, by

Continue next page...

Fourth, the Prophet, peace be upon him, and Abu Bakr, his immediate successor, clearly prohibited the killing of women, children, monks or religious people worshipping their lord in houses of worship.

Last, if this is what the Prophet commanded, as is clear, unequivocal and plain, no one should accuse Muhammad, peace be upon him, or Islam of responsibility for the actions of a few Muslims, who intentionally target civilians in their so-called, ‘Jihad.’ These Muslims are directly and openly defying the Prophet’s order. They cannot produce any specific evidence from the *Quran* and *Sunnah* to justify their actions. To the contrary, they engage in the very crimes that the Prophet, peace be upon him, has prohibited in clear terms. They bring shame on Muhammad, peace be upon him, and on Islam by committing these crimes.

Fallacies and Rebuttal

To justify their open defiance of the Prophet’s orders mentioned here, some of the *Khawarij* say that the disbelievers indiscriminately kill Muslim women and children, unjustly attack Muslim areas and experiment with weapons against them. *However, even though this is what infidels might do, but Muslims are required to refrain from imitating the infidels.* Islam does not permit retaliatory killing of the relatives of murderers or combatants, who did

Imam Siddiq `Hasan Khan, with commentary by Imam al-Albani, Vol. 3, Pg., 486).

For more details on this topic, refer to, Fiqhu as-Sunnah, by Shaikh Sayyid Sabiq, Vol. 3, Pg., 98-100; al-Wajeez, by Shaikh Abdul-' Adheem ibn Badawi, Pg., 483; also Refer to the `Hadith we mentioned as narrated by Buraidah ibn al-`Husaib and collected by Imam Muslim (3261).]

not commit murder or participate in war. In Islam, only murderers bear the burden of their crime,

﴿أَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

(النجم 038)

{*That no burdened person (with sins) shall bear the burden (sins) of another*} (53:38)³⁴⁴.

Shaikh Abdul-Ra`hman as-Sa`di commented on this *Ayah*, by saying, “Every person will bear responsibility for his or her own good or evil deeds. One does not bear the burden of the actions and deeds of someone else.”³⁴⁵

Biblical Treatment of Non-Combatants

Some ‘experts on Islam’, the vast majority of whom are Christian or Jewish, ignore the Prophet’s statements regarding treatment of civilians during wartime and insist on describing Islam as being violent and indiscriminate in its killing, because of the actions of a few or even many Muslims³⁴⁶.

They do not describe Judaism or Christianity as being violent or indiscriminate, even though, in contrast to Islamic Texts, Biblical Texts clearly legislate acts of

^[344][Therefore, according to the Islamic Creed, mankind do not carry the burden of Adam’s sin.]

^[345][(Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan, by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di, Pg., 763).]

^[346][In Islam, what matters is the truth, not numbers. Therefore, if one is on the side of Truth, it does not matter how numerous the opposition is. A similar statement was collected from Abdullah ibn Mas`ud, one of the most knowledgeable companions of the Prophet, peace be upon him.]

violence against the elderly, women and children, *during war and otherwise*³⁴⁷, such as stated in *Ezekiel 9:1-11*³⁴⁸, “1. *He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. 2. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. 3. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; 4. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. 5. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: 6. Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. 7. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. 8. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? 9. Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great,*

^[347][Jews and Christians implemented these orders throughout their history; we mentioned several proof to this fact.]

^[348][A part of the *Old Testament* revered by Jews and Christians]

and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. 10. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. 11. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.”

These are Biblical commandments legislating the killing of women, children and the elderly and describing, if falsely, how Biblical Prophets and believers abided by them efficiently and mercilessly³⁴⁹.

In comparison, the Prophet of Islam forbade the killing of non-combatants, women and children, thus, excluding them from the general texts that permit waging war against aggressors and killing them³⁵⁰. These Prophetic texts contrast sharply to the commandments contained in the *Old Testament* and the *Gospels*, which were efficiently carried out by many Christians and Jews throughout their history³⁵¹.

^[349][Muslims believe in the parts of the *Torah* and the *Gospels* that do not contradict the *Quran* or *Sunnah*.]

^[350][It is Islamically inconceivable that the parts of the *Two Testaments* under discussion were revealed by God or condoned by the Prophets God sent to the Children of Israel.]

^[351][In this book we gave examples to the treatment non-Jews received at the hands of Jews, and brief Biblical accounts of Jewish conduct during war. We also mentioned that in present times, Arab Muslims and Christians are suffering under the brutal Israeli occupation of Palestine. The Jews also participated in many of the wars that broke out in Europe and elsewhere where they resided, including during the two world wars. For instance, “Some 500,000 Jews fought in the Red Army during World War II, which is usually referred to in Russia as the Great Patriotic War. About 200,000 of them died on the battlefield”

Continue next page...

Yet, Islam is called a violent and wicked religion when few Muslims defy its clear commands not to deliberately kill and target civilians during war. Billy Graham, and now his son Franklin, are among those who frequently call Islam ‘a violent, evil and wicked religion’. *Apparently, he and his son have not yet reached the parts we quoted from their ‘Word of God’.*

Declaration of War is Necessary

Imam Abu Yusuf al-Qhadhi, one of the major scholars of the ‘*Hanafi* School of Thought’³⁵², said, “As much as we know, the Messenger ﷺ never met any people

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It is not known whether the 200,000 Jews reportedly killed alongside the Red Army are included in the six million Jewish casualties of WWII. As for Christians, we brought examples to their conduct during war, including the atrocities they committed against Jews, Muslims, as well as, against each other.]

^[352][There are four traditional *Sunni* Schools of Thought, offering opinions regarding minor aspects of the Islamic Law. They are: the ‘*Hanafi*’ (founded by Imam Abu ‘Hanifah an-Nu`man), the *Maliki* (founded by Imam Malik ibn Anas), the *Shafi`i* (founded by Imam Muhammad ibn Idris ash-Shafi`i) and the ‘*Hanbali*’ (founded by Imam Ahmad ibn ‘Hanbal). All four of these Imams clearly stated that when their opinion is found to be in contradiction to an established action or statement reported from the Prophet, peace be upon him, Muslims must fully obey and implement the Prophet’s statement or action. For more information about the precise statements of these scholars regarding the necessity of complete obedience to the *Sunnah*, refer to the introduction to, Sifatu Salati an-Naby (Description of the Prophet’s Prayer), by Imam Nasir ad-Din al-Albani.]

in battle before inviting them to Allah and His Messenger.”³⁵³

This is why Imam al-Mawardi said, in his book, al-`Ahkam as-Sultaniyyah, “We –Muslims- are not allowed to suddenly and without declaration attack, kill or burn those who have not yet received the Islamic Message.”³⁵⁴

We previously stated that Muslims cannot fight those with whom they made peace, or those who are neutral and choose peaceful coexistence with Muslims, or non-Muslim residents of the Islamic State.

Conducting Surprise Raids

Preemptive and surprise strikes are a type of permissible warfare in Islam that was also frequently practiced throughout the history of mankind, including in the present time by various Western powers. The Prophet, peace be upon him, conducted several preemptive strikes against combatant pagans in Arabia, *who already had received general or specific invitation to embrace Islam or conduct a peace treaty with Muslims*.

For instance, al-Bukhari (2355) and Muslim (3260) reported that the Prophet, peace be upon him, suddenly attacked *Bani Mustaliq* without warning while they were

^[353][Refer to the *Hadith* we mentioned, narrated by Buraidah ibn al-`Husaib and collected by Imam Muslim (3261), wherein the Prophet ordered that three choices are offered to non-Muslim combatants, either embracing Islam, conducting peace (and paying *Jizyah*) or war. Also, refer to, Fiqhu as-Sunnah, by Shaikh Sayyid Sabiq, Vol. 3, Pg., 99-100; al- Wajeez, by Shaikh Abdul-' Adheem ibn Badawi, Pg., 483.]

^[354][(Fiqh as-Sunnah, by Shaikh Sayyid Sabiq, Vol. 3, Pg., 99-100; al- Wajeez, by Shaikh Abdul-' Adheem ibn Badawi, Pg., 483).]

heedless and their cattle were being watered at their wells. *Bani Mustaliq's* fighting men were killed and their women and children were taken as captives³⁵⁵.

This raid was in response to the treachery of *Bani al-Mustaliq*. Imam ibn Qayyim al-Jauziyyah reported that al-`Harith ibn Abi Dhirar, the leader of *Bani al-Mustaliq*, gathered forces from among his people and other Arab tribes and marched to attack the Prophet, peace be upon him. The Prophet, peace be upon him, sent Buraidah ibn al-`Husaib to investigate the news. The Prophet's emissary went to the *Bani Mustaliq*, met al-`Harith ibn Abi Dhirar and spoke to him [while pretending to be an ally, so as to investigate their news]. He then went back to the Prophet, peace be upon him, and told him about their intention. When it was established as the truth, the Prophet hurriedly called for mobilization and attacked *Banu al-Mustaliq* without warning³⁵⁶.

Therefore, since a state of war already existed between the Prophet and *Banu al-Mustaliq*, warning them of imminent raids will only jeopardize the chances of success.

Those who might criticize this action by the Prophet, peace be upon him, should remember the indiscriminate bombing of European cities by German air

[³⁵⁵] [Imam ibn al-Qayyim said, *regarding non-Muslim combatants**, "If the unbelievers receive the Islamic Message [and refuse it], Muslims are allowed to attack them in their areas, without warning" (Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Vol. 3, Pg., 335).

* as evident by the fact that Imam ibn al-Qayyim himself said that *Bani Mustaliq* were preparing armies to fight Muslims.]

[³⁵⁶] [Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Vol. 3, Pg., 201].]

forces, and the carpet-bombing of Dresden and other German and axis cities by the Allied air forces³⁵⁷.

[357] [“**Dresden:** This historic German city was the scene of what was perhaps the most controversial episode in the strategic air offensive against Germany. Capital of Saxony and situated on the River Elbe, Dresden was particularly noted for its splendid architecture and its manufacture of fine china. It had little heavy industry ... In January 1945 the British air ministry drew up a plan ‘Thunderclap’ for attacks on Berlin and population centers in eastern Germany ... The first operations of it were US daylight attacks on Berlin and Magdeburg on 3 February, Chemnitz and Magdeburg again on the 6th, and Magdeburg yet again on 9 February ... On 13 February [weather conditions] showed improvement, although not good enough for the original plan of an initial US attack during the day. That night, however, RAF Bomber Command dispatched 796 Lancaster bombers and 9 Mosquitoes from the UK. These attacked Dresden in two waves three hours apart, dropping 1,478 tons of high explosive bombs and 1,182 tons of incendiaries which started a firestorm. Such was the weakness of the air defenses that only six Lancasters were shot down, although a further three crashed on friendly territory on the way home. The following day, 311 US B17 bombers also struck the city, adding to the extensive damage caused by the RAF. In all, some 50,000 people, including many refugees, are reckoned to have lost their lives and much of the city was devastated. At a SHAEF press briefing two days later it was revealed in ‘off the record’ comments that the aims of ‘Thunderclap’ were to bomb large population centers and prevent relief supplies from getting through. An Associated Press war correspondent immediately filed a story that the Allies had resorted to **terror bombing** in order to seal Hitler’s doom and this set in train a number of embarrassing questions on both sides of the Atlantic on the morality of this form of attack ... Dresden remains the prime example cited by those who condemn the morality of ‘city busting.’” (Charles Messenger: Messenger, C, ‘Bomber’ Harris and the Strategic Bombing Offensive, (London, 1984); also cited, Irving, D., The Destruction of
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The Prophet, peace be upon him, attacked *Banu al-Mustaliq* who sought to exterminate Islam and Muslims; he only had the fighting men of *Bani al-Mustaliq* killed.

All what the Prophet, peace be upon him, wanted from the *Quraish* and Arab pagans was that they do not hinder mankind from embracing Islam, if they wish³⁵⁸. The vast majority of his battles were defensive; some were offensive like the battle against *Bani Mustaliq*. Yet, he only attacked them after coming to know that they were preparing to attack Muslims. Even then, he, peace be upon him, first sent an emissary to them to investigate their

Dresden (London, 1963); McKee. A., Dresden 1945: The Devil's Tinderbox (London, 1982)).

During WW II, Germany, Russia, Japan, Italy, etc., conducted similar deadly attacks against population centers.]

^[358][Allah's Prophet, peace be upon him, said,

" وَإِنَّ قُرَيْشًا قَدْ نَهَكْتَهُمُ الْحَرْبُ وَأَضْرَبَتْ بِهِمْ فَإِنْ شَاءُوا مَا دَدْتُهُمْ
مُدَّةً وَيُخَلُّوا بَيْنِي وَبَيْنَ النَّاسِ فَإِنْ أَظْهَرَ فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا
دَخَلَ فِيهِ النَّاسُ فَعَلُوا وَإِلَّا فَقَدْ جُمُوا وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ
لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي وَلَيُنْفِذَنَّ اللَّهُ أَمْرَهُ "

“No doubt, the war has weakened *Quraish* and they have suffered great losses. If they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (Arab infidels other than *Quraish*). If I have victory over those infidels, *Quraish* will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight them defending my Cause until I get killed, but (surely) Allah will definitely make His Cause victorious.” (Translation of Sahih al-Bukhari (2529), by Taqi-ud-Din al-Hilali and Mu`hsin Khan).]

news. They insisted on aggression, prompting the Prophet to attack them at their water sources (called, ‘al-Muraisi’), as ibn al-Qayyim and al-Bukhari stated).

By then, few people remained with al-Harith ibn Dhirar; when he and his allies heard of the Prophet’s march towards them, fear struck them and his allies abandoned him³⁵⁹. If one adds all of the violence that occurred during the Prophet’s battles against the enemies of Islam, it will seem minute as compared to any battle Christians and Jews ever engaged in. It seems that the West does not believe that Muslim blood is worth fighting for; Muslims should just refrain from resisting and surrender without a fight. But indeed, this will never happen. Muslim blood is precious and it should be honored and preserved no matter what the rest of mankind believes.

Committing Suicide and Suicide Missions

Committing suicide is one of the major sins that, according to numerous Muslim scholars, annuls one’s Islam and faith. It was the Prophet’s practice not to lead the Funeral Prayer for those who committed suicide³⁶⁰. This is because in Islam, one cannot bring his life back to his Creator before its due time. There are several Prophetic statements establishing this ruling.

First, the Prophet, peace be upon him, said, as Imam al-Bukhari (3204) reported from him,

^[359] [(Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Vol. 3, Pg., 202).]

^[360] [Muslim (1624) narrated that Jabir ibn Samurah, may Allah be pleased with him, said that the dead body of a person who killed himself with a broad-headed arrow was brought before the Prophet of Allah (ﷺ), but he did not offer prayers for him.]

" كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ فَجَزَعُ فَأَخَذَ سِكِّينًا
فَحَزَّ بِهَا يَدَهُ فَمَا رَقَأَ الدَّمُ حَتَّى مَاتَ قَالَ اللَّهُ تَعَالَى: بَادِرْنِي
عَبْدِي بِنَفْسِهِ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ "

“Among those who were before you, there was a man who was inflicted with wounds. He felt despair, so he took a knife with which he cut his hand; blood kept flowing, until the man died. Allah, the Exalted, said, ‘My slave has caused death on himself hurriedly; I forbid Paradise for him.’”

Second, the Prophet, peace be upon him, said, as Imam al-Bukhari (5333) and Imam Muslim (158) reported,

" مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ
خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا ، وَمَنْ تَحَسَّى سَمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ
فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا ، وَمَنْ
قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَحَا بِهَا فِي بَطْنِهِ فِي نَارِ
جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا "

“Whoever purposely throws himself from a mountain and kills himself, will be in Hellfire perpetually falling down in it and abiding therein forever. Whoever drinks poison and kills himself with it, will carry his poison in his hand and keep drinking it in Hellfire wherein he will abide eternally. Whoever kills himself with an iron weapon, will carry that weapon in his hand and perpetually stab his abdomen with it in Hellfire wherein he will abide eternally.”

There are several lessons gained from these two *Hadiths*.

1 – Suicide is not only a major sin, but an act that angers Allah. Imam al-Albani said that some Muslim scholars consider suicide an act that annuls one's Islamic Faith. Allah will cause whoever kills himself to be punished in Hellfire for eternity, just as Shaikh and Imam Muhammad ibn Sali'h ibn `Uthaimen asserted.

2 – *Jihad* or otherwise, suicide and suicide missions³⁶¹ are strictly prohibited in Islam. The Shaikhs or groups who condone, encourage and permit suicide missions and call them *Jihad*, are transgressing the limits of Allah³⁶² and leading their followers to certain demise³⁶³.

Imam Ahmad ibn `Hanbal (1041) reported that Allah's Prophet, peace be upon him, said,

" لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ "

^[361][which combine committing suicide, targeting non-combatants, and attacking enemy military targets without permission from the Muslim Leader; even if the Muslims Ruler orders one to commit suicide, one cannot obey creation in the disobedience of Allah, as the following *Hadith* stated]

^[362][first, by forming a state within the Islamic State, starting war or conducting peace without permission from the Muslim Ruler; they cause widespread mayhem and confusion among Muslims]

^[363][second, by ordering them to commit suicide in the pretext of defending the religion of Allah, *Who prohibited suicide*; they seek to obey Allah and support His religion by disobeying and angering Him]

“There is no obedience for the creation in the disobedience of Allah, the Exalted, the Honored.”³⁶⁴

Major scholars of Islam of old and present times stated that suicide, which obviously include suicide missions, is impermissible. Further, major contemporary scholars, who follow the way of the *Salaf* (Righteous Ancestors of Muslims), also forbid suicide and suicide missions.

For instance, Imams Nasir ad-Din al-Albani, Abdul `Aziz ibn Abdullah ibn Baz, Muhammad ibn Sali`h al-`Uthaimeen and Muqbil ibn Hadi were among the scholars who affirmed this ruling in the present time. These four were the scholars of `Hadith and *Sunnah* in the present time. They firmly called to following the way of the Righteous Ancestors (*Salaf*); all four of them died within 18 months of each other, starting on 1999.

3 – Islamic texts are clear in their edict that in Islam, suicide is one of the gravest sins. Thus, Islam is not responsible for suicide missions directed at civilians and committed by some Muslims. Islam should not be branded as violent because a few Muslims transgress its set limits and disobey its commandments by relying on general texts that they improperly interpret and implement, without permission from the Muslim Nation or Muslim rulers.

^[364][This is an authentic `Hadith from the grade *Sahih* (Silsilat al-A`hadeeth as-Sahihah, by Imam al-Albani, `Hadith No., 179).]

Western Media Did Not Attack Christianity or Ridicule the Attire of Christian Nuns³⁶⁵ in the Aftermath of the Oklahoma Bombing

Surely, when Timothy McVeigh committed his criminal act that caused the death of hundreds of his fellow American Christians, in addition to several Muslims, he was not quoting the *Quran*. To the contrary, he was a Christian fanatic. He was a Christian terrorist. Only Islam clearly *prohibits* this and similar acts of violence³⁶⁶, such as the attacks on WTC on September 11th, 2001, that cost thousands of civilian lives, *including several hundred Muslims*³⁶⁷.

The fact that some members of the Muslim Nation condone or commit this type of crime, does not mean that Islam condones it, especially since there are clear Islamic texts prohibiting it. Contrast this to the abundant Biblical texts that condone and order attacks against non-combatants.

Many among those who believed in the Biblical texts under discussion efficiently implemented them throughout their history; we mentioned several examples to

^[365][which, similar to Islamic attire, includes covering a woman's body and hair]

^[366][unlike the Biblical texts we quoted in this book]

^[367][This should be a reminder to Muslims who support suicide missions and also non-Muslims who claim that Islam and all Muslims condone such attacks. How can Islam condone indiscriminate attacks, when it clearly prohibits targeting civilians during war and outlaws suicide? How can a true Muslim, who fears Allah, be pleased when several hundred Muslims die in an attack led by Muslims, even if thousands of non-Muslims die in the same attack? True Muslims believe that it is inconceivable that a Muslim who fears and obeys Allah could participate in or lead such acts of indiscriminate violence.]

this effect. The contemporary disaster that struck Muslims of Bosnia is another example. For more than three years, from April 1992 to December 1995, the Christian World stood by silently watching their fellow Christian Croats and, first and foremost, Serbs, supported by the fanatical Slavic Orthodox church, slaughter Muslims in Bosnia.

More than 200,000 Muslims died during this bloody conflict, primarily at the hand of Serbs, before the West finally intervened to stop the bloodshed. What makes this example especially repugnant, is the fact that the West committed the crime of enforcing a strict arms embargo against defenseless Bosnian Muslims who were fighting well-armed Serb forces. These murderous Serbs were filled with rage in their hearts against Islam.

When the slaughter finally reached a certain acceptable, or unacceptable if you will, level of Muslim eradication, the West intervened by bombing Serbia. Recently, some in the West reminded Muslims of this ‘favor’. However, what the West should have done is let Muslims raise arms and defend themselves, rather than deprive them of weapons and force them to await this ‘generous favor’, which came after years of passiveness during which Muslims were being slaughtered by the tens of thousands every year. Yet ironically, they call Islam, ‘violent.’

This is the ‘latest experience’ Muslims had with Christianity. There should be –and indeed there are- decent Christians who reject this type of behavior; it is those who apologize, un-necessarily, for the errors of other Christians. However, let them rest assured, Muslims do not hold responsible for these violent acts except those who instigate and condone them³⁶⁸.

[³⁶⁸]In the summer of 1993, Andras J. Riedlmayer, of Harvard University, wrote, “A plebiscite on independence was held in
Continue next page...

Bosnia-Herzegovina in late February 1992. The Serb nationalist party threatened violence and called for a boycott, but participation was high and in an optimistic mood 70% of Bosnian voters (including many Bosnian Serbs) turned out to cast their votes for independence. Despite the fierce rhetoric of Serb nationalism, most Bosnians could simply not imagine that the horrors of World War II would be revisited on their country, whose citizens had lived with each other in tolerance for most of the previous 500 years. On April 5, 1992, following the declaration of independence by Bosnia's parliament, there was a mass demonstration by citizens of Sarajevo, Serbs, Croats, and Muslims, calling for peace among Bosnia's three major communities. Yugoslav National Army snipers and Serb nationalist militants hidden on surrounding rooftops opened fire on the crowd, killing and wounding scores of unarmed citizens. The following day, JNA units began to shell Sarajevo from prepared positions on the hillsides overlooking the city and columns of troops and tanks crossed the Drina River from Serbia into eastern Bosnia. Initially armed only with police sidearms and hunting rifles, later with captured and smuggled weapons, Bosnians tried to defend their newly independent country against the onslaught of the Serb nationalist forces unleashed by Milosheвич. By April 7, 1992, Bosnia-Herzegovina's independence had been officially recognized by the United States and by most European countries. On May 22, 1992, Bosnia-Herzegovina was admitted as a full member of the United Nations. But an arms embargo, imposed on all of the former Yugoslavia by the UN (in 1991, at the request of the Belgrade government, and since then maintained at the insistence of the US and its Western European allies), has in effect barred the internationally recognized Bosnian government from acquiring the means to exercise its right to self-defense, guaranteed under the UN Charter ... [United Nations Charter, Article 51]. Meanwhile Milosheвич and Serb nationalist forces in Bosnia have at their disposal the resources of the Yugoslav National Army, including the fourth largest arsenal in Cold-War Europe. They have used these weapons to lethal effect in their

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assault on Bosnia's cities, towns and villages. Over a million people have been bombed and driven from their homes, hundreds of thousands of civilians have been killed and wounded. Serb nationalist forces have overrun 70% of Bosnia's territory, "cleansing" conquered areas by driving out or killing the non-Serb inhabitants. Among the methods of "ethnic cleansing" employed by the Serb forces are the selective killing of the non-Serb community's civic, religious and intellectual leaders, the confinement of all males of military age in concentration camps, and the use of mass rapes as a weapon of terror and abasement ... Denied police protection by the nationalist authorities, non-Serbs (Muslims, Croats, Gypsies, and Jews) remaining in Banja Luka and other occupied Bosnian towns have been subjected to vicious attacks, including robbery, murder and rape, carried out with impunity in broad daylight ... Historic mosques, churches, and synagogues as well as national libraries, archives, and museums have been torched, dynamited and bulldozed throughout the areas under assault by nationalist forces. The practitioners of "ethnic cleansing" are not content to terrorize and kill the living; they want to eliminate the memory of the past as well ... Although Muslim Slavs constitute a majority among the over two million people crowded into the areas still under the control of Bosnia's internationally recognized government, both its civil administration and its army have remained multi-ethnic in composition ... Citizens of Serb and Croat background continue to live, work and worship in Sarajevo, Tuzla and other towns under the Bosnian government's control and---while the miseries of war and the flood of refugees into these enclaves have exacerbated social tensions---there is no officially sanctioned ethnic or religious discrimination. Sought out, encouraged and given legitimacy by European diplomats in search of the "Croat faction," in the spring of 1993 Croat nationalists began their own "ethnic cleansing" campaign in an effort to carve an all-Croat "homeland" out of Herzegovina ... Meanwhile, initiatives to lift the arms embargo against Bosnia's government and calls for forceful international intervention to end the conflict have been continually blocked in the UN and in

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4 – Whoever permit suicide missions cannot find an *Ayah* or a *Hadith* to support their idea. To the contrary, various *Sunnah* texts clearly and unequivocally forbid suicide and killing non-combatants. Muslims should never disobey their religion just because they feel rage and despair at the aggression they are suffering at the hands of non-Muslims³⁶⁹. Muslims should never imitate the unbelievers

other international forums. Calls for cease-fires and for a stop to the atrocities have gone unheeded in the absence of any meaningful measures to enforce them. The governments of Russia, the United States and its European allies appear to have concluded, for the present, that conceding to the Serb nationalists the full fruits of their aggression will be less trouble--at least in the short run--than assuming the political risks that any intervention might entail. Permitting the Bosnians access to arms, in this analysis, would merely allow them to resist a speedy and convenient solution to the conflict. The United States and NATO, which only twenty years ago were ready to risk a nuclear confrontation over Yugoslavia, now view its descent into genocide and chaos with detachment, unwilling to step in and anxious only to keep the mayhem from spilling over into areas of more immediate concern. Secretary of State Warren Christopher has stated that, since the conflict in Bosnia "does not affect our vital national interests," America will not intervene. Great Britain, France and our other European allies have stated their disinterest in intervening in even stronger terms. Russia and China, anxious not to create precedents for humanitarian intervention closer to home, have done their best to avert concerted action in the UN. Stopping genocide is, it would appear, not among the political imperatives of the New World Order. In anticipation of the coming flood of Bosnian refugees, ministers of Western European countries held a meeting at the beginning of June 1993 **to coordinate tighter restrictions on asylum and immigration.**”]

^[369][They usually ask this question, “We do not know what else to do? We do not have any other course of action to take.” Indeed, this is ‘despair’.]

or embrace their tactics and methods. *The only way Muslims can earn Allah's Aid and Support, is by obeying Him, not by committing His disobedience. Muslims should never think that if they obey the Sunnah they will ever be among the losers in this life or the Hereafter.*

Fallacies and Rebuttal

Among the ‘evidence’ used by supporters of suicide missions, which they call ‘Jihad’, is the story of Prophet Yunus (Jonah), peace be upon him. Allah mentioned his story in several parts, such as *Surat al-Anbiyaa* (“Chapter: “The Prophets”), the twenty-second chapter in the *Quran*.

Imam ibn Kathir stated in his famous *Tafsir*, or explanation of the *Quran*, that Prophet Yunus went into the sea with some people in a boat, which soon confronted stormy weather. The people on the boat feared that it might capsize, so they made a lottery as to whom among them should be thrown into the sea, to lighten the load of the boat. Yunus lost the lottery three times, each time the people in the boat hesitated in throwing him overboard. After repeatedly losing the lottery, Prophet Yunus took off his clothes and threw himself into the sea. Allah sent a whale that swallowed him in its stomach, until Allah ordered it to throw him by the seaside³⁷⁰.

Those who mention this story claim that Prophet Yunus committed suicide, or at least attempted it. There are several comments to make here. Firstly, Prophet Yunus did not commit suicide, since he survived the ordeal, as the

^[370] [(*Tafsir ibn Kathir*, Vol. 3, Pg., 258-260); we only mentioned a brief summary of this story.]

Quran stated³⁷¹. Secondly, Prophet Yunus did not attempt suicide, but threw himself into the sea, where there is always a chance to survive and swim to safety. Likewise, the few who participate in war face the chance of being killed, so that the many may survive.

As evidence that Prophet Yunus did not attempt suicide, the story –mentioned here- stated that he took off his clothes. He did so to become lighter, so that wet clothes would not cause him to get tired quickly and drown. Obviously, he intended to swim and survive this ordeal. Finally, in Islam, suicide is prohibited by the words of Muhammad, peace be upon him. All those who testify that none has the right to be worshipped except Allah and that Muhammad is His Slave and Messenger, are required to obey and emulate Muhammad, peace be upon him.

Among the ‘evidence’ used by supporters of suicide missions, which they call ‘Jihad’, is the account of az-Zubair ibn al-`Awwam, the Prophet’s paternal cousin, who was participating in a battle against the Roman (Byzantine) army. Az-Zubair said to a group of Muslim fighters, “Who will promise to go with me and *fight* our way through the lines of the enemy, until we reach the end of their lines, then go around their camp, back to our current position?” A group of fighters said, “We promise.” Az-Zubair led a group of fighters and *fought* their way through many enemy

[³⁷¹In *Ayah* 21:88, Allah states that He accepted the supplication of Prophet Yunus and saved him from the stomach of the whale,

﴿ فَاسْتَجَبْنَا لَهُ، وَنَجَّيْنَاهُ مِنَ الْغَمِّ، وَكَذَلِكَ نُشَجِّي الْمُؤْمِنِينَ ﴾

(الأنبياء 088)

{*So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness).*}

lines, until they reached the end of the Roman camp. They then went around the Roman camp and returned back to the Muslim camp.

However, this historical account does not mean that suicide is allowed. Az-Zubair did not say to his fellow Muslims, “Let us kill ourselves,” *especially before* going on this difficult assignment. He only exposed himself to what is constantly known in warfare, that is, the possibility of being killed *at the hands of the enemy*. Yet, even though death is a possibility, many survive war. Suicide, on the other hand, brings certain death. Suicide is not permitted in Islam by the words of Muhammad, peace be upon him, whom Muslims are required to obey and imitate. Suicide does not bring victory, only disaster, especially to those who commit it. Muslims who defend suicide missions should realize the harm these missions have brought to Islam and Muslims. Islam has not benefited from these attacks at all.

In addition, Muslims should consider the fact that suicide was outlawed by the Prophet of Islam, to whose religion they claim to be defending. Defending Islam by breaking its Law is an alien un-Islamic concept. Those who are now preparing for suicide attacks should remember the fate they will face with Allah for committing suicide. If they did, they would never contemplate such an evil idea. After death, those who committed suicide will be returned to Allah and will have to answer to Him for bringing their life back to Him before its due time.

Following is an abridged version of an exemplary statement regarding suicide missions issued by one of the major contemporary Muslim scholars, Imam Nasir ad-Din al-Albani. Al-Albani’s relentless efforts spanning more than five decades, until his death in 1999, resurrected knowledge of the *Sunnah* in our time. He firmly and consistently called to understanding the *Quran* and *Sunnah* according to the way of the Prophet’s companions.

Al-Albani said, “It is universally known amongst the scholars that it is not permissible for a Muslim to commit suicide to relieve himself from a calamity, whether financial, a painful terminal illness, or any other calamity³⁷². Committing suicide to relieve oneself from these types of hardship is without a doubt *Harâm* (forbidden). There are several `Hadiths collected by al-Bukhari and Muslim implying that a person taking his own life, by any means, whether consuming poison, or stabbing himself, will result in him being punished with the same method that brought his demise, until the Day of Resurrection. Some scholars state that whoever commits suicide dies as a *Kafir* (an unbeliever) for feeling despair and contempt for His Lord, on account of the calamities he faced, without observing patience³⁷³. Without a doubt, a (true) Muslim will never reach the level whereby he contemplates such a heinous act, let alone commit it. Yet, it is conceivable that a Muslim could be affected by an imported evil ideology that may lead him to commit suicide. Due to this we say with full conviction and certainty that [whoever commits suicide] is not a true believer. His case resembles that of whoever abandons prayer out of *Ju`hud* (rejection) of its necessity [and thus commits disbelief], even though he assumes Muslim names like, Ahmad bin Muhammad. Similarly, whoever commits suicide, due to contempt and disdain for His Lord, because of the calamities he faced, is also a disbeliever. Suicide

[³⁷²] [including suffering under occupation at a time when the Muslim *Ummah* does not seem to have the strength or the will to defend itself or to end occupation of its land]

[³⁷³] [Patience was vigorously and successfully observed and implemented by the Prophet, peace be upon him, and his companions. They were patient and obeyed Allah when they were weak and when they were strong. Allah rewarded them for their patience and awarded them many glorious victories.]

missions became infamously known (around the world) because of the Japanese practice of Kamikaze³⁷⁴. All suicide missions in our current time are illegal deeds, and as such, are prohibited. Also rejected is the concept that suicide missions are a means to draw near to Allah, by killing oneself for one's land or country³⁷⁵. Suicide missions are indeed not Islamic."³⁷⁶

[³⁷⁴] [Imitating non-Muslims is forbidden in Islam. The Prophet, peace be upon him, said,

" وَمَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ "

"Whoever imitates a people, is one of them" (Imam Ahmad ibn `Hanbal (4868) collected this `Hadith, which Imam al-Albani graded as authentic, from the *Sahih* grade (Sahih al-Jami`, `Hadith No. 2831, Hijab al-Mar-ah al-Muslimah, No., 104; Irwaa al-Ghalil, `Hadith No., 1269)).]

[³⁷⁵] [They claim that they seek to obey Allah, but they commit what Allah forbids them to do. They also ignore the fact that in Islam, fighting is only permitted if the reason behind it is to raise the flag of Allah, not for nationalistic ideas. Al-Bukhari (120) and Muslim (3526) narrated that a man came to the Prophet, peace be upon him, and asked, "O, Allah's Prophet! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of pride and haughtiness." The Prophet, peace be upon him, raised his head, as the questioner was standing, and said,

" مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ "

"He who fights so that Allah's Word (Islam) should be superior, then he fights in the Sake of Allah, the Exalted, the Honored."]

[³⁷⁶] [This is an abridged version of al-Albani's statement; the full version was translated by SSNA Translation Committee and can be downloaded at: www.al-Manhaj.com.]

Ruling in Islam on Hijackings and Kidnapping of Civilians

Since hijackings and kidnappings of civilians are new types of crime used by non-Muslims and adopted by modern-day *Khawarij*, we will mention several *Fatawa* (Religious Verdicts) on these acts, issued by major *Sunni* scholars of the present time. But first, we again assert the rulings mentioned throughout this book regarding treatment of civilians during *Jihad*. First, Muslims cannot start aggression without justification, or attack non-Muslim citizens of the Islamic State, or those who are neutral, or those having a peace pact with Muslims. Second, Muslims cannot target civilians during *Jihad*, or cause unnecessary collateral damage. Third, the Muslim ruler alone is allowed to start war, make peace or order Muslim soldiers to attack military targets³⁷⁷. Fourth, Muslims are required to refrain from armed uprisings against their government³⁷⁸, form a state within the Islamic State, or attack those given permission by the Muslim ruler to enter and remain in the

^[377][Imam ibn Qudamah said, “*Jihad* is up to the discretion and *Ijtihad* (opinion) of the *Imam* (Muslim leader). His subjects are required to obey his decisions.” (*Al-Mughni*, Vol. 12, Pg., 504-505)]

^[378][We mentioned a *Hadith* collected by Imam Muslim (3448) in which Allah's Prophet, peace be upon him, said, “*He who has a ruler appointed over him and finds that the ruler indulges in an act of disobedience to Allah, should condemn the ruler's disobedience to Allah, but should not withdraw his obedience (to the ruler).*”]

Islamic State³⁷⁹. Fifth, suicide and suicide missions are forbidden in Islam³⁸⁰.

Imam ibn Baz, one of the major scholars of *Sunnah* in current times, said, “Hijacking airplanes and kidnapping children, and the like, are extremely great crimes ... Their evil effects are far and wide, as is the great harm and suffering caused to the innocent.” Ibn Baz went on to advise Muslim governments and scholars to try and prevent these acts, which he called, ‘great evil.’

Further, Imam Muhammad ibn Salih al-`Uthaimeen, also a renowned scholar of *Sunnah* in recent times, said regarding the same topic that, “... activities of suicide, such as people tying explosives to themselves and then approaching unbelievers and detonating the explosives amongst them, constitute a case of suicide. Whosoever commits suicide will be sent eternally to Hellfire, as the `Hadiths of the Prophet assert ...” Further, ibn `Uthaimeen said, “Do not be deceived by sayings of the foolish, who say, ‘These are non-Muslims, so their wealth [and blood are] lawful for us’ ... for by Allah, this is a lie, about Allah's religion and about Islamic societies.”³⁸¹ He also said, “What is astounding is that these people kill themselves, despite Allah having forbidden this act ...” He also said that those who commit suicide generally do so

[³⁷⁹] [We previously mentioned a `Hadith that forbids attacking non-Muslims who are enjoying a peace treaty or a promise of safe residence by Muslim rulers.]

[³⁸⁰] [according to the Prophetic statements that prohibit suicide and the statements of current scholars that forbid suicide missions]

[³⁸¹] [(Clarification of the Truth in Light of Terrorism, Hijackings and Suicide Bombings; and an Advice to Usamah bin Laden from Shaikh-ul-Islam ibn Baz).]

because of their desperate situation, either as a direct result of an act of Allah or an act by a human being.³⁸²

Never before in the history of Islam had Muslims, who abide by the Prophetic *Sunnah*, commit the type of acts against civilians discussed here. Only deviant sects that are rejected by Muslim consensus commit the type of violent crime under discussion. Imam ibn Taimiyyah said, “The scholars and worshippers who deviate from the implications of the Book (*Quran*) and *Sunnah* are considered among followers of vain desires.”³⁸³

Currently, *Khawarij* groups have adopted un-Islamic methods that involve suicide, which is forbidden by Allah. The religious verdicts issued by major current scholars, following the way of the Righteous Ancestors, reject these crimes and conform to the evidences and proofs offered in this book regarding what is permissible or impermissible during *Jihad*.

[³⁸²](Clarification of the Truth in Light of Terrorism, Hijackings and Suicide Bombings).]

[³⁸³](Majmu`at al-Fatawa, Vol. 28, Pg., 131).

Scholars, judges, rulers who strive to reach a correct verdict regarding a practical matter but err, are not considered among the deviant sects that follow their vain desires. Nevertheless, the erroneous decisions they make are void as Allah said,

﴿ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ﴾

(يونس 032)

{*So after the truth, what else can there be, save error?*} (10:32).]

Chapter 9: Examples of the *Jihad* Performed by the Prophet, peace be upon him, and His Companions

The Prophet of Islam is Allah's Final and Last Prophet and Messenger. He, peace be upon him, was sent to all of mankind to fill the earth with mercy and justice, after it had been filled with tyranny, injustice and violence. His practical implementation of *Jihad* warfare was far more merciful and far less bloody than any campaign the Christians or Jews ever conducted.

During the ten years that he spent in Madinah, after migrating from Makkah, Muslims were under constant threat of attack, oppression, torture, execution, armed robbery, capture and sale as slaves and various acts of blatant violence. Yet, during the victorious campaigns led by the Prophet, the vast majority of which were in self defense³⁸⁴, less than two thousand combatant non-Muslim soldiers were killed. Yet, oddly, Islam and its Prophet, peace be upon him, are being called, 'violent', and, 'bloodthirsty'.

This is a travesty of justice of untold proportions stated by those whose military campaigns have produced the most vicious, destructive, sadistic methods of killing that cost humanity more than 100 million lives in the past century alone. They committed this violence encouraged by texts in their Holy Books that condone such acts. Remember this 'violent' past and present and then wonder why Islam is being called, 'violent'.

Following are three examples describing recent Christian and Jewish military campaigns.

^[384][(Fiqhu as-Sunnah, by Sayyid Sabiq, Vol. 3, Pg., 80).]

Christians Engulf the Entire World in Two Extremely Bloody Conflicts

1 – WWI

“World War I (1914-1918) involved more countries and caused greater destruction than any other war except World War II (1939-1945). An assassin's bullets set off the war, and a system of military alliances (agreements) plunged the main European powers into the fight. Each side expected quick victory. But the war lasted four years and took the lives of nearly 10 million troops³⁸⁵. Several developments led to the awful bloodshed of the Great War, as World War I was originally called. War plants kept turning out vast quantities of newly invented weapons capable of extraordinary slaughter. Military drafts raised larger armies than ever before, and extreme patriotism gave many men a cause they were willing to die for³⁸⁶.

^[385][This figure does not include civilian casualties.]

^[386][Fanatical nationalism does not seem to cause as much concern to Christians and Jews as the slogans of *Jihad*. When Muslims use *their unique slogans*, the slogans of *Jihad*, it causes alarm and concern to non-Muslims. Then, they start ridiculing this ‘phenomena’, especially with regards to the rewards of martyrdom promised by Allah to Muslims, leading to an onslaught on Muslims to force them to abandon the slogans of *Jihad*. In the name of *freedom*, they seek to *impose* their ideas, traditions, political system and way of life on Muslims, to the extent of not objecting to rising nationalistic fervor among them as much as rejecting *Jihad* and its slogans. It appears that the Christians and Jews of the world think that ‘other people’ are required to adopt their ways, or else they become the subject of oppression and outright aggression. However, Muslims believe that *Jihad* is far more superior and pure than any other slogan. *Jihad* incorporates the collective effort of Islam’s followers regardless of their citizenship, racial background, color of skin,
Continue next page...

Propaganda whipped up support for the war by making the enemy seem villainous ... The fighting ends. The Allies won victories on all fronts in the fall of 1918. Bulgaria surrendered on September 29. British forces under the command of General Edmund Allenby triumphed over the Ottoman army in Palestine and Syria³⁸⁷. On October 30, the Ottoman Empire signed an armistice ... The Treaty of Sevres took Mesopotamia (later renamed Iraq³⁸⁸), Palestine, and Syria away from the Ottoman Empire³⁸⁹ ... Some Arab nations³⁹⁰ were bitter because they had failed to gain independence ...³⁹¹

2 -- WWII

“World War II (1939-1945) killed more people, destroyed more property, disrupted more lives, and probably had more far-reaching consequences than any other war in history. It brought about the downfall of

or language. All of mankind are children of Adam, and thus, nationalistic ideas and Islam run in opposition to each other; then again, it appears that this very quality is the one that the Christians and Jews fear the most and seek to extinguish.]

^[387] [‘General’ Edmund Allenby visited the graveyard of the Muslim Kurdish king, warrior and *Mujahid*, *Sultan* Sala`h ad-Din al-Ayyubi, known to Europeans as ‘Saladin’. Allenby said at ‘Saldin’s’ grave-site, “Now, the Crusades have ended.”]

^[388] [*Iraq* was known as *Iraq* since ancient times]

^[389] [Syria was ‘given’ to France, which also occupied the North African Muslim Arab nations of Tunisia, Algeria and Morocco. Palestine, Jordan and Iraq were ‘given’ to Britain, which also occupied Egypt, Sudan, the Indian Subcontinent, etc.]

^[390] [i.e., all Arab nations]

^[391] [(Edward M. Coffman, "World War I," World Book Online Americas Edition).

<http://www.aolsvc.worldbook.aol.com/wbol/wbPage/na/ar/co/610440>, May 18, 2002.]

Western Europe as the center of world power and led to the rise of the Soviet Union. The development of the atomic bomb during the war opened the nuclear age ... The exact number of people killed because of World War II will never be known. Military deaths probably totaled about 17 million. Civilian deaths were even greater as a result of starvation, bombing raids, massacres, epidemics, and other war-related causes. The battlegrounds spread to nearly every part of the world. Troops fought in the steaming jungles of Southeast Asia, in the deserts of Northern Africa, and on islands in the Pacific Ocean. Battles were waged on frozen fields in the Soviet Union, below the surface of the Atlantic Ocean, and in the streets of many European cities.³⁹²,

Jews and Christians Commit Aggression Against Palestinian Muslims and Christians

“In 1831, Muhammad Ali, the Egyptian viceroy nominally subject to the Ottoman sultan, occupied Palestine. Under him and his son the region was opened to European influence. Ottoman control was reasserted in 1840, but Western influence continued. Among the many European settlements established, the most significant in the long run were those of Jews, Russian Jews being the first to come (1882) ... In the late 19th cent., the Zionist movement was founded with the goal of establishing a Jewish homeland in Palestine, and dozens of Zionist colonies were founded there. At the start of the Zionist

^[392][(James L. Stokesbury, "World War II," World Book Online Americas Edition).

<http://www.aolsvc.worldbook.aol.com/wbol/wbPage/na/ar/co/610460>, May 18, 2002.]

colonization of Palestine in the late 19th cent., the rural people were Arab peasants (fellahin). Most of the population were Muslims, but in the urban areas there were sizable groups of Arab Christians (at Nazareth, Bethlehem, and Jerusalem) and of Jews (at Zefat, Tiberias, Jerusalem, Jericho, and Hebron) ... At the same time Arab nationalism was developing in the Middle East in opposition to Turkish rule. In World War I the British, with Arab aid³⁹³, gained control of Palestine. In the Balfour Declaration (1917) the British promised Zionist leaders to aid the establishment of a Jewish "national home" in Palestine³⁹⁴, with due regard for the rights of non-Jewish Palestinians³⁹⁵. However, the British had also promised Arab leaders to support the creation of independent Arab states. The Arabs believed Palestine was to be among these, an intention that the British later denied ... In 1919 there were about 568,000 Muslims, 74,000 Christians, and 58,000 Jews in Palestine. The first Arab anti-Zionist riots occurred in Palestine in 1920. The League of Nations approved the British mandate in 1922³⁹⁶ ... As part of the mandate Britain was given the

[³⁹³][in the hope that Britain would ‘grant’ them independence]

[³⁹⁴][Europe succeeded in finding a final solution for European and world Jews, by engaging them in a battle they cannot win against more than twelve hundred million Muslims who consider all of Palestine their property and Holy Land. Further, the Arabs were forced to engage in a war of attrition against the Jews, backed by the collective strength of the world of Christendom, thus delaying their integration into one nation, severely limiting their economies and curtailing their military, industrial, scientific and social advancements.]

[³⁹⁵][the true owners of all of Palestine]

[³⁹⁶][Article 95 of the Treaty of Sevres reads, “The High Contracting Parties agree to entrust, by application of the provisions of Article 22, the administration of Palestine, within such boundaries as may be determined by the Principal Allied Powers, to a Mandatory to be selected by the said Powers. The

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responsibility for aiding the Jewish homeland and fostering Jewish immigration there. The British stressed that their policy to aid the homeland did not include making all Palestine the homeland, but rather that such a home should exist within Palestine and that there were economic limits on how many immigrants should be admitted (1922 White Paper) ... The Zionists and most Arabs supported Britain in the war ... but tension inside Palestine increased. The Haganah, a secret armed group organized by the Jewish Agency, and the Irgun and the Stern Gang, terrorist groups, were active. British officials were killed by the terrorists³⁹⁷. The horrible plight of European Jewry led influential forces in the United States to lobby for support of an independent Jewish state³⁹⁸, and President Truman requested that Britain permit the admission of 100,000 Jews. Illegal immigration, often involving survivors of Hitler's death camps, took place on a large scale ...³⁹⁹

Mandatory will be responsible for putting into effect the declaration originally made on November 2, 1917, by the British Government, and adopted by the other Allied Powers, in favor of the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country” (Copyright (c) 1995-2002 HR-Net (Hellenic Resources Network). An HRI Project. All Rights Reserved; hrnet@hri.org).]

^[397][These ‘Jewish terrorists’ included several former prime-ministers and ministers of the future, ‘State of Israel’, including Manahem Begen and Yitzhaq Shamir. Currently, it has become common knowledge that the British colonial administrative authorities in Palestine issued warrants for the arrest of these and other Jewish terrorists.]

^[398][over other people’s land]

^[399][(The Columbia Encyclopedia, Sixth Edition. 2001).]

Commentary

Dictionary of Wars, by George C. Kohn, and, D. Eggenberger's, A Dictionary of Battles, offer brief summaries of many of history's military campaigns and wars, including the First and Second World Wars. The horrors of these two wars testify to the viciousness of Western societies and their violent way of life. Yet, they dare utter the words 'violence' and 'Islam' in the same sentence. They also ridicule Islam and Muslims.

For instance, one of Italy's leaders, i.e., Italy, which did not win a major war since the Roman Empire, said that 'the West is superior to Islam'. If one did not mind this comparison between a 'religion' and a 'community of nations', one should certainly mind that an Italian leader utters it. Apparently, he has not yet visited Sicily and the southern part of Italy proper, which do not hold great resemblance to Western Europe but rather to Third-World Countries.

Many Christian nations are indeed in a worse economic, military and social condition than the majority of Muslim Nations. For instance, many countries in Central and South America suffer under heavy [usury] debts and near-bankrupt economies. Can we say then that based on this logic, Islam is superior to the Southern American Hemisphere?

Description of Some of the Prophet's Military Campaigns

There are many books that contain description of the Prophet's military campaigns; we quoted some of them here. We also narrated some of these battles. However, we did not mention the Prophet's *largest* campaigns, those

being the conquering of Makkah and Taif (630 CE) and the Battle of Tabuk (631), because during these three battles, only a few Muslim and non-Muslim combatants died. The Prophet, peace be upon him, set the pagans of Makkah free, after capturing it in a near bloodless campaign. He did so, even though it was Makkah's *Quraish* tribes that led the war of oppression, persecution, then armed hostility and blatant violence against the Prophet and his companions for eighteen years⁴⁰⁰.

THE JEWISH TRIBE OF *BANI* (CHILDREN OF) *QAINUQA`*

Imam ibn Qayyim al-Jauziyyah wrote, "Soon after the Prophet, peace be upon him, arrived at Madinah, the disbelievers in it divided into three groups. The first was a group with which the Prophet (ﷺ) signed peace treaties that stated that they would not wage war against the Prophet (ﷺ), or help wage war against him, or give support to his enemies. Even though they were not Muslims, their lives and wealth were protected. Another group fought against the Prophet (ﷺ) and showed enmity towards him. A third group was neutral, neither conducting a peace treaty with the Prophet, peace be upon him, nor waging war against him. They waited for the outcome of the conflict between the Prophet (ﷺ) and his enemies. Some among the third group discretely hoped that the Prophet (ﷺ) would gain the upper hand and earn victory. Some of them wished that the

[⁴⁰⁰]For more details about the hostilities initiated by Makkan pagans against Muslims for more than eighteen years, until the conquering of Makkah by Muslims, refer to books of Islamic history, such as, Zad-ul Ma`ad fi Hadyi Khairi al-'Ibad, by Imam ibn Qayyim al-Jauziyyah, Vol. 3; al-Bidayah wan-Nihayah, by Imam ibn Kathir; Seerat ibn Is'haq; Seerat ibn Hisham, Tarikh al-Umam wal-Muluk, by ibn Jarir at-Tabari, and so forth.]

Prophet's enemies would gain the upper hand and be victorious against him. Some of them embraced Islam outwardly, but in reality were on the side of his enemies, in order to be safe from both camps; these were the hypocrites⁴⁰¹. The Prophet, peace be upon him, dealt with each group with what his Lord, the Blessed, the Honored, ordained on him. The Prophet, peace be upon him, conducted peace agreements with the Jews of Madinah. There were three Jewish tribes around Madinah, the Tribe of *Banu* (Children of) *Qainuqa`*, the tribe of *Banu Nadhir* and the tribe of *Banu Quraidhah*. Soon after the battle of *Badr*⁴⁰², *Banu Qainuqa`* waged war against the Prophet, peace be upon him, because of their anger at the outcome of *Badr*. They showed aggression and enviousness. The armies of Allah marched towards them, led by Allah's Slave and Messenger (ﷺ).⁴⁰³

Ibn al-Qayyim went on to say that the Jews of *Banu Qainuqa`* surrendered to the Prophet's army, after being besieged for fifteen days. Allah sent fear into the hearts of the Jews, who had taken refuge in their fortresses, leading them to surrender to the judgment of Allah's Prophet (ﷺ). The leader of the hypocrites [among the Arabs of

^[401][for instance, *Ayat* 4:90-91 describe the hypocrites, as we explained]

^[402][The Battle of *Badr* occurred in 625 CE between the pagans of Makkah and the Prophet's army helped by the *Ansar** Muslims of Madinah; Muslims won a decisive victory at *Badr*.

* There were two main Arab tribes in Madinah, *al-Aus* and *al-Khazraj*. They, along with several other Arab tribes of Madinah, were called, 'al-Ansar (those who gave help)', because they, after embracing Islam, gave shelter, aid and support to the Prophet, peace be upon him, and his companions who migrated from Makkah and other parts of Arabia.]

^[403][(*Zad-ul Ma`ad fi Hadyi Khairi al-'Ibad*, Vol. 3, Pg., 101-103).]

Madinah], Abdullah ibn Ubai, who was an ally of *Banu Qainuqa`* before Islam, talked to the Prophet, peace be upon him, and insisted on setting them free. The Prophet, peace be upon him, agreed, but stipulated that *Banu Qainuqa`* evacuate Madinah and never reside in it again, leaving their estates behind. They departed to Adhri`at, in Syria.⁴⁰⁴ This is a summary of what Imam ibn al-Qayyim said about this battle.

We should state here that the Prophet of Allah, peace be upon him, not only did not kill any of the *Banu Qainuqa`* after they surrendered, but also this war caused minimal bloodshed. Compare this to any other military campaign, then contemplate to the kindness of the Prophet, peace be upon him, during war time. Because this Jewish tribe betrayed and broke the treaty of peace they made with the Prophet, peace be upon him, and waged war against him, Muslims had to fight against them. However, the Prophet (ﷺ) set them free after they surrendered to his judgment.

We should also assert that during the era under discussion, the Jews were Arabs; they spoke Arabi, used Arab names and had full freedom to practice their religion and advance themselves economically and politically. This is why the Prophet of Allah, peace be upon him, signed a political treaty of non-aggression and mutual cooperation with them thus recognizing the political and economic significance of the Jews of Madinah.

^[404][For more details, refer to, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn al-Qayyim, Vol.3, Pg., 101-102. Also, refer to, al-Bidayah wan-Nihayah, by Imam ibn Kathir, Vol. 3, Pg., 5.]

THE JEWISH TRIBE OF *BANU AN-NADHIR*

Continuing with Imam ibn al-Qayyim (on Pg., 102-103), he said, “The Jewish tribe of *Banu an-Nadhir* also betrayed the terms of their peace treaty with the Prophet, peace be upon him, only six months after the Battle of *Badr*, as Imam al-Bukhari reported from `Urwah [ibn az-Zubair]. The Prophet, peace be upon him, visited the area of *Banu an-Nadhir* with some of his companions to request financial aid to pay the *Diyyah* (blood money⁴⁰⁵) of two men from the tribe of *Kilab* who were mistakenly killed by Amr ibn Umayyah adh-Dhamri, a Muslim. *Banu an-Nadhir* agreed, saying, ‘We shall do this, O, Abul-Qasim (the Prophet’s title). Just sit here, until you get what you came for.’ When they conferred with each other, the devil whispered to them, earning them the misery that was destined for them. They conspired to kill the Prophet⁴⁰⁶,

[405] [One of the clauses of the Prophet’s peace pacts with Madinah’s Jews was that they would help Muslims pay the blood money of those whom Muslims kill by mistake.]

[406] [This is not surprising, since the *Bible* states that the Jews killed Prophets, like Prophet John (*Matthew* 14:1-12), and tried to kill Jesus, and succeeded, so it is claimed (*Matthew*: chapters 26-27, for instance). However, Allah, the Exalted, said in the *Quran*,

﴿ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ هُمْ وَإِنَّ الَّذِينَ اٰخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا هُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَل رَفَعَهُ اللَّهُ إِلَيْهِ ﴿١٥٨﴾

(النساء 157-158)

Continue next page...

peace be upon him, saying, ‘Who will take this stone, ascend the wall, throw it on Muhammad’s head and smash it?’ The most miserable among them, `Amr ibn Jihash, volunteered. However, Sallam ibn Mishkam said, ‘Do not do it, because by Allah, he will be told [by Allah] about what you intended. Indeed, this will constitute a breach of the treaty we have made with him.’ The revelation came to the Prophet, peace be upon him, from his Lord, the Blessed, the Honored, exposing what the Jews intended to do. He, peace be upon him, stood up and quickly departed to Madinah. His companions soon followed him, saying, ‘You departed without us noticing.’ He told them what the

{And because of their saying (in boast), “We killed Messiah ‘Îsâ (Jesus), son of Maryam (Mary), the Messenger of Allâh,” — but they killed him not, nor crucified him, but it appeared so to them (the resemblance of ‘Îsâ (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. ‘Îsâ (Jesus), son of Maryam (Mary), peace be upon him]. But Allâh raised him [‘Îsâ (Jesus)] up (with his body and soul) unto Himself (and he, peace be upon him, is in the heavens).} (4:157-158)*

* Imam ibn Kathir reported, using an authentic chain of narration from the *Sahih* grade, that Abdullah ibn `Abbas said that Jesus asked his disciples for a volunteer whom Allah would make look like Jesus, be killed in his place and join him in his grade in Paradise. A young man volunteered two times, each time Jesus, peace be upon him, turning him down, due to his young age. When the young man volunteered a third time, Jesus, peace be upon him, accepted. Allah made the young man look like Jesus, and it was he who was killed then crucified in his place (Tafsir ibn Kathir, Vol. 1, Pg., 763-766).

Allah raised Jesus to heaven in body and soul and saved him, peace be upon him, from humiliation by the hands of Jews, who persecuted him and his followers and tempted the Roman authorities in Jerusalem to kill him.]

Jews had intended to do. The Messenger of Allah, peace be upon him, sent a message to the Jews demanding that they evacuate Madinah and not continue residing in it, saying, ‘I give you ten days to comply. Then, whosoever among you we catch will have his head cut off.’ They started to prepare to evacuate Madinah for a few days. However, the chief of the hypocrites, Abdullah ibn Ubai [an Arab], wrote to them, saying in his letter, ‘Do not leave your homes! I have under my command two thousand soldiers who will enter your fortress with you. They will die in your defense. Also, *Quraidhah* (another Jewish tribe) and your allies from *Ghatafan* (a pagan Arab tribe) will aid and support you.’ `Huyay ibn Akhtab, the chief of *Bani an-Nadhir*, felt confident. He sent a message to the Messenger, peace be upon him, saying in it, ‘We will never leave our homes, so do whatever you wish⁴⁰⁷.’ The Messenger, peace be upon him, and his companions glorified Allah and marched towards them. Ali ibn Abi Talib held the Prophet’s flag at the time. When the Muslim army reached the an-Nadhir area, the Jews started shooting arrows and throwing stones from their fortresses. However, *Quraidhah* deserted them and Abdullah ibn Ubai and *Ghatafan* betrayed them. This is why Allah, the Blessed, the Mighty, set a parable for their case as follows,

﴿ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ ۗ ﴾

﴿ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴾

(الحشر 016)

{(Their allies deceived them) *like Shaitân* (Satan), when he says to man: “Disbelieve in Allâh.” But when (man)

[407] [they did not deny they plotted to kill the Prophet ﷺ]

disbelieves in Allâh, Shaitân (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Ālamîn (all that exists)!"} (59-16). Indeed, this chapter, *al-Ḥashr* (chapter 59 in the *Quran*), is about the beginning and the end of the story of *Banu an-Nadhir*. The Messenger (ﷺ) laid siege to their area and also had their date-trees burned and cut down⁴⁰⁸. Then, the *Nadhir* Jews sent a message to the Prophet, peace be upon him, stating that they were ready to evacuate Madinah. He agreed, allowing them to take their women and children⁴⁰⁹. They were also allowed to take whatever possessions their camels could carry, except weapons.”

Allah said about the battle against *Banu an-Nadhir*,

﴿ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ
 الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوْا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ
 فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ
 بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٥٩﴾ وَلَوْلَا
 أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ

[408] [as reported by al-Bukhari (3728) and Muslim (3285)]

[409] [He (ﷺ) did not implement the commandment contained in *Deuteronomy* 20:9-10, “10. When thou comest nigh unto a city to fight against it, then proclaim peace unto it. 11. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.”]

عَذَابِ النَّارِ ﴿٢٤﴾ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ^ط وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ
 اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

(الحشر 002-004)

{He (Allah) it is Who drove out the disbelievers among the people of the Scripture (Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O, you with eyes (to see). And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire. That is because they opposed Allâh and His Messenger (Muhammad ﷺ). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment.} (59:2-4)

There are several comments to make on the Battle of *Banu Nadhir*, as follows.

1 – The Prophet, peace be upon him, ordered Muslims to burn and cut down trees belonging to *Banu an-Nadhir*, because they were a vital supply to the combatants who betrayed their oaths and pledges. We previously mentioned a statement collected from Abu Bakr as-Siddiq ordering Muslims not to cut or burn trees *without necessity*. There is no contradiction here, because since the *Nadhir* trees were used for war, they were destroyed.

2 – Even though the Prophet, peace be upon him, had threatened the Jews of *Bani an-Nadhir* with death if they did not voluntarily evacuate Madinah, he did not kill any of them after they surrendered. He was a merciful human being, not driven by vengeance. To the contrary, he

permitted those who betrayed him and conspired to kill him to evacuate Madinah, taking with them their women and children and all the property they could carry⁴¹⁰.

3 – Compare this to the edicts of the *Old Testament* and the *Gospels* we mentioned regarding the city that does not surrender.

THE JEWISH TRIBE OF *BANI QURAI DHAH*

Imam ibn al-Qayyim continued (on Pg., 103-108), “The Jewish tribe of *Banu Quraidhah* was the most blasphemous and severe in their enmity to the Messenger of Allah, peace be upon him. This is why their punishment was not similar to the punishment of other Jewish tribes in Madinah. The reason behind attacking *Banu Quraidhah* was that when the Prophet, peace be upon him, was engaged in the Battle of *Khandaqh*, at a time when he had a peace treaty with *Banu Quraidhah*; `Huyay ibn Akhtab⁴¹¹ came to the area of *Banu Quraidhah*, saying, ‘I brought you

^[410][In contrast, Iraq was the subject of tremendous attacks upon the discovery of its leaders’ plot to assassinate a former Western leader; forgiving and forbearing were not an option in this case.]

^[411][`Huyay ibn Akhtab was the chief of the Jewish *Nadhira* tribe, who by then had evacuated Madinah because they betrayed their peace pact with Muslims. In, *Seerat ibn Hisham*, Vol. 2, and, *Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad*, Vol. 3, Pg., 212-214, it is reported that Sallam ibn Abu al-`Huqaiq from the Jews of Khaibar, who was later killed in the Battle of Khaibar, Sallam ibn Mishkam, Kinanah ibn ar-Rabi`, and other Jewish leaders, went to the *Quraysh*, *Ghatafan* and other Arab pagan tribes to try and form a hostile coalition against Muslims. The Jews were instrumental in forming a pagan army comprised of ten thousand soldiers, which besieged Madinah for a month during the Battle of the Trench.]

eternal might. I brought you *Quraish*⁴¹² with its chiefs and *Ghatafan*⁴¹³ with its commanders. And you, you are the owners of might and strength. Let us attack Muhammad and finish him.' The *Banu Quraidhah* chief, Ka`b ibn Asad, said to `Huyay, 'Rather, you brought me eternal disgrace, by Allah! You brought me clouds that have discarded their rain, and thus, all what they have is thunder and lightening.' `Huyay kept luring, promising and tempting the *Quraidhah* chief, until he agreed, on the condition that `Huyay join them in their fortress and face the same fate they faced. `Huyay agreed and the *Quraidhah* betrayed the cooperation agreement they concluded with the Prophet, peace be upon him, and started abusing him. When the Messenger of Allah, peace be upon him, was told about their treachery, he sent emissaries to them to properly investigate the news. He came to know that indeed, the *Quraidhah* betrayed the peace pact they made with him. He, peace be upon him, glorified Allah and said, 'O, Muslims! Receive the glad tidings⁴¹⁴.'"

Ibn al-Qayyim continued, "The Prophet, peace be upon him, gave his flag to Ali ibn Abi Talib, appointed Abdullah ibn Um Maktum⁴¹⁵ as his deputy in Madinah and besieged the fortresses of *Quraidhah* for twenty five days ... They finally accepted the Prophet's judgment. The *Aus* [Arab tribe of Madinah] said, 'O, Messenger of Allah! You were generous with *Banu Qainuqa`*, who were the allies of our brethren from *al-Khazraj* [Arab tribe of Madinah]. *Quraidhah* used to be our allies, so be kind to them, as

[412] [the Prophet's own tribe]

[413] [a powerful Arab tribe]

[414] [of victory over *Quraidhah* Jews, which came after Allah gave defeat to the *Quraish* and *Ghatafan* forces during *al-Khandaq* Battle, leaving only a handful of dead pagans and Muslims]

[415] [a blind man]

well.’ The Prophet, peace be upon him, said, ‘Will you agree that one of you becomes the judge for them?’ They said, ‘Yes.’ He said, ‘Then, let it be Sa`d ibn Mu`adh.’ They⁴¹⁶ agreed.”

Ibn al-Qayyim said, “Sa`d decided that the men of *Quraidhah* be killed, their families taken captive and their wealth confiscated. The Prophet, peace be upon him, said,

" قَضَيْتَ بِحُكْمِ اللَّهِ " وَرَبِّمَا قَالَ: " بِحُكْمِ الْمَلِكِ "

‘You have rendered the judgment that Allah (or said, ‘...the King...’) has ordained.’⁴¹⁷ Some of the *Quraidhah* embraced Islam, before they departed their fortresses⁴¹⁸. One of them, Amr ibn Sa`d, escaped to an unknown destination; he had objected to his people’s betrayal of their treaty with the Prophet, peace be upon him. When Sa`d [ibn Mu`adh] issued his judgment, the Messenger of Allah, peace be upon him, ordered that all *Quraidhah* males who reached the age of puberty be killed, otherwise, those under puberty would be considered as minors⁴¹⁹. Deep holes were dug in the marketplace of Madinah and the men were executed; they numbered between six to seven hundred.

^[416][and also the Jews]

^[417][(Al-Bukhari (3812) and Muslim (3314)).

The `Hadith reported here also stated that the Jews of *Banu Quraidhah* agreed to appoint Sa`d ibn Mu`adh as a judge over them.]

^[418][and thus, saved their lives]

^[419][They were saved from death because they were not adult men.

(Imam an-Nasaii collected this `Hadith (3429), which Shaikh Abdul Hadi Wahby said that Imam al-Albani graded as authentic (Sahih Sunan an-Nasaii (3207); also, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn al-Qayyim, Vol. 3, Pg., 107-108).]

Only one woman was killed, because she threw a stone at the head of Suwaid ibn as-Samit, who died.””

There are several points to make here, as this was and still is one of the major incidences the Christian world relies on to prove the savagery of Islam and its Prophet, peace be upon him, so they claim.

1 – The *Quraidhah* Battle occurred at a time when the very existence of Islam and Muslims was at stake. Madinah was besieged by ten thousand pagan soldiers, who consistently fought against the Prophet and were intent on destroying Islam and its followers. The Prophet, peace be upon him, and his companions had to dig a trench to the North and North West of Madinah, where enemy armies⁴²⁰ had camped. *Quraidhah* was to the South-East of Madinah, while the North-East, East, West and South-West were surrounded by hills and other Muslim tribes. The *Quraidhah* tribe was to secure the southern part of Madinah, thus freeing Muslim forces to the North and North-West to face off with the enemy beyond the trench.

2 – It was the *Quraidhah* tribe that betrayed their treaty with the Prophet, peace be upon him, and wanted to deal a devastating blow to Islam and all Muslims. Had their plot succeeded, they would have exterminated all Muslims, men, women and children⁴²¹,

﴿ كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَا ذِمَّةً ﴾

(التوبة 008)

[420] [the Arab tribes of *Quraish*, *Ghatafan* and their allies]

[421] [as the *Old Testament* teaches them; we mentioned several Biblical texts to this effect]

{How⁴²² that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you?} (9:8).

3 – What would the United States of America, Britain, France, Russia, China, India or Israel do if their very existence was at stake? Would they not obliterate the enemy using nuclear weapons and cause them to vanish from the face of the earth? The reason why these countries amass huge stockpiles of the most deadly weapons ever known to mankind is to cause total destruction to the enemy who is intent on obliterating them. Why is it that Islam and its Prophet, peace be upon him, are being denied this and other rights?

Surely, the Prophet, peace be upon him, did nothing remotely similar to what occurred to Hiroshima and Nagasaki, which were destroyed at a time when defeat of Japan, not the allies, was the only possible conclusion to the war in the Pacific. Following is a brief description of the destructive effect of dropping nuclear weapons on Hiroshima and Nagasaki.

First, “Hiroshima was the target (Aug. 6, 1945) of the first atomic bomb ever dropped on a populated area; almost 130,000 people were killed, injured, or missing, and 90% of the city was leveled.”⁴²³

Second, “Long a center of Christianity, the city (Nagasaki) had until 1945 Japan's largest Roman Catholic cathedral⁴²⁴. During World War II, on Aug. 9, 1945, Nagasaki became the target of the second atomic bomb ever detonated on a populated area; about 75,000 people

[⁴²²can there be a covenant with them]

[⁴²³[(The Columbia Encyclopedia, Sixth Edition. 2001).]

[⁴²⁴[This might come as a total surprise to many Christians: *Nagasaki was a center of Christianity in Japan, just before it was demolished by Western Christians.*]

were killed or wounded, and more than one third of the city was devastated.⁴²⁵

4 – Compare the fate of *Quraidhah*, because of their treachery, to the teachings of the *Bible*, as indicated by the following verses from *Deuteronomy* 20:13-17, “13. *And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword*⁴²⁶; 14. *But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself*⁴²⁷; *and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.* 15. *Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations*⁴²⁸. 16. *But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth*⁴²⁹; 17. *But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the*

^[425] [(The Columbia Encyclopedia, Sixth Edition. 2001).]

^[426] [Usually, when a city fell into the Prophet’s hands, he did not smite its people with the sword. As previously stated, the Prophet, peace be upon him, implemented the Biblical rulings mentioned here only in the case of the Jews of *Quraidhah*, who conspired with a large Arab pagan army to attack Madinah and exterminate Muslims and Islam. He also implemented it when he defeated the Arab pagan tribe of *Bani al-Mustaliq*, who were gathering forces to attack Muslims. **And he only did that to combatants.** In the rest of his battles, the Prophet, peace be upon him, did not implement the Biblical commandments mentioned here; he did not *smite every male thereof with the edge of the sword*. He forbade killing of non-combatants.]

^[427] [In regards to *Bani al-Mustaliq* and *Bani Quraidhah*, the Prophet, peace be upon him, implemented the commandment mentioned here.]

^[428] [*Quraidhah* was close to Madinah, not far off.]

^[429] [Islam forbids this indiscriminate killing.]

Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee.^{430,}

^[430][At least practically, Christians often used –and still use- the methods legislated in these verses from the *Old Testament*, ***also frequently implemented by the Jews***, to devastate Jews and other people. The, ‘Holocaust’, where 6 million Jews have reportedly died, was committed by the Western Christian nations of Germany, Romania, Italy, etc., with cooperation and collaboration –or at least silence- of the Vatican, as they admitted –and apologized for. Often, Muslims and others discount this number for Jewish casualties –6,000,000, as compared to 5,999,999, for instance- saying that this number is fabricated and cannot be substantiated. However, let the number stand at six million, or close to six million, to provide testimony to the bloody legacy of European Christians and their violent history. Yes, the Jews use the memory of the Holocaust to play on the West’s sympathy, so that they continue supporting the Zionists in their illegal occupation of Palestine. However, Muslims and other nations should demand that Europe pays for its crimes against the Jews, *by giving the Jews a part of every European country that exterminated or helped exterminate Jews or did not intervene when this crime was being committed*. However, the sad reality is that the West paid for its crimes by ‘granting’ the Jews Palestine, which both they and the Jews never owned.

The Jews have invented a Holocaust of their own against Palestinian Muslims and Christians. They once again misused the hospitality offered them by Arabs, who tolerated their presence in Palestine during the early part of the last century at a time when Jews were being slaughtered in twentieth-century Europe.

The Jews committed similar mistakes during the time of the Prophet of Islam, peace be upon him, by betraying the peace pacts they conducted with Arab Muslims. The Arabs tolerated Jewish presence in Arabia for centuries; European Romans caused them to leave Palestine after they destroyed the second Temple in A.D. 70. “When Emperor Constantine converted to

Continue next page...

5 – It is a fact of history that the Prophet, peace be upon him, did not commit an aggressive act against the Jews in Madinah or the rest of Arabia, until after they betrayed the treaties of peace they made with him, or committed aggression against Muslims, or joined forces with combatant enemies of Islam and Muslims.

6 – The Prophet, peace be upon him, received vicious treatment by his own tribe and had to defend himself and Muslims against the war that *Quraish* waged against them. For more than eighteen years, the *Quraish* pagans were the principal aggressors who waged war against and were unkind to their own cousin, Prophet Muhammad, peace be upon him. The Prophet, peace be upon him, did not bring them the sword, until after he and his companions were threatened by the *Quraish* swords.

KHAIBAR, WADI AL-QURA, FADAK AND TAIMAA

There was also the Battle of Khaibar, which occurred in 628 CE. Many of the Jews who evacuated Madinah moved to the city of Khaibar, strategically located to the North-West of Madinah on an important commercial route between Madinah and Syria. Khaibar was populated by powerful Jewish tribes and some of the *Qainuqa`* and *Nadhir* tribes. The danger and threat posed by the Jews of Khaibar were real and extensive, considering the experience Muslims had with the Jews of Madinah. They showed enmity before towards Islam and helped and encouraged the pagans of Makkah and *Ghatafan* to

Christianity (312), Palestine became a center of Christian pilgrimage, and many Jews left the region.” For more details about the destruction of the second Temple and the subsequent departure of Jews from Palestine read, The Columbia Encyclopedia, Sixth Edition, 2001.]

continue their war effort against the Prophet, peace be upon him. Among the Jewish leaders of Khaibar who tried to form a coalition from the *Ghatafan* pagans against Muslims, was Yaseer ibn Rizam⁴³¹. For these reasons, the Prophet, peace be upon him, led his forces towards Khaibar in a preemptive strike against its Jewish tribes, who had rage and hatred against Muslims.

When Muslim armies arrived at Khaibar, the Prophet, peace be upon him, appointed his cousin Ali ibn Abi Talib to lead the offensive⁴³². The Prophet's army laid siege to Khaibar for forty days and wanted to bombard their fortresses with *Manjaniq* (mangonel, or catapult). Fear struck the hearts of the Jews, prompting their leader, ibn Abi al-`Huqaiq, to seek a peaceful end to the siege. The Prophet, peace be upon him, agreed, granting safe passage out of Khaibar to the combatants and their families, who were required to leave their property behind, except what they could carry on their animals.

[431][as Imam ibn al-Qayyim stated (Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Vol. 3, Pg., 284)]

[432][Al-Bukhari (2724) and Muslim (4423) reported that Allah's Prophet, peace be upon him, said to Ali ibn Abi Talib during the *Battle of Khaibar*, when he gave him the leadership of the army,

" عَلَى رِسَالِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ
بِمَا يَجِبُ عَلَيْهِمْ فَوَاللَّهِ لَأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ
النَّعَمِ "

“Be patient, until 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 (through you), that will be better for you than the red camels.”*

* which were the most expensive possession at the time.]

The Prophet, peace be upon him, took an oath from them not to hide any part of their wealth, but they again betrayed their promises. To punish them for their treachery, the Prophet had two of their leaders killed and their families taken as captives. The Prophet, peace be upon him, wanted to expel [all] Jews from Khaibar, but they pleaded with him to allow them to remain, in return for working in its fields and farms and paying a share of the proceeds to the Muslims; the ruling of *Jizyah* was not yet legislated⁴³³.

The Prophet, peace be upon him, also besieged the areas of Wadi al-Qura, Fadak and Taimaa. These areas had Jewish and Arab populations. Just like Khaibar, these towns made peace treaties with the Prophet, who allowed them to remain in their areas to tend to their estates and farms.

The reason behind all these battles was that the pagans and the Jews of Arabia initiated vicious hostilities against Islam and Muslims, seeking to exterminate Islam and its people. Had they succeeded, Muslims would have vanished from the face of the earth⁴³⁴.

^[433][as Imam ibn al-Qayyim stated (Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Vol. 3, Pg., 275)

Also refer to the third volume of, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, for a complete narrative of the battles mentioned here]

^[434][For more details about these battles, refer to, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn Qayyim al-Jauziyyah, Vol. 3, Pg., 248-280. Imam ibn al-Qayyim said that when the Battle of *Wadi al-Qura* occurred, the Prophet, peace be upon him, first and repeatedly invited its Arabs and Jews to embrace Islam, but they insisted on fighting. Obviously, the Prophet, peace be upon him, also offered them peace, which became the outcome of this and other battles mentioned above.]

There are several comments to make here,

1 – Preemptive strikes are not only legitimate, but sometimes necessary, especially when the enemy repeatedly betray their oaths and break peace treaties.

2 – The Prophet, peace be upon him, did not exterminate the Jewish soldiers of Khaibar and did not kill them wherever they were. War was swift, yet caused minimal casualties. Only a few dozen fighters on both sides lost their lives during the battles of Khaibar, Fadak, Taimaa and Wadi al-Qura.

3 – For the first time in their history, the Arabs were united by the Prophet, peace be upon him, under the banner of the Islamic State⁴³⁵. Only three decades after the Prophet's death, the Arabs became a world power and remained as such for more than six centuries. This is one of the numerous favors the Prophet has on Arabs, in specific, and on Muslims, in general. All nations admire the time of their history when their nation became united and strong. Yet, it seems that the Christians and the Jews of the world do not seem to grant the Arabs the right to unite as one nation under one flag. This is why they viciously attacked the early era of Islam, which led to the establishment of Arabs and Muslims as a world power.

Even the descendants of those who dislodged and effectively exterminated an entire continent full of people admire the part of their history that led to the establishment of their state, even if reprehensible atrocities were committed in the process. But Arabs and Muslims cannot admire their history and the fact that before Islam came, the

^[435][The conquering of Makkah in 630 CE and the subsequent voluntary embracing of Islam by the primary Arab tribe, the *Quraish*, led to widespread acceptance of Islam in Arabia. Arab tribes sent delegations to the Prophet in Madinah announcing their Islam and pledging allegiance to him, peace be upon him.]

Arabs were divided into hundreds of warring tribes, fiercely independent and unruly.

Indeed, Allah's favor, then the favor of His Prophet, on the Arabs in specific and Muslims in general are far greater than what we have mentioned. One of these favors is noticed when one visits any *Masjid (Mosque)*, because one will witness Muslims representing different races, Arabs and non-Arabs alike, and diverse backgrounds, pray and perform the Islamic acts of worship in one group in peace and harmony. This is the fruit of the Islamic Message. Islam established the true human brotherhood among its followers, who understand that none among them is favored in the Sight of Allah on account of race or wealth, but on account of fear from and obedience to Him.

For more detailed descriptions of the Prophet's battles, refer to the third volume of, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn al-Qayyim; al-Bidayah wan-Nihayah, by Imam ibn Kathir; Tarikh al-Umam wal-Muluk, by ibn Jarir at-Tabari; Tarikh al-Islam, by adh-Dhahabi, and so forth; and *Hadith* collections of al-Bukhari, Muslim, Abu Dawood, and so forth.

Chapter 10: A History of Pillage and Massacres

In the ninth chapter, we mentioned several examples to the true methods of *Jihad* as performed by the Prophet of Islam. Following are examples to the way Muslims and Jews were treated at the hands of European Christians. We will mention examples from the middle ages and the enlightened twentieth Christian century.

A -- “On November 27, 1095, Pope Urban II gave an important speech at the end of a church council in Clermont, France. In it he called upon the nobility of Western Europe, the Franks, to go to the East and assist their Christian brothers, the Byzantines, against the attacks of the Muslim Turks. He also apparently encouraged them to liberate Jerusalem, the most sacred and beloved city in Christendom, from the domination of Muslims⁴³⁶ who had ruled it since taking it from the Christian Byzantines⁴³⁷ in AD. 638 ... The response to Urban's speech must have startled even the Pope. Large numbers of Franks, both noble and common, answered his call with great enthusiasm, and streamed eastwards in several waves. Beyond all reasonable expectations, they retook Jerusalem on July 15, 1099, establishing several Crusader states, which would last for almost two centuries. They left their mark on the Western imagination, both then and now. They created an enduring legacy for the cultures of both the Christian and Islamic worlds ... some of the legacy was positive and some negative ... they began a movement,

^[436][Arab Muslims liberated Arabs of Syria from the tyrannical rule of European Christian Byzantines.]

^[437][i.e., from European conquerors, who did not own Palestine]

which lasted, according to many historians, beyond the Middle Ages and well into modern times.”⁴³⁸

B -- “Late in the 11th cent., Byzantine Emperor Alexius I, threatened by the Seljuk Turks, appealed to the West for aid. This was not the first appeal of the kind; while it may have helped to determine the time and the route of the First Crusade, 1095–99, its precise import is difficult to estimate. Direct impetus was given the crusade by the great speech of Pope Urban II at the Council of Clermont (now Clermont-Ferrand) in 1095. Urban exhorted Christendom to go to war for the *Sepulcher*, promising that the journey would count as full penance⁴³⁹ and that the homes of the absent ones would be protected by a truce. The battle cry of the Christians, he urged, should be *Deus volt* [God wills it]. From the crosses that were distributed at this meeting the Crusaders took their name. Bishop Ademar of Le Puy-en-Velay was designated as papal legate for the crusade, and Count Raymond IV of Toulouse was the first of the leaders of the expedition to take the cross. Proclaimed by many wandering preachers, notably Peter the Hermit, the movement spread through Europe and even reached

[⁴³⁸]([ORB Online Encyclopedia](#); Copyright (C) 1997, [Paul Crawford](#)).]

[⁴³⁹] [In Islam, only Allah accepts repentance and forgives the sins,

﴿ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا

تَفْعَلُونَ ﴿

(الشورى 025)

{*And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do*} (42:25).]

Scandinavia. The chief factors that contributed to this enthusiastic response were the increase in the population and prosperity of Western Europe; the high point that religious devotion had reached; the prospect of territorial expansion and riches for the nobles, and of more freedom for the lower classes; the colonial projects of the Normans (directed against the Byzantine Empire as much as against the Muslim world); the desire, particularly of the Italian cities, to expand trade with the East; and a general awakening to the lure of travel and adventure ... The conflict between spiritual and material aims, apparent from the first, became increasingly serious. The organized host of the crusade was preceded in the spring of 1096 by several undisciplined hordes of French and German peasants. Walter Sans Avoir (Walter the Penniless) led a French group, which passed peacefully through Germany and Hungary but sacked the district of Belgrade. The Bulgarians retaliated, but Walter reached Constantinople by midsummer. He was joined there by the followers of Peter the Hermit, whose progress had been similar. A German group started off by robbing and massacring the Jews in the Rhenish cities and later so provoked the king of Hungary that he attacked and dispersed them. The armies crossed to Asia Minor, took Nicaea (1097), defeated the Turks at Dorylaeum, and took Antioch (1098). Their campaign was completed in July, 1099, by the taking of Jerusalem, where they massacred the Muslims and Jews.”⁴⁴⁰

C – “In the year 1095 the Catholic Church, aroused by the Muslim encroachments in Palestine, proclaimed a crusade

^[440][The encyclopedia went on to briefly describe the successive crusades, until the ninth crusade; they lasted for two centuries (The Columbia Encyclopedia, Sixth Edition. Copyright © 2001 Columbia University Press).]

against the *Saracens*⁴⁴¹ to recover Jerusalem and the *Holy Sepulcher*. The following year, in the spring of 1096, bands of zealous crusaders led by Monks and soldiers set out for the Holy Land. Many of the crusaders were pious; but there can be no question that many also were runaway serfs, ambitious businessmen, adventurers, and criminals. As they passed through Germany on their way to Jerusalem this motley crew killed thousands of "infidel" Jews in the larger cities such as Speyer, Worms, Mayence [Mainz], and Cologne ... In May, 1096 a band of crusaders led by Emico, a German noble, forced its way into the city of Mayence and finally into the archiepiscopal palace where the Jews had taken refuge. The slaughter and suicide of the Jews in this palace with all the attendant horror and hysteria are graphically described in the following⁴⁴² two selections taken from a Hebrew historical account by Solomon bar Samson - of whom we know very little - who wrote about 1140.⁴⁴³

D -- Further, following is a description of the pillage of Jerusalem at the hands of Christian invaders (crusaders), "Now that our men had possession of the walls and towers, wonderful sights were to be seen. Some of our men (and this was merciful) cut off the heads of their enemies; others shot them with arrows, so that they fell from the towers; others tortured them longer by casting them into the flames. Piles of heads, hands and feet were to be seen in the streets of the city. It was necessary to pick one's way over the bodies of men and horses. But these were small matters compared with what happened in the *Temple of Solomon*, a

[⁴⁴¹This is what they called Arabs and Muslims]

[⁴⁴²we did not mention these two accounts]

[⁴⁴³[(**Source:** Jacob Marcus, *The Jew in the Medieval World: A Sourcebook, 315-1791*, (New York: JPS, 1938), 115-120.

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place where religious services are normally chanted. What happened there? If I tell the truth, you would not believe it. Suffice to say that, in the *Temple and Porch of Solomon*, men rode in blood up to their knees and bridle reins. Indeed, it was a just and splendid judgement of God that this place should be filled with the blood of the unbelievers, since it had suffered so long from their blasphemies. The city was filled with corpses and blood.’ (*From Raymond d’Aguilers, Historia francorum qui ceprint Jerusalem*).⁴⁴⁴

Fall of Jerusalem

“There now began an orgy of killing. The Crusaders went on a rampage, killing everyone they met. They went into houses and dragged out the inhabitants to kill them. They stole everything they found. The princes lost all control. Muslim refugees had taken refuge in the *Dome of the Rock*, the *Mosque of al-Aqsa*⁴⁴⁵, the one Tancred had

^[444] [(Source Copyright © 1999 Dr Tom J Rees).]

^[445] [*Al-Aqsa Masjid (Mosque)* is currently adjacent to the *Dome of the Rock Masjid* in Jerusalem. Imam ibn Taimiyyah said that all of the place of worship built by Prophet Sulaiman (Solomon), peace be upon him, is called *Aqsa Masjid* (Majmu at al-Fatawa, Vol. 27, Pg., 10-13). *Al-Aqsa* is sacred by Muslims; Allah said,

﴿ سُبْحٰنَ الَّذِيْ اَسْرٰى بِعَبْدِهٖۙ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى
 الْمَسْجِدِ الْاَقْصَا الَّذِي بَنٰرْنَا حَوْلَهٗ لِنُرِيَهٗۙ مِنْ اٰيٰتِنَاۙ اِنَّهٗ هُوَ السَّمِيعُ
 الْبَصِيْرُ ﴾

(الإسراء 001)

Continue next page...

{ *Glorified* (and Exalted) *be He* (Allâh) [above all that (evil) they associate with Him], *Who took His slave* (Muhammad ﷺ) *for a journey by night from al-Masjid al-Harâm* (at Makkah) *to al-Masjid al-Aqsa* (in Jerusalem), *the neighborhood whereof We have blessed, in order that We might show him* (Muhammad ﷺ) *of Our Ayât* (proofs, evidences, lessons, signs, etc.). *Verily, He is the All-Hearer, the All-Seer* } (17:1).

The Jews and some uninformed Arabs and Muslims widely distribute pictures of the *Dome of the Rock* portraying it as being exclusively the *al-Aqsa Masjid*. Imam ibn Taimiyyah said, “Some people now consider *al-Aqsa* as being the place of worship (*Musalla*) built by [Caliph] `Umar ibn al-Khattab [after Muslims conquered Jerusalem] in the front part of *al-Aqsa*. Praying in the *Musalla* which `Umar built is better than praying in the rest of *al-Aqsa**. This is why when the Imams of Muslims used to enter the *al-Aqsa Masjid*, they used to pray in the place built by `Umar ... As for the Rock, `Umar did not pray next to it, nor did the companions. During the reigns of the Rightly Guided Caliphs, there was no dome built on the Rock. Rather, during the reigns of `Umar [ibn al-Khattab], `Uthman [ibn `Affan], Ali [ibn Abi Talib], Mu`awiyah [ibn Abi Sufyan], Yazid [ibn Mu`awiyah] and Marwan [ibn al-`Hakam]**, the Rock was not covered. What some ignorant people claim that there are traces of the Prophet’s foot and turban on the Rock, are all lies. What is a bigger lie is the claim that the trace of Allah’s Foot is on the Rock ... When Abdullah ibn `Umar, and other scholars among our ancestors, used to enter *al-Masjid al-Aqsa*, they would pray in the *Masjid* itself and would not come near the Rock” (Majmu`at al-Fatawa, Vol. 27, Pg., 10-13). Muslims should be aware that by portraying the *Masjid* built on the *Rock* as being exclusively *al-Aqsa Masjid*, they are helping the Jews, who relentlessly dig extended and deep tunnels underneath *al-Aqsa*, looking for the foundation of their long destroyed Temple. They have not found the Temple yet, if ever, but *al-Aqsa* is threatened with collapse if this unchecked excavation continues unabated. Ironically, and as much as we know, no Western historical organization objected to an existing historical site being slowly

Continue next page...

taken. Despite his banner flying above, on the morning of the 16th a group of Crusaders broke in and slaughtered everyone inside. Similarly, the Jews of the city fled to their synagogue, only to have the Crusaders set it on fire, killing everyone. The chroniclers tell of streets running with blood and of horses splashing blood up onto their riders' leggings. Order returned on 17 July not so much because the commanders regained control as there was simply no one left to kill. All the Jews of Jerusalem were dead. All the Muslims were dead. The Christians had been expelled before the siege began. The city was empty of all save its conquerors. The western sources are briskly uncontrite in their descriptions of the carnage, indicating that the chroniclers were no more dismayed than were the perpetrators. But the Muslim world would never forget or forgive the Crusaders' behavior. Jerusalem was a holy city to the Muslims as much as it was to the Christians. The looting of sacred shrines and the slaughter of innocents confirmed the general Muslim opinion that the Westerners were savage barbarians with no faith at all save in blood and wealth.”⁴⁴⁶

E – In twentieth-century Christian Germany during and before the Second World War, and helped by the Catholic Church and the European nations of Italy, Romania, Austria, Hungary, etc., Jews were deported from different parts of Europe to concentration camps. Their property was confiscated, their gold deposited in Swiss banks, with

damaged and dismantled, because, as it appears, *al-Aqsa* belongs to Muslims.

* for the simple reason that the Prophet's companions did not pray near the Rock, or build a *Masjid* on it; they built a place of worship (*Musalla*) on the area where `Umar prayed.

** These were the 2nd to the 7th Caliphs.]

^[446][The Crusades, Dr. E.L. Skip Knox, *Boise State University*.]

full knowledge of Swiss authorities; the Jews, as well as , other victims of Nazi theft have not yet fully reclaimed their gold from Swiss banks. Jewish families were ripped apart; it is reported that some of them were forced to choose as to whom among their children should be sent to concentration camps [and ultimately, death].

Following is a summary of this campaign of terror and utmost cruelty the Jews, and many other nations, received at the hands of Nazi Germany⁴⁴⁷.

“‘The Holocaust⁴⁴⁸,’ was the systematic, bureaucratic annihilation of six million Jews by the Nazi

[⁴⁴⁷] [There is a myth that attributes the brutal crimes committed by Germany before and during the Second World War solely to Hitler and his fanatic Nazi apparatus and instruments of oppression. However, the fact is that the crimes Hitler committed against other human beings were popular with Germans, as popular as his economic reforms and the rebuilding of German industry and military strength. Obviously, Hitler and the Nazi apparatus could not have carried out the massive brutality his regime devised and implemented against humanity without enthusiastic support from German industrial leaders and vast German armies, *which were comprised of Germans.*]

[⁴⁴⁸] [The Jews dwell on calling their predicament at the hands of Western Europe before and during the Second World War, ‘The Holocaust’. However, it should be known that many nations suffered extreme losses during this war, such as hundreds of thousands of Muslim casualties in Central Europe, North Africa, Southeast Asia, etc. Russia and China lost millions of civilian and military casualties under German and Japanese occupation, respectively. However, the Jews cried louder and longer regarding the atrocities directed at them, to play on the sympathy of Christian Europe so that the West supports its bloody and illegal occupation of Palestine. Thus, the West atoned for its sins by granting the Jews a land that did not belong to them and caused the displacement of millions of innocent Palestinians. It seems that Christians pretend that Jewish blood, which they

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regime and their collaborators as a central act of state during World War II. In 1933 approximately nine million Jews lived in the 21 countries of Europe that would be occupied by Germany during the war. By 1945 two out of every three European Jews had been killed. Although Jews were the primary victims, hundreds of thousands of Roma (Gypsies) and at least 250,000 mentally or physically disabled persons were also victims of Nazi genocide. As Nazi tyranny spread across Europe from 1933 to 1945, millions of other innocent people were persecuted and murdered. More than three million Soviet prisoners of war were killed because of their nationality. Poles, as well as other Slavs⁴⁴⁹, were targeted for slave labor, and as a result tens of thousands perished ... Between 1933 and 1939, about half the German Jewish population and more than two-thirds of Austrian Jews (1938-1939) fled Nazi persecution. They emigrated mainly to Palestine⁴⁵⁰, the United States, Latin America, China (which required no visa for entry), and eastern and western Europe (where many would be caught again in the Nazi net during the war). Jews who remained under Nazi rule were either unwilling to uproot themselves, or unable to obtain visas, sponsors in host countries, or funds for emigration. Most foreign countries, including the United States, Canada, Britain, and France, were unwilling to admit very large numbers of refugees⁴⁵¹ ... The Germans carried out their systematic murderous activities with the active help of local collaborators in many countries and the acquiescence or

spilled and shed throughout their history, is worth more than Muslim and Arab blood. The Jews should know better.]

[⁴⁴⁹many of them Muslims]

[⁴⁵⁰i.e., they occupied Palestine]

[⁴⁵¹i.e., they were unwilling to admit very large numbers of Jews]

indifference of millions of bystanders⁴⁵² ... In May 1945, Nazi Germany collapsed, the S.S. guards fled, and the camps ceased to exist as extermination, forced labor, or concentration camps. (However⁴⁵³, some of the concentration camps were turned into camps for displaced persons (DPs), which included former Holocaust victims. Nutrition, sanitary conditions, and accommodations often were poor. DPs lived behind barbed wire, and were exposed to humiliating treatment, and, at times, to anti-Semitic attacks.)”⁴⁵⁴

The Jews suffered this brutality, even though they did not commit the type of crime and treachery the Jews of Madinah committed against Muslims and their Prophet. Yet, Islam and its Prophet are being called ‘violent.’

^[452][When one of the English political leaders heard of German atrocities committed against Jews, he simply replied that no one likes the Jews.]

^[453][This is still a part of the quoted segment of this article.]

^[454][*Any criticism of Jews, even by other Jews, is called, ‘Anti-Semitic’.* However, we should state, it is a fact that the Jews were always the target of persecution and humiliation by the hands of Christians, who accused them of killing their lord and savior, Jesus Christ, peace be upon him.

Source for the Holocaust Article: <http://WWW.Jewish.com/>; This article, as the site posts, was reprinted Courtesy of the Israel Information Office. For more details about the historical events under discussion, refer to the abundant literature in English written by numerous contemporary writers. For instance, Dictionary of Wars, by George C. Kohn, Pg., 514-519, briefly describes WWII, including the fact that Italy invaded Muslim Albania and Egypt. The Axis and Allied powers fought each other in bloody battles over Muslim lands in Northern Africa, Southeast Asia and the Balkans. Muslims had to suffer destruction, occupation, hunger, bombing and various atrocities, while the Western and Eastern powers were competing for colonies and military supremacy.]

F -- During the Second World War, more than a hundred thousand (100,000) American citizens of Japanese ancestry were detained without justification and placed in internment ('concentration') camps in sub-human conditions until the war ended. Following is a brief description of their predicament.

"In 1943, Rev. Emery Andrews, a Baptist minister and former missionary to Japan, predicted about the treatment of Japanese Americans during World War II that 'future historians will record this evacuation--this violation of citizenship rights--as one of the blackest blots on American history; as the time that democracy came the nearest of being wrecked.' Indeed, Andrews was correct. It is now generally recognized that the removal of over 100,000 Japanese Americans from the West Coast during World War II and their internment in so-called "relocation centers" was not motivated by legitimate security needs; rather, historians agree, the Roosevelt Administration's policy both developed from and fanned anti-Japanese racism in this country. The U.S. government itself has apologized for its wartime actions that, as one presidential commission retrospectively concluded, constituted 'a grave injustice ... to American citizens and resident aliens of Japanese ancestry' ... In 1944, he [Rev. Emery Andrews] wrote to a WRA official of the national and global implications of the government policy, 'By the evacuation of this minority group, we have said to every other minority group and to the whole world, two things: that our Constitution and its principles are null and void, and that the military has precedence over civil rights. We forget that the white race is a minority group, comprising only 1/5 of the world's population; that we have exploited the colored

racism for the past 100 years; that a just reward is due us for our exploitation and arrogance.”⁴⁵⁵

Ironically, in the aftermath of the WTC bombings, there were calls in the American media to round up ‘those violent Muslims’ and relocate them to concentration camps. Throughout its history, the West committed the most heinous acts of violence against humanity. Yet, Muslims are portrayed as being violent and indiscriminate!

^[455] [(Opposition To Internment: Defending Japanese American Rights During World War II, Critical Essay, by: Robert Shaffer, Issue: Spring, 1999). Robert Shaffer is an assistant professor of history at Shippensburg University of Pennsylvania. (COPYRIGHT 1999 *Phi Alpha Theta, History Honor Society, Inc.* COPYRIGHT 2000 *Gale Group*).]

Chapter 11: Relations Between Muslims and non-Muslims

A Wonderful Diversity

Allah said in the *Quran*,

﴿يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ﴾

(الحجرات 013)

{*O mankind! We have created you from a male (Adam) and a female (Hawwa [Eve]), and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allâh is that (believer) who has at-Taqwâ*⁴⁵⁶} (49:13).

Therefore, maintaining peaceful coexistence, seeking mutual benefits and strengthening human relations are among the reasons for which Allah created this wonderful diversity in mankind⁴⁵⁷.

There is no Compulsion in Religion

Forcing mankind to revert from their religions and embrace Islam is not among the aims of *Jihad*. This is why Islam legislates the following rulings⁴⁵⁸.

^[456][meaning, fear from and obedience to Allah, and piety]

^[457][Shaikh Sayyid Sabiq said similar words (Fiqhu as-Sunnah, Vol. 3, Pg., 72).]

^[458][For more details on this topic, refer to, Fiqhu as-Sunnah, by Shaikh Sayyid Sabiq, Vol. 3, Pg., 72-73.]

1 – According to the *Quran*, non-Muslims have the right to preserve and practice their religion,

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

(الفرة 256)

{*There is no compulsion in religion*} (2:256)⁴⁵⁹.

2 – Non-Muslims have the right to consume the types of food permitted in their traditions, including eating pork and drinking alcohol⁴⁶⁰. However, they are not permitted to sell or serve alcohol, pork or any other Islamically outlawed substance to Muslims⁴⁶¹. Also, they are not allowed to deal

[459] [Ibn Kathir said, “This *Ayah* means, ‘Do not force anyone to embrace the religion of Islam, because Islam is clear, plain and its evidences and proofs are indisputable. Therefore, it is not necessary that anyone be forced to embrace it. Rather, those whom Allah guides, opens their hearts and enlightens their minds towards Islam, will embrace it with knowledge. Those whom Allah prevents their hearts and seals their hearing and sight from accepting Islam, will not benefit from being forced to embrace it.’” (*Tafsir ibn Kathir*, Vol. 1, Pg., 416).]

[460] [As Imam al-Albani stated in one of his tapes; also refer to, *Fiqhu as-Sunnah*, by Sayyid Sabiq, Vol. 3, Pg., 72-73. Also, refer to, *al-Mughni*, Vol. 12, Pg., 801, where Imam ibn Qudamah said that intoxicants and pigs are among the property that non-Muslims [who live under the protection of the Islamic State] are allowed to keep.]

[461] [Non-Muslims living under the protection of the Islamic State are required to refrain from breaking Islamic Law (*Fiqhu as-Sunnah*, by Shaikh Sayyid Sabiq, Vol. 3, Pg., 110), such as by selling substances forbidden to Muslims. Breaking this Law, by selling intoxicants to Muslims or raising pigs in the midst of their areas, will result in the annulment of the promise of safety they acquired from the Islamic State, as Imam ibn Qudamah stated (*Al-Mughni*, Vol. 12, Pg., 807).]

in usury with Muslims, just as Muslims are not allowed to deal in usury with Muslims or non-Muslims⁴⁶².

[462] [Unlike the Jews, Muslims are not permitted to deal in usury either with Muslims or with non-Muslims, and are required to refrain from cheating non-Muslims, lying to them, borrowing from them and not paying back and breaking Allah's Law while living in their midst. Usury is a major sin forbidden by Allah and His Messenger, whether one lives among Muslims or not. Allah is the Lord, King and Owner of everything that exists, including non-Muslim societies where Muslims might be living. Imam ibn Qudamah said, "Whoever enters enemy areas through a promise of safe passage is not allowed to betray them regarding their property or deal with them in usury. If he betrays them, steals from them or borrows anything, he is required to give back what he took to the rightful owners." (Al-Mughni, Vol. 12, Pg., 688-689).

In contrast, *Deuteronomy 23:20-21* states this, "20. *Unto a stranger* thou mayest lend upon usury; but unto thy brother** thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.* 21. *When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.*"

* a non-Jew

** a Jew.

A Jewish Rabbi, Yosef Albo, gave this 'explanation' to the Biblical text above, saying, "The "Gentile" or "heathen" in the above passage refers to idolater, who refuses to keep seven *Noahide* laws. The laws are universal for all mankind: 1) prohibition of idolatry, 2) prohibition of blasphemy, 3) prohibition of murder, 4) prohibition of immorality and promiscuity, 5) prohibition of theft, 6) establishment of judicial system, 7) prohibition of cruelty to animals. Such a person, who does not respect other's rights, places himself apart from human community and therefore can expect to be treated according to his own rules."

Therefore, regarding money matters, the prohibition of charging usury (which people call 'interest') applies to Jews and non-Jews

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3 – Non-Muslims have the right to abide by their laws and traditions governing marriage, divorce and family law, without restrictions⁴⁶³, and to preach their religion to their respective congregations.

It should be noted, though, that non-Muslims cannot preach their religion to Muslims, or cause them *Fitnah* (trials, temptations) in regards to Islam⁴⁶⁴. We repeatedly stated that the aim of *Jihad* is to raise the flag of Allah's Islamic Monotheism above all other religions; this is one meaning for this statement.

who keep the seven *Noahide* laws mentioned above. But, with all others, *charging usury is permitted for Jews*.

In Islam and, as Muslims firmly believe, in the original Law of all of Allah's Prophets including Moses, every form of usury is forbidden, without exclusions; Allah said about *Riba* (usury),

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴾

(البقرة 275)

{*Allâh has permitted trading and forbidden Ribâ*} (2:275).]

^[463][(*Fiqhu as-Sunnah*, by Sayyid Sabiq, Vol. 3, Pg., 72-73).]

^[464][By law, Christians cannot preach their religion in Israel to Jews. If Christians are caught breaking this law, they are deported to the countries they came from. One almost never hears criticism of this well-known Israeli law in Evangelical programs like *The 700 Club*. One only consistently hears about Muslim governments hindering Christian missionaries from preaching *Trinity to Monotheistic* Muslims. However, Christians should learn how to respect other people's laws and refrain from oppressive behavior by often relying on the current military and economic strength of the 'secular' West to advance their missionary plans on Muslims. One wonders if Christians really believe that Christianity can succeed in winning converts solely on the power of its logic, rather than the lures of money, medicine, clothes and food.]

4 – Muslims are permitted to visit with Jews and Christians, marry their daughters, visit their ill⁴⁶⁵, give them gifts⁴⁶⁶, accept their gifts⁴⁶⁷, conduct trade and enter

[⁴⁶⁵] [Al-Bukhari (1268) reported that Anas ibn Malik, may Allah be pleased with him, said, “A young Jewish boy used to serve the Prophet (ﷺ) and he became sick. The Prophet of Allah (ﷺ) went to visit him, sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there, and his father said, ‘Obey Abul-Qasim (Allah’s Prophet ﷺ).’ The boy embraced Islam [then died]. The Prophet (ﷺ) came out saying,

" الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ "

‘Praises be to Allah Who saved the boy from the Hell-fire.’”

The Prophet, peace be upon him, felt concern that this Jewish boy, who used to serve him, might die without Muhammad, peace be upon him, at his bedside and offering Islam to him. The young Jewish boy was important enough to the Prophet that he rushed to his bedside with several of his closest companions. He, peace be upon him, was sent to all of mankind as Allah's Final and Last Prophet and Messenger. He had a mission to fulfill. Had Allah's Prophet stopped at offering the young Jewish boy Islam, he, peace be upon him, would have fulfilled his mission. Nevertheless, he felt joy that the young boy embraced Islam, and was thus saved from the Hellfire; he, peace be upon him, thanked Allah for His favor. Allah, the Exalted, the Honored, described His Prophet in the *Quran* by saying,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

(الأنبياء 107)

{And We have sent you (O, Muhammad ﷺ) not but as a mercy for the ‘*Ālamīn* (all that exists)} (21:107).]

[⁴⁶⁶] [This permission does not entail giving them gifts during their religions or national holidays or giving them gifts that

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into business partnerships with them, work for them, hire them, buy from them, sell to them, etc.

Therefore, Muslims are permitted to have normal relations with Jews and Christians⁴⁶⁸.

include items used in their national or religious holidays (Majmu`at al-Fatawa, by ibn Taimiyyah, Vol. 25, Pg., 321).]

^[467][This permission does not include accepting their gifts during their religions or national holidays or accepting gifts that include items used in their national or religious holidays (Majmu`at al-Fatawa, by Imam ibn Taimiyyah, Vol. 25, Pg., 321).

Al-Bukhari (2424) and Muslim (4060) narrated that Anas ibn Malik said, “A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it. She was later brought to the Prophet, peace be upon him, who was asked, ‘*Shall we kill her?*’ He, peace be upon him, said, ‘*No.*’ I continued to see the effect of the poison on the palate of the mouth of Allah's Prophet.”]

^[468][We should assert here that Muslims should not permit their non-Muslim employers to intimidate them, refuse to allow them to attend prayer, or require them to abandon a part of the Islamic Law, especially with regards to attire and selling or dealing with substances outlawed in Islam. Allah said, regarding relatives,

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾

(المجادلة 022)

{*You (O Muhammad ﷺ) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people)*} (58:22).

This *Ayah* contains one of the established rulings of Islam, ordaining on its followers the dislike of polytheism, all types of disobedience to Allah, and those who commit them. This does not contradict the Islamic rulings of being dutiful and respectful

Continue next page...

to parents and relatives. Muslims are required to treat non-Muslims, especially relatives, with kindness, pity, care and generosity. However, Muslims must hate sin, disbelief and polytheism, whether substantial or minute and whether committed by Muslims or non-Muslims. This is because Allah's Rights come first and foremost. Hence, Muslims hate disbelief and its people, but deal with them equitably and try their best to preach Islam to them, using wisdom and fair preaching. If a Muslim commits a sin, Muslims must also hate and condemn the sin and change it, as a *Hadith* we previously quoted stated, using the means available to them. Therefore, religious love is reserved for Muslims, as much as they love and obey Allah and His Messenger, peace be upon him. As for non-Muslim relatives, Allah said in the *Quran*,

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ
 أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿٥١﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ
 تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبِهُمَا فِي الدُّنْيَا
 مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ
 تَعْمَلُونَ ﴿٥٢﴾ ﴾

(لقمان 015-014)

{And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in

Continue next page...

Imam Ahmad ibn `Hanbal (2589) reported that when the Prophet peace be upon him died, his armor was pawned with a Jew⁴⁶⁹. Further, Shaikh Sayyid Sabiq said that it was the usual practice of some companions when they had sheep slaughtered for them to order their servants to, “Start by giving a part of this meat to our Jewish neighbor.”

Shaikh Sayyid Sabiq also said that the author of a book on Islamic Law titled, ‘Al-Bada-i`’, said, “Non-Muslims are permitted to live in Muslim areas and engage in selling and buying. This is because the promise of safe residence (*Dhimmah Promise*) was legislated so that ultimately, those who enjoy its terms might accept Islam. Allowing them to live among Muslims will help satisfy this aim, in addition to, benefiting Muslims by engaging in business transactions with them.”⁴⁷⁰

obedience. Then to Me will be your return, and I shall tell you what you used to do. } (31:14-15)

Further, Muslims are required to take every opportunity to preach their religion by their words, in the best manner possible, and by their actions, being good Muslims, just as Allah said in the *Quran*,

﴿ اَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ ﴾

(النحل 125-127)

{*Invite (mankind) to the way of your Lord (Islām) with wisdom (Qur’ān and Sunnah) and fair preaching*} (16:125).]

^[469] [(*Fiqhu as-Sunnah*, by Sayyid Sabiq, Vol. 3, Pg., 72-73).]

^[470] [(*Fiqhu as-Sunnah*, by Sayyid Sabiq, Vol. 3, Pg., 73).]

Chapter 12: Aims of *Jihad*

Islam Rejects the Doctrine of Compelling Others to Become Muslim

A ‘popular’ myth among non-Muslims state that the aim of *Jihad* in Islam is to forcibly convert non-Muslims to Islam and to extinguish Christianity and Judaism from the face of the earth. Describing this statement as a myth is befitting, especially because Islam has clearly stated, and the *Quran* has unequivocally ordained that,

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾^ط

(القرة 256)

{*There is no compulsion in religion*} (2:256).

This *Ayah* should be sufficient to end all dispute about this topic, if one seeks to know what Islam really ordains for its followers. There is no benefit in forcing people to become Muslim. To the contrary, those who are forced to embrace Islam will truly become its enemies and actively seek its destruction from within.

Had Islam ordered Muslims to force mankind to embrace it, then what need would there be for the abundant *Quranic* and Prophetic rulings governing peace treaties, *Jizyah*, neutrality, marriage to Jewish and Christian women, business dealings with them and refraining from acts of aggression, theft, treachery and cheating against them, etc?

As for the Prophet’s statement,

"عَجِبَ اللَّهُ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي السَّلَاسِلِ"

“Allah wonders at some people who enter Paradise while restrained in chains⁴⁷¹”, it does not mean they were forcibly converted to Islam, because the *Quran* clearly disallows it.

Imam Abul-Faraj ibn al-Jauzi stated that this *Hadith* pertains to prisoners of war captured by Muslims; after having lived among Muslims, they convert to Islam on their own accord, knowing that it is the true religion⁴⁷². Thus, they are dragged to Paradise in chains⁴⁷³.

^[471][(Al-Bukhari (2788)).]

^[472][For the full quote mentioned here collected from Imam Abul-Faraj ibn al-Jauzi, refer to, Fat`h al-Bari, Shar`h Sahih al-Bukhari, written by Imam ibn `Hajar al-`Asqalani, one of the major scholars of *Hadith*. This book is an explanation and a commentary on, Sahih al-Bukhari, and is widely respected and relied on by scholars and seekers of religious knowledge. Abul-Faraj ibn al-Jauzi was a renowned scholar of Islamic Jurisprudence according to the *Hanbali* School of Thought; he was born in the year 510 AH/1133 CE and died in the year 597AH/1220 CE.]

^[473][Imam ibn Kathir explained this *Hadith*, by saying, “This *Hadith* pertains to non-Muslims captured [during war] and brought to Muslim areas in restraints, chains and shackles. Later on, they will-fully embrace Islam and excel in their actions and intentions. Thus, they become among the people of Paradise.” (Tafsir ibn Kathir, Vol. 1, Pg., 417).

Imam ibn Kathir then said regarding a *Hadith* collected by Imam Ahmad, from Ya`hya, from `Hameed, from Anas [ibn Malik], who said that Allah's Prophet, peace be upon him, said to a man, “*Embrace Islam.*” The man said, “I feel dislike of it in my heart.” The Prophet said, “*Even if you dislike it.*” Ibn Kathir said that this *Hadith* is authentic, with only three men [in the chain of narration] between Imam Ahmad and the Prophet, peace be upon him. Ibn Kathir then said, “This *Hadith* does not involve compulsion, because the Prophet, peace be upon him, did not force that man to embrace Islam. Rather, he called the man to Islam. However, the man said that he felt dislike for

Continue next page...

Indeed, al-Bukhari (4191) collected another narration for this `Hadith that explains it. The Prophet, peace be upon him, said while describing Muslims,

" خَيْرَ النَّاسِ لِلنَّاسِ لَنَأْتُونَ بِهِمْ فِي السَّلَاسِلِ فِي أَعْنَاقِهِمْ حَتَّى
يَدْخُلُوا فِي الْإِسْلَامِ "

“The best of mankind for mankind; you (Muslims) bring them⁴⁷⁴ with chains on their necks, and they enter in Islam.”

Islam, and thus, did not lean towards accepting it. The Prophet, peace be upon him, told him to embrace Islam, even if his heart disliked it, because Allah would grant him sincerity and good intention [and he would like Islam in the future].”]

^[474][prisoners captured during war]

Aims of *Jihad* in Islam⁴⁷⁵

- Protection and preservation of religious freedoms and the lives, honor and property of Muslims and non-Muslims who live under Muslim control, against all types of aggressor, Muslim or otherwise. Allah said,

﴿أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ
الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ﴾
وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ هَدَمْتَ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ
وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ﴿

(فتح 040-039)

{Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and Masjids, wherein the Name of Allâh is mentioned much would surely, have been pulled down} (22:39-40).

Hence, among the aims of *Jihad* is to allow Muslims to freely practice their religion and defend themselves. Further, Allah states in these *Ayat* that if He did not check one set of people by means of another, then churches, synagogues and monasteries would have been destroyed

^[475][Also, refer to the exemplary chapter on this topic authored by Shaikh Sayyid Sabiq (*Fiqhu as-Sunnah*, Vol. 3, Pg., 78-81).]

and those who worship Allah in these places of worship would not be able to do so or mention His Name therein. Imam ibn Kathir said that Imam Abu Ja`far ibn Jarir at-Tabari explained the *Ayah* under discussion by saying, “This *Ayah* means, ‘[If Allah did not check one set of people by means of another, then] ... monasteries belonging to monks⁴⁷⁶, churches belonging to Christians, synagogues belonging to Jews and *Masjids* belonging to Muslims, where Allah's Name is often mentioned, will all be destroyed.’”⁴⁷⁷ There is no other religion, except Islam, that makes it an aim of its military campaigns to protect the places of worship of other religions. This meaning is clear in this *Ayah* and also in the fact that Islam orders its followers not to destroy places of worship or target monks and priests during war. Yet, the Islamic *Jihad* is being made synonymous to violence, destruction and terror.

Example to Protection of Religious Freedom Reportedly Granted by Allah’s Prophet, Peace Be Upon Him

Shaikh Sayyid Sabiq said, “Muslims are permitted to grant protection to non-Muslims who live among them under the banner of the Islamic State, as well as, those who live apart from Muslims in their own areas. For instance, the Messenger of Allah, peace be upon him, [was reported to have] concluded a pact of protection with the Christians of Najran (in Yemen), which stipulated that they remain in their areas and country, even though there were no Muslims

^[476][including places of worship established by followers of the *Sabi-ah* and *Majus* (Fire-Worshippers) religions, as Qatadah stated (Tafsir ibn Kathir, Vol. 3, Pg., 304).]

^[477][(Tafsir ibn Kathir, Vol. 3, Pg., 304).]

living among them. This treaty stipulated that the Najran Christians receive Muslim protection, preserve their personal and religious freedoms and establish fairness among them, by exerting justice against whoever among them commits aggression^{478, 479}.

Therefore, when Muslims grant safe residence to non-Muslims, they also promise them protection for their religious and personal freedoms. Any infringement on the freedom of non-Muslim residents of the Islamic State will bring about the start of *Jihad*. This is the mercy of Islam in its most beautiful form.

- The Prophet, peace be upon him, said,

"أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ"

*"I have been ordered to fight the people until they say: 'None has the right to be worshipped but Allah.'"*⁴⁸⁰

Therefore, when non-Muslims embrace Islam, all war activities against them must cease and come to an end. We previously stated that Muslims are ordered to preserve their peace pacts with non-Muslims and to refrain from attacking those who are neutral or peaceful and non-Muslim residents of the Islamic State.

^[478][Shaikh Abdul-Hadi Wahby said that Imam al-Albani graded this *Hadith* as weak in, Dha'eef Sunan Abu Dawood, *Hadith* No. (658). Shaikh Abdul Hadi Wahby also said that this *Hadith* was collected by Imam al-Baihaqi in, Dala-il an-Nubuwwah, Vol. 5, Pg., 385-391; it is also found in, Zad-ul Ma`ad fi Hadyi Khairi al-Ibad, by Imam ibn al-Qayyim, Vol. 3, Pg., 510-512; and, Tafsir ibn Kathir, Vol. 1, Pg., 491, and, al-Bidayah wan-Nihayah (5:51-55), both by Imam ibn Kathir.]

^[479][(Fiqhu as-Sunnah, Vol. 3, Pg., 116-117).]

^[480][(Al-Bukhari (24) and Muslim (33)).]

- According to the last `Hadith, war is not waged in Islam for material gain or benefit; *Jihad* is only performed in the Cause of Allah.

In contrast, the wars the Christian West waged and still wage are in most part for the purpose of world domination, to secure materialistic bounties, which they call, ‘Interests’, and to have free access to the riches of other peoples and nations, as evident by this article regarding recent European history, “During the late 1800's and early 1900's, European nations carved nearly all of Africa and much of Asia into colonies. The race for colonies was fueled by Europe's increasing industrialization. Colonies supplied European nations with raw materials for factories, markets for manufactured goods, and opportunities for investment. But the competition for colonies strained relations among European countries. Incidents between rival powers flared up almost every year. Several of the clashes nearly led to war.”⁴⁸¹

- *Jihad* seeks to repel oppression and remove all barriers that hinder Islam from being preached fairly and freely and to resist whoever prevents mankind from freely embracing Islam.

- *Jihad* seeks to raise the flag of Allah's Islamic Monotheism above all other religions.

However, as we repeatedly stated, Islam does not profess compulsion in religion and permits religious freedom for those who do not wish to embrace it. Raising

^[481][(Edward M. Coffman, "World War I," World Book Online Americas Edition, <http://www.aolsvc.worldbook.aol.com/wbol/wbPage/na/ar/co/610440>, May 23, 2002).]

the flag of Islam above all other religions is simply done by allowing mankind free and un-hindered access to the correct, uncorrupted and undistorted knowledge regarding Islam, the *Quran* and Muhammad, peace be upon him. Muslims believe that if mankind have the opportunity to know the true Message of Islam, many among them will willfully embrace it. Hence, Muslims believe, when mankind are able to freely acquire knowledge about the true Message of Islam, then its dynamic, pure, plain, simple and powerful essence will prove supreme to every other religion and ideology. Hence the establishment of *Jihad* so that Allah's Islamic Monotheism becomes superior above all other religions.

Aims not Sanctioned or Accepted by the Islamic *Jihad*

1. Unjustified aggression.
2. Initiating hostilities against non-Muslim citizens of the Islamic State and those with whom the Islamic State has concluded a peace Pact.
3. Targeting non-Muslims who were given permission by the Islamic State to enter or reside.
4. Initiating hostilities against neutral non-Muslims.
5. War or otherwise, Muslims are not permitted to kill women, children, civilians, members of the clergy, destroy property of non-combatants, kill animals without necessity or burn down trees and plants.
6. Suicide missions are firmly forbidden in Islam.
7. Hijackings and kidnappings are impermissible, if they are directed at civilians.
8. The Islamic State under leadership of the Muslim ruler is the only entity allowed to raise the flag of *Jihad* and direct its operations and objectives.
9. Armed groups and so-called 'Islamic Parties' cannot establish a state within the Islamic State or commit assassinations, bombings, kidnappings, hijackings, grant peace or start war without permission of the Islamic State and its ruler.
10. Forcing mankind to convert to Islam.
11. Exterminating Christians and Jews.
12. Fighting for material gain, world dominance, nationalistic and sectarian ideas or to establish tyranny.

Chapter 13: Advice to all Muslims

Allah said in the *Quran*,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا
تُحْيِيكُمْ ؕ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ؕ وَأَنَّهُ رَاجِعٌ
إِلَيْهِ ۝ تَحْشُرُونَ ۝ وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً
وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ
مُّسْتَضْعَفُونَ فِي الْأَرْضِ يَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ
وَأَيَّدَكُم بِنَصْرِهِ ؕ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ۝ يَا أَيُّهَا
الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ
تَعْلَمُونَ ۝ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ
عِنْدَهُ أَجْرٌ عَظِيمٌ ۝ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ
لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ؕ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ۝ ﴾

(الأفعال 024-029)

{O, you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which will

give you life⁴⁸², and know that Allâh comes in between a person and his heart⁴⁸³. And verily, to Him you shall (all) be gathered. And fear the Fitnah⁴⁸⁴ which affects not in particular (only) those of you who do wrong⁴⁸⁵, and know that Allâh is Severe in punishment. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. O, you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât⁴⁸⁶. And know that your possessions and your children are but a trial and that surely, with Allâh is a mighty reward. O, you who believe! If you obey and fear Allâh, He will grant you Furqân⁴⁸⁷, and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.} (8:24-29)

[⁴⁸²One is alive, a true believer of Islâmic Monotheism, who is obedient to Allâh and His Messenger, Muhammad, peace be upon him, follows the *Qur'ân* and Prophet's *Sunnah* practically, and goes out for *Jihâd* in Allâh's Cause. In case he is martyred, that is not a death but an eternal life in Paradise, unlike a disbeliever who is dead –as regards Faith-; he will be punished in Hell forever neither alive nor dead (Interpretation of the meanings of the Noble Quran, by Dr. Muhammad al-Hilali and Dr. Muhammad Khan).]

[⁴⁸³He prevents an evil person to decide anything (Ibid.).]

[⁴⁸⁴affliction and trial that touches those who do not obey Allah and His Messenger, peace be upon him, or abide by the Islamic Law in times of comfort and in times of hardship (Ibid.).]

[⁴⁸⁵[but it may afflict all the good and bad people (Ibid.).]

[⁴⁸⁶[things entrusted to you, and all the duties and obligations which Allâh, the Exalted, the Honored, has ordained for you (Ibid.).]

[⁴⁸⁷[a criterion to judge between right and wrong, or a *Makhraj*, i.e., a way for you to get out from every difficulty (Ibid.).]

Indeed, as Imam ibn al-Qayyim stated, there is no life or happiness for the heart, except by knowing, worshipping and submitting to its Lord and Creator.

Allah's Prophet, peace be upon him, said,

" تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا إِن تَمَسَّكْتُمْ بِهِمَا كِتَابَ
اللَّهِ وَسُنَّتِي وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ "

*"I left among you two matters, if you abide by them, you will never be led astray: the Book of Allah (Quran) and my Sunnah. They will not part with each other, until they both meet me at the 'Haudh'⁴⁸⁸."*⁴⁸⁹

- Establish Islam perfectly in your hearts and lives by embracing its correct creed, implementing all of its commandments, and obeying Allah and His Messenger, peace be upon him, sincerely inwardly and outwardly, in times of ease and in times of hardship.
- Seek unity between Muslims based solely on the Quran, the Sunnah and the way of the Prophet's beloved, knowledgeable, trusted companions.
- Reestablish the Islamic Society with its objective being to reinstate the one Islamic State, so that Muslims regain their might, and so that fear of Allah's obedient slaves fills the hearts of Islam's enemies.

^[488][A pool of Paradise water]

^[489][Imam al-Albani said that Imam Malik ibn Anas collected this `Hadith without a chain of narration; al-Albani also said that Imam al-`Hakim collected it, using a continuous chain of narration from the grade `Hasan (acceptable) (Manzilat as-Sunnah fi-l-Islam wa-Bayan Annahu la-Yustaghna `Anha bi-l-Quran, by Imam al-Albani, Pg., 18).]

- Abide by the Sunnah of Allah's Prophet by establishing Allah's Islamic Monotheism first in the hearts of Muslims, then on Allah's earth.
- Know that because the Prophet, peace be upon him, and his companions obeyed Allah, fulfilled their obedience to Him and were patient and persistent, Allah gave them glorious victories to be remembered, treasured and cherished until the end of time.
- Establish the true Islamic *Jihad* and know that Allah Alone without partners grants victory or deprives one of it. Therefore, victory can only be achieved through pleasing Him and fulfilling His Commandments.
- Displeasing Allah by committing suicide, killing non-combatants, attacking non-Muslim residents of the Islamic State, rising against Muslim governments, attacking neutral non-Muslims, conducting war or concluding peace without permission of Muslims and their rulers, stealing and cheating non-Muslims, are all forbidden in the religion of Allah and by the words of His Messenger, peace be upon him.
- Do not feel despair or try and corrupt the true rulings of *Jihad* to achieve victory. If Muslims abandon Allah's Law, He will abandon them and then no one will aid or support them. In this case, only defeat, mayhem, disaster and loss will be the outcome.
- Remember that the majority of mankind still do not know the true Islamic Message. Therefore, Muslims must fulfill their mission and transfer Allah's Islamic Monotheism to mankind to save them from the misery caused by tyranny, injustice and polytheism.
- Call mankind to the Way of Your Lord with wisdom and fair preaching and argue with them in a productive and peaceful manner.
- Refrain from any act, statement or creed that tarnish the beauty of Islam and its true image.

- Do not use violence, except as a last resort to defend Islam and Muslims, resist oppression of Islam and Muslims and raise the flag of Allah's Islamic Monotheism. This duty is solely fulfilled by the Muslim Nation through its rightful leaders.
- Performing *Jihad* and freeing Muslim lands, especially Palestine, is a mission that requires the collective efforts of the Muslim Nation. The Palestinians alone cannot do it.

Chapter 14: Advice to Christians and Jews

Matthew 7:21-23 reports this statement from Jesus, peace be upon him, “21. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven*⁴⁹⁰. 22.

^[490][The *Old Testament*, as well as, Prophet Jesus only propagated God’s Oneness, in clear and direct contradiction to the Christian *Trinity* doctrines.

For example, *Deuteronomy 32:39* states that God said, “*See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.*”

Further, *Isaiah 44:6* states, “*Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.*”

Also, Jesus, peace be upon him, clearly stated that Allah is One, (*Mark 12:28-29*), “28. *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.*”

Further, the *Quran* states that Allah is One, and called to worshipping Him Alone. Allah said,

﴿ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۗ وَلَهُ الْحُكْمُ وَإِلَيْهِ

تَرْجِعُونَ ﴿٧٠﴾

(التصص 070)

{*And He is Allâh; Lâ ilâha illa Huwa* (none has the right to be worshipped but He), *all praises and thanks be to Him* (both) *in the first* (in this world) *and in the last* (in the Hereafter). *And for*
Continue next page...

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

Allah describes the Day that Prophet Jesus is talking about in these *Ayat*, where Allah said,

﴿ وَإِذْ قَالَ اللَّهُ يٰعِيسَىٰ ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ
 إِلَهَيْنِ مِن دُونِ اللَّهِ ۗ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا لَيْسَ
 لِي بِحَقِّٖٓ إِن كُنْتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعَلَّمُ مَا فِي نَفْسِي وَلَا
 أَعْلَمُ مَا فِي نَفْسِكَ ۗ إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ هُمْ إِلَّا
 مَا أَمَرْتَنِي بِهِۦٓ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا
 دُمْتُ فِيهِمْ ۗ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۗ وَأَنْتَ عَلَىٰ
 كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ ﴾

(النساء 116-117)

{*And (remember) when Allâh will say (on the Day of Resurrection): “O ‘Îsâ (Jesus), son of Maryam (Mary)! Did you say unto men: ‘Worship me and my mother as two gods besides Allâh?’” He will say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in*

Him is the Decision, and to Him shall you (all) be returned} (28:70).]

my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen). "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things.} (5:116-117)⁴⁹¹



^[491][These *Quranic* Ayat contain a great admonition and warning to the Christians of the world (Interpretation of the meanings of the Noble Quran, by Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Mu`hsin Khan).

The *Quran* and the *New Testament* collectively state that Jesus, peace be upon him, will deny that he called people to worship him or his mother and will say to those who prophesied his lordship and invoked his name for miracles, "I never knew you: depart from me, ye that work iniquity." 'Iniquity', means, 'injustice'; Jesus will rebuke them for committing the gross injustice and wrongdoing of worshipping him besides God and calling him a son to God. The *Quran* states that *Shirk*, worshipping others besides Allah, is the greatest injustice,

﴿ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

(تفسیر 013)

{Do not commit Shirk to Allah. Verily, Shirk is a great Dhulm (injustice, iniquity)} (31:13).]

﴿ قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ
وَأِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

(آل عمران 084)

{Say (O Muhammad ﷺ): “We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ’îl (Ishmael), Ishâq (Isaac), Ya‘qûb (Jacob) and al-Asbât⁴⁹² and what was given to Mûsâ (Moses), ‘Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm).”}

(3:84)

Jalal Abualrub
May 29th, 2002.

^[492][the offspring of the twelve sons of Ya‘qûb (Jacob)]

Major Resources Used in this Book

1. Tafsir ibn Kathir, by Imam ibn Kathir.
2. 'Taiseer al-Karim ar-Ra`hman fi Tafsir Kalam al-Mannan', by Shaikh Abdul-Ra`hman ibn Nasir as-Sa`di; Published in 1996 by Muassasat ar-Risalah, Beirut, Lebanon.
3. Interpretation of the Meanings of the Noble Quran, by Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Mu`hsin Khan; Published by Darussalam Publishers and Distributors, Riyadh, Saudi Arabia.
4. Interpretation of the Meanings of Sahih al-Bukhari, by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Mu`hsin Khan; Published by Darussalam Publishers and Distributors, Riyadh, Saudi Arabia.
5. Zadul Ma`ad fi Hadyi Khairi al-`Ibad, by ibn Qayyim al-Jauziyyah, Ta`hqiq by Muassasat ar-Rayyan; Published by Jam`iyyat I`hyaa at-Turath al-Islami, adh-Dha`hiyah, Kuwait.
6. Fiqhu as-Sunnah, by Sayyid Sabiq, Vol. 2; Published by, al-Fat`h li-l-`Ilam al-`Arabi, Cairo.
7. Majmu`at al-Fatawa, by Imam ibn Taimiyyah; Published by Dar al-Wafaa Publishers and Distributors, Mansurah, Egypt.
8. Al-Mughni, by Imam ibn Qudamah.
9. Al-Wajeez, by Shaikh Abdul-`Adheem ibn Badawi.

10. The English translation of, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, Published by, Madinah Publishers and Distributors
11. Sahih al-Bukhari.
12. Sahih Muslim.
13. Manzilat as-Sunnah fi-l-Islam wa-Bayan Annahu la-Yustaghna `Anha bi-l-Quran, by Imam Nasir ad-Din al-Albani; Published by ad-Dar as-Salafiyyah, Kuwait.
14. King James' Version of the Bible
15. Siyaru A`lami an-Nubalaa, by Shams ad-Din adh-Dhahabi.
16. Al-Bidayah wan-Nihayah, by Imam ibn Kathir.
17. Al-Hadithu `Hujjatun bi-Nafsihi fi al-A`hkami wal-`Aqa-id, by al-Albani; Published by, Dar at-Turath al-Islami; Translated by Jalal Abualrub.
18. G.C. Kohn, "Dictionary of Wars", Anchor Books, 1986.
19. The Columbia Encyclopedia, Sixth Edition. 2001.
20. At-Ta`liqat ar-Radhiyyah `Ala ar-Raudhah an-Nadiyyah, by Imam Siddiq `Hasan Khan, with commentary by Imam al-Albani

Many other minor resource books were also used throughout this book.

Select Books Translated or Authored by Jalal Abualrub

MADINAH PUBLISHERS AND DISTRIBUTORS

- ❁ Volumes: One, Two, Three and Four of the English Translation of the Encyclopedia of Prophetic Tradition, *Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad*, by Imam in Qayyim al-Jauziyyah;
- ❁ *Biography of Muhammad Ibn Abdul Wahhab*; authored by Jalal Abualrub; A 700-page historical study taken from more than 300 different western and Islamic resources on an important part of the history of Arabs in the eighteenth century.
- ❁ *Muhammad's Role in Islam*; authored by Jalal Abualrub.
- ❁ *50 Righteous and Humane Concepts Brought by Muhammad*; authored by Jalal Abualrub

BOOKS JALAL ABUALRUB TRANSLATED FOR DARUSSALAM PUBLISHERS AND DISTRIBUTORS (WWW.DAR-US-SALAM.COM)

- ❁ Chapters (Juzu) 1-10, 12, 13, 25- 27 of, *Tafsir Ibn Kathir*;
- ❁ Chapters 1 & 2 of, *Selected Friday Sermons*, (chapters 3 & 4 were translated by Ibrahim Ezghair);
- ❁ *Pillars of Islam*, by Abdullah Ibn Jabrin;
- ❁ *Silent Moments*, by Abdul-Malik Al-Qasim;
- ❁ *How to Achieve Happiness*, by Abdur-Rahman As-Sa`di;
- ❁ *Healing With The Medicine of the Prophet*, by Imam Ibn Qayyim Al-Jauziyyah;
- ❁ *The Seerah (Biography) of the Prophet*, by al-Mubarakpuri (Not Published Yet)
- ❁ *Establish the Prayers & the Prize is Paradise*, by Abdul-Malik Al-Qasim.

BOOKS JALAL ABUALRUB TRANSLATED FOR DAR AT-TURATH AL-ISLAMI (THE DAR FOR ISLAMIC HERITAGE; ORLANDO, FLORIDA, USA)

- ❁ *Innovation, and its Evil Effects*, by Sali'h al Fozan;
- ❁ *Rights Basic to the Natural Human Constitution*, by Muhammad al Uthaymeen;
- ❁ *The Hadith is Proof Itself in Belief and Laws*, by Nasirudden al Albani;
- ❁ *Explaining the Pillars of Iman*, by Mohammad al Uthaymeen;
- ❁ *Marriage in Islam*, by Abdurrahman Abdul-Khaliq;
- ❁ *Kitab Al Ikhlas (Book of Sincerity)*, by Husain al Awayssha;
- ❁ *Basics & Benefits from the Forty Hadith Nawawi*, by Nathim Sultan.

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