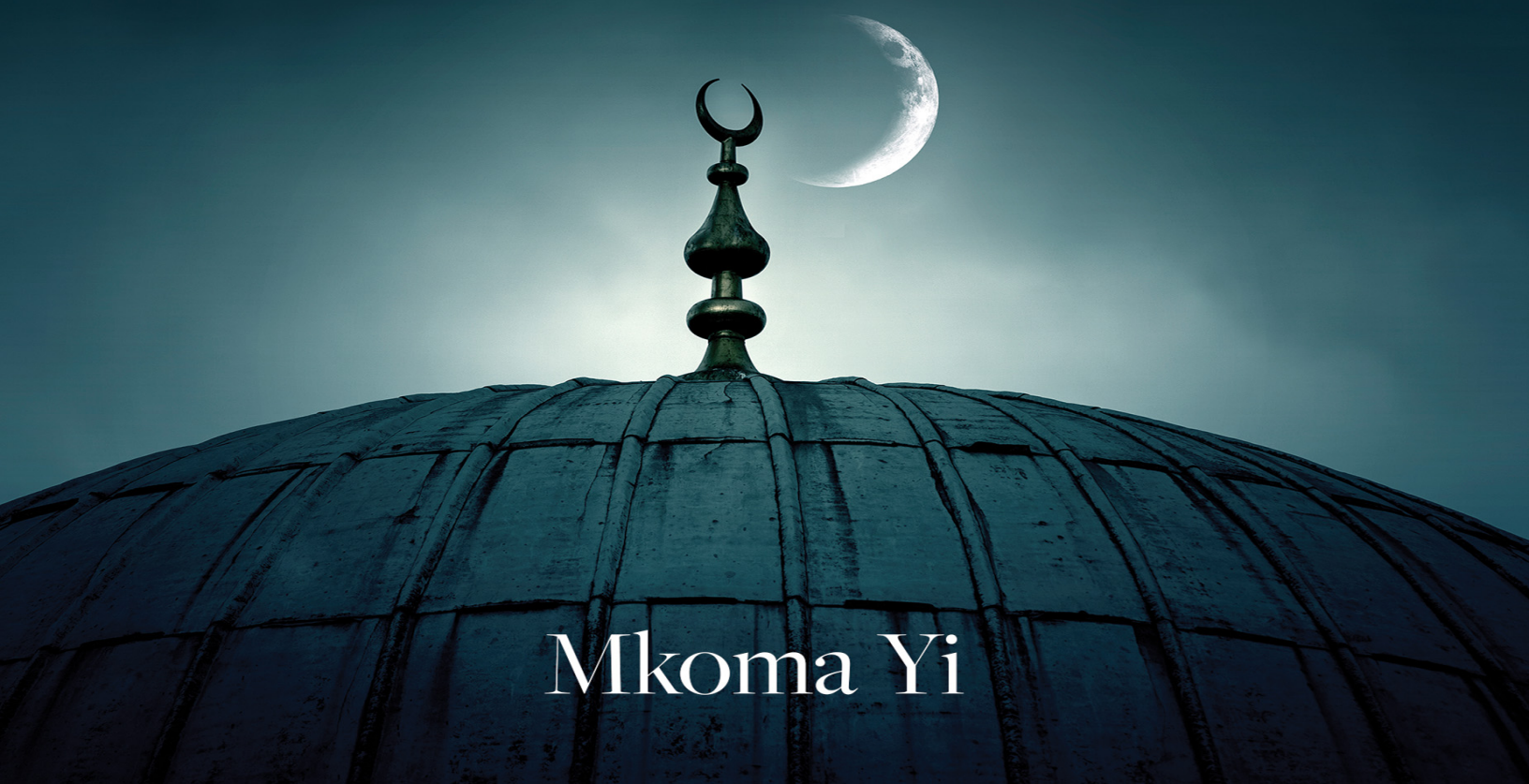


# ISLAM

## THE GREAT EXPOSÉ

The Unsavory Truths

THE ULTIMATE SYNTHESIS OF TRUE ISLAM



Mkoma Yi

# ISLAM: THE GREAT EXPOSÉ

## The Unsavoury Truths

The Ultimate Synthesis of True Islam



Mkoma Yi

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## FOREWORD

This book attempts to synthesize most of Islam's unsavory truths, in order to provide valued bibliophiles with a better understanding of the true nature of the religion. An understanding that, by Islamic theological designs, is hardly availed to the lay Muslims, let alone the non-Muslims. Although the evidence of these unsavory truths is in abundance in the Islamic holy book, the Quran, the Sirahs and traditions, Muslim apologists and scholars often deceptively reinterpret the verses, falsify translations, redact the texts, or simply employ intellectual dishonesty and many other logical fallacies, all in attempts to circumvent the truths.

The book also unpacks Islam's remarkably lofty religious claims, and the common misconceptions of what the religion is and what it is not. It also demonstrates that although the religion claims to be Abrahamic and monotheistic, evidence shows it is neither. It's public knowledge that Islam, a religion that is steeped in Arab paganism, plagiarized Biblical scriptures, predominantly that of the Jews. And despite centuries of desperate attempts to morph the pagan god, Allah to the Biblical God, Islam remained pagan at the core. This book also proves that Islam is a regional belief, meant only for the pagan Arabs, and not for all mankind. Consequentially, its successes outside Arabia have been through the religion's method of choice, violent coercion. The uncensored history of Islam religion exposes all these facts, unsavory as they may be.

A relatively easy read, this book is targeted at the lay audience and those with little or no prior knowledge of Islam. The material used is not new; what is new, however, is the manner in which it has



been systematically synthesized and presented to the esteemed readers. Except for my arguments and conclusions, the source material is in-line referenced, giving credit where it is due. It goes without saying that I'm greatly indebted to various religious scholars and apologists for their material that contributed to this book, and with this full acknowledgement, I would like to thank everyone who has taken an interest in my book, and the motivations behind this undertaking.

Mkoma Yi

## Chapter 1:

# INTRODUCTION

“Islam is the fastest growing religion in the world” is the new dictum that has held the Muslim community spellbound. And the claim is on the mark too, as the findings of a comprehensive report by Pew Research 2011 indicate. Exciting times for a religion that is obsessed with numbers, numbers that are acquired by any means necessary. Very soon it will topple its arch-enemy Christianity as the biggest religion in the world, and perhaps even wipe it out of existence. What you will not hear from Muslim scholars and apologists, however, is the birth-rate factor behind this population acceleration, or that it includes Muslims who may be secular or non-observant, but what you unequivocally hear are overt attempts to link this phenomenon to the truths claims of the religion.

With over 4000 religions in the whole world, it is a daunting task to keep track of each and every religion’s activities, let alone expounding their often secretive and jealously guarded obscure backgrounds. With Islam, however, it’s almost impossible not to cross paths with its activities around the world, almost always; the undesirable ones, such as the 9/11 attacks, a series of four coordinated terrorist attacks on American soil by the Islamist terrorist group Al-Qaeda. With many cases of this nature almost being randomly carried out around the globe, it’s inevitable that people would want to know the nature of the beast that they are dealing with. Islamist terrorists, as creatures of habit, have become part of our everyday dread. Consequently, the religion has become synonymous with damnation, rather than salvation.

In the aftermath of September 11, Western Muslim apologists and scholars attempted to educate the West on what constitutes true Islam, overloading the naive, nervous, and confused population with all the benign Islamic catchphrases, and labelling those that

carried out terrorist attacks as low-life criminals who had absolutely nothing to do with the religion. In some cases, they even managed to convince the naïve and reckless, to ditch the cross for the crescent moon.

“Islam is a religion of peace”, another axiom that was also purposely invented to manipulate the Western masses, which, at the time, was fronted by the leftist zealots, was ruthlessly forced upon the politically correct liberal West; and it worked! Almost everyone, including the heads of states folded. However, despite all those efforts to exonerate the religion from this premeditated atrocity of 9/11, once the dust had settled, questions began to be asked. The generality of the apprehensive and confused Western masses wanted to know what Islam was and what it was not, who the true Muslims were, and what exactly the religion teaches its followers? In a nutshell, they wanted to know the bare essentials; and nothing but the truth!

It is against this background that this book found it necessary to provide the readers with the essentials of Islam, the uncensored, true Islam. This, it's hoped, would enable them to follow the evidence and arguments used in this book with minimal difficulty. In this book, no scriptures are taboos, and rightly so, for a religion cannot be treated as a buffet, where mankind can choose what they like, and leave out what they don't. In addition to that, and as attested by the Islamic holy book, the Quran, Islam came to confirm prior scriptures (**Quran 2.91**), that of the Jews and Christians. By this statement alone, it wouldn't be possible to understand Islam without referring its scriptures back to the said prior scriptures. Therefore, whenever a reference is derived from the Bible, it is simply because Islam claims to have come to confirm it, and that its revelations originate from the God of the Bible.

## Chapter 2:

# ISLAM, THE SOURCES AND RESOURCES

The book comprehensively analyzed the most contested topics between Islam and the other two “Abrahamic religions”, helping to unpack most of the misconceptions, misrepresentations, and the outright disinformation regarding their intricate relationship. This, it’s hoped, would assist the esteemed readers to have an objective view of Islam, what it is and what it is not. A view without the revisionist endeavors by Muslim apologists and scholars, whose agendas are, essentially, to sanitize the religion’s real identity. As part of the methodology, this book provided information about the sources it made use of, mostly Islamic and where necessary, historical, and Biblical sources. Also provided is a summary of each source and its unique place in the religion of Islam. And to draw the readers’ attention, this book has made use of caps, bold, and Italic emphases. Thought-provoking rhetorical questions were also employed to actively engage the readers and help them explore different perspectives.

## The Quran

The Quran is defined as the sacred text of Islam, divided into 114 chapters, or suras: revered as the word of God, dictated to Muhammad by the archangel Gabriel, and accepted as the foundation of Islamic law, religion, culture, and politics (1). The Quran is understood by Muslims everywhere to be the literal words of God in Arabic. For this reason, Muslims give the highest regard to the authority of the Quran and its "miraculous" nature (2). Muslims regard the Quran as Muhammad's most important miracle; proof of his prophethood (3)

In the Quran, our particular focus is on the trilogy that makes up the religion, that is Allah, who is described in Quran as "The Lord of the Worlds" (**Quran 1:2**), The Prophet Mahammad who is described as "...a good example to follow for him who hopes in (the Meeting with) Allah" (**Quran 33:21**) and Muslims, "... best nation produced for mankind". (**Quran 3:110**)

These three decrees are a source of Arab Muslim pride, and rightly so, as they elevate their God, religion, language, and nation above all other. The words of God came in Arabic - period. If we wish to hear and read them, we must learn Arabic. For this reason, the Arabic language enjoys a lofty prominence in Islamic culture because it is the language of the sacred text (2). In examining the Quranic texts, it has been made easy by the Quranic claims in several verses that it is clear and easy to understand. To mention just three:

**Quran 27.1** - "These are verses of the Quran, -a book that makes (things) clear",

**Quran 26.2** confirms the same," These are the verses of the clear Book"

**Quran12.1-2** - "These are the verses of the clear Book. Indeed, we have sent it down as an Arabic Quran so that you may understand"

The Quranic claim is crucial in the sense that it provides readers with the confidence that it would be easily understood as the verses are read, with little need for scholarly interpretations.

Muslim scholars claim that the Quran is uncreated, divine, and verbatim words of Allah, and that all its contents are applicable universally. The implication is that it couldn't therefore have a localized context. If the copy of the Quran has been preserved in heaven well before creation of the world and everything in it, localizing the commandments would reduce the Quran to a localized relevance, which would then defeat the universalism nature of Islam's claim that Muslims are required to propagate. If anyone attempts to localize any decrees found in the Quran, they should also provide evidence from the same Quran that those

decrees applied only to a particular context in Arabia and for a particular period. Otherwise, if the Quran is universal, so should all its contents.

The Quran is also claimed to be perfectly preserved. The ramifications of a clear book, the verbatim word of God and perfectly preserved are that it is not expected to encounter deliberate mistranslations and misinterpretations from any Islamic scholar, apologist or even a lay-Muslim. The claims are also the insurance that is needed against any attempt by Muslims to reinterpret what is obvious, to mislead or change the meaning; or attempt to rearrange the words or sentences with the view of altering or influencing the meanings of the Quranic texts to fit with a particular view. And lastly, the claims will also guarantee absence of variants in the Qurans since a single copy of the Quran is safely preserved somewhere in the vaults of heaven.

## **The Hadiths**

Hadiths are a collection of traditions containing sayings of the prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Koran (4). The hadith provides the image of Muhammad that is the role model for Muslims everywhere. Together, the Quran and the hadith provide the textual foundations for what later becomes the vast body of Islamic jurisprudence known as sharia law, or "divine law" (2). Individual hadiths are classified by Muslim clerics and jurists into categories such as **sahih** (authentic), **hasan** (good) or **da'if** (weak) (5).

There are six canonical hadith collections that are widely accepted by Sunni Muslims; the two most famous are those of Muhammad ibn Isma'il al-Bukhari (810–870) and Muslim ibn al-Hajjaj (817–875), both of which have the same title al-Sahih (The Authentic). The six hadith collections are sometimes referred to as Al-Sihah al-Sittah, which translate to "The Authentic Six" (6).

Sunni Muslims' view the six major hadith collections as their most important. They are, in order of authenticity:

1. **Sahih Bukhari**, collected by Imam Bukhari (d. 870), includes 7275 ahadith
2. **Sahih Muslim**, collected by Muslim b. al-Hajjaj (d. 875), includes 9200 ahadith
3. **Sunan al-Sughra**, collected by al-Nasa'i (d. 915)
4. **Sunan Abu Dawood**, collected by Abu Dawood (d. 888)
5. **Jami al-Tirmidhi**, collected by al-Tirmidhi (d. 892)
6. **Sunan ibn Majah**, collected by Ibn Majah (d. 887) (7).

Muslim Hadith Collectors have performed tremendous work to provide readers with only the traditions that are considered reliable by the generality of the Muslims. For example, **Sahih Al Bukhari**, considered by Sunni Muslims as one of the most trusted Hadith Collectors, sifted through a collection of nearly 600,000 narrations, whittling them down to about 7563 full-*isnad* narrations which he considered reliable (8). From this remaining tiny percentage, it can be confidently said that the narrations are acceptable by Muslims. The book also quoted from hadith narrations outside the six canonical hadith collections, on condition that they have been authenticated by the Muslim scholars trained in Islam and Islamic law (ulema).

Furthermore, as already encapsulated by the Quran that Mohammed was "...a good example to follow", it is believed that whatever the prophet commanded or taught was to be obeyed without questions by his followers. The hadith also concurs:

**Sahih al-Bukhari 7280** - Narrated Abu Huraira: Allah's Messenger said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

## The Sira

The Sira refers to the body of literature devoted to the life of the Prophet Muhammad (9). Apart from the Quran and trustable hadiths, most historical information about Mohammed's life and the early period of Islam is derived from the Sira. Ibn Ishaq's **sīrat rasūl allāh** has been preserved in the form of an edited copy of his oral reports collected by one of his students, al-Bakka'i, which were further edited by ibn Hisham (10).

For the purpose of this book, the Sira, **The Life of Mohammed**, A translation of Ibn Ishaq's, **Sirat Rasul Allah by A Guillaume** has been used to examine the life of the Islamic prophet. The reason for using this source is because it is the earliest of the written biographies of Mohammed available in Islamic traditions. The biography is the closest source to the events it purports to describe, and that provides us with the trust and confidence that the source is giving, as accurate as possible, the historical description of what happened. The source therefore conforms to one of the core principles for determining reliability of the historical evidence. It is, however, befitting to note that although it is the earliest written biographies, the mere fact that it was written over a century after the events also means legendary material can be expected.

## **The Sharia**

Sharia is an Islamic religious law that governs not only religious rituals but also aspects of day-to-day life in Islam. Sharia, literally translated, means "the way" (11). It provides Muslims with religious and political guidelines for their journey on earth. It is derived from commands in the Koran (19%) and the example of Muhammad (85%) (12).

It is also the complete guide of the Islamic community, and all Muslims are required to adhere to this law, and it is supreme to all human laws. **The Reliance of The Traveler**, the classic manual of Islamic sacred law for Shafi'i school of Islamic jurisprudence was used as the source of reference. Although the manual is Shafi'i specific, most Muslims regard all four schools (Hanbali, Hanafi,



Maliki, and Shafi'i) as equally valid interpretations of the religious law of Islam. These schools are in good agreement on all essential aspects of the religion of Islam. They all acknowledge the authority of the Holy Qur'an and the Traditions as the ultimate source of the Islamic law (13). In a perfect Islamic state, this is the only law that is applied. An underlying assumption of Sharia is that only God can distinguish between good and evil, and man's reasoning is subject to errors and thus should be eliminated whenever possible (12).

## **The Bible**

The Bible is the sacred scriptures of Judaism and Christianity. It has two sections, the Old Testament, and the New Testament. The Old Testament is the original Hebrew Bible, the sacred scriptures of the Jewish faith written at different times between about 1200 and 165 BC. The New Testament books were written by Christians in the first century AD. The Old Testament has 39 books, and the New Testament has 27 books (14). The Quran claims to have been sent to confirm the previous scriptures of the Jews and Christians:

**Quran 3.3** – “It is He Who has sent down the Book to you with truth, confirming what came before it. And He sent down the Tawrah and the Injil...”

Tafsir Ibn Kathir interpretation - “Confirming what came before it” – means, from the previous divinely revealed Books, sent to the servants and Prophets of Allah. These Books testify to the truth of the Qur'an, and the Qur'an also testifies to the truth these Books contained, including the news and glad tidings of Muhammad's prophethood and the revelation of the Glorious Qur'an:

**Quran 10.94** - So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

Based on the above Quranic revelations, the Quran is required to confirm what is in the bible, not vice versa. That is to say, the bible can be used to confirm Quranic claims as the Quran itself claims to be in harmony with the bible, not in part, but in whole. Moreover, the Quran could not be read as standalone without the Bible, as it frequently refers itself back to Biblical scriptures, although in some cases, it mistakenly included extra-Biblical sources. For all references to the canonical Biblical scriptures, contradictions or inconsistencies should therefore not be encountered.

Mohammed himself confirmed the validity and authority of the physical Torah that he was given in his lifetime:

**Sunan Abi Dawud 4449** - Narrated Abdullah Ibn Umar: A group of Jews came and invited the Messenger of Allah to Quff. So, he visited them in their school. They said: AbulQasim, one of our men has committed fornication with a woman; so, pronounce judgment upon them. They placed a cushion for the Messenger of Allah who sat on it and said: "Bring the Torah". It was then brought. He then withdrew the cushion from beneath him and placed the Torah on it saying: "I believed in thee and in Him Who revealed thee..."

The Torah, the Injil and the Quran are, according to Islamic theology, Allah's Words. In **Quran 6.115**, Allah decreed that "None can change His Words." The implications are that Muslim scholars and apologists could therefore have no ground to stand on to argue that the previous Words of Allah have been corrupted by humans. Against this background, this book has, with confidence, consulted the Bible when there was a need to clarify Quranic claims. The consultation should not be taken as a comparison by any means, as that would be outside the scope of this book.

## **Other Sources**

Where necessary, Tafsirs or Quranic commentaries from prominent Islamic scholars have been made use of, for further elucidation of the Islamic texts. To help the readers understand the contemporary relevance of our subject, current global events and individual or group real life experience examples have been used. These could be in the form of reports, news articles, videos, surveys, interviews, academic papers, and books.

The book uses unique presentation methods, which include establishing links between contemporary Islamic issues and their Medieval events. Where an apparent link to these historical events has been established, the book provides referenced examples of these events. The lists of related evidence are not in any way exhaustive but are only meant to prove a point to a satisfactory level. This, it's been hoped, would guide the readers through our reasoning and help them to draw conclusions on these matters for themselves.

## Chapter 3:

# ISLAM, THE RELIGION'S UNCENSORED BEGININGS

The purpose of this book is to synthesize the religion and its theological claims, to enable readers to be conversant with the unsavoury truths that the Islamic scholars, leaders, and apologists attempt to veil. To achieve this, the book explored Islam's humble beginnings, but includes the uncensored versions of events, which by Islam's theological design, hardly reach the lay Muslim, not to speak of the non-Muslims. Otherwise stated, the kind of versions of events that pose theological and moral quandary for anyone seeking the truths. Muslim scholars and apologists are very much aware of these traditions and scriptural texts, but jealously guard them from reaching the generality of the Muslims.

Some chapters, more than others, will explore in detail the events and scriptural texts that have a direct effect on non-Muslims in general. Given the choice to either tell comforting lies or give the hard truths as they are, this book chose the latter, but not without providing evidence to support this choice.

The most deserving starting point to examine the religion of Islam is by firstly unpacking its fundamentals, and nothing exceeds this than the examination of how Mohammed, the prophet of Islam got his calling to start, what is by all accounts, the second largest and the fastest growing religion in the world. Going by the official figures, Islam now accounts for about 24.1% of the world's population. A huge chunk, considering that it's the youngest of the major religions of the world.

According to the Islamic traditions, Mohammed was born in year 570 to Abdullah and Amina. He was orphaned at the tender age of six and was raised under the care of his paternal grandfather Abd al-

Muttalib, and upon his grandfather's death, he was then taken by his uncle Abu Talib, the new leader of Banu Hashim. While still in his teens, Muhammad accompanied his uncle on trading journeys to Syria, gaining experience in commercial trade, which was the only career open to him as an orphan (15).

Muhammad then worked as a trader for Khadija, a widow, until he married her in 595 CE at the age of 25. The marriage lasted for 25 years and was reported to be a happy one. Muhammad relied upon Khadija and did not enter a marriage with another woman during his first marriage. After Khadija's death, Khawla bint Hakim suggested that Muhammad should marry Sawda bint Zama, a Muslim widow, or Aisha, daughter of Um Ruman and Abu Bakr of Mecca. Muhammad is said to have asked for arrangements to marry both (15). When he was a grown man, the Islamic traditions inform us that Mohammed, as part of his Quraish tribe custom, used to isolate himself by going to the cave named Hira in practice of penance (*tahannuth*). When he reached the age of forty and was on one of his yearly retreats, he then received his calling to prophethood.

Islamic sources allege that a spiritual figure came to him when he was asleep in the cave and asked him to read some writing on a coverlet of brocade, upon which he replied "What shall I read (16)" The figure asked Mohammed the same question three times, each time pressing him so tightly he could hardly bear it and he thought that it was death. Eventually the figure commanded Mohammed to read the first revelation:

"Read! in the name of your Lord who created, who created man of blood coagulated. Read! Thy Lord is the most beneficent, who taught by the pen, taught that which they knew not unto men. (16)"

## **Mohammed and Gabriel: The Mystery of the Encounters**

The Bible has an abundance of instances when men and women of God encountered their LORD, or at least the angel of the LORD. In all instances, there is no mistaking for anything else. They would, in an instant, know that they were before the Holy One, and would respond accordingly. When Jesus was tempted by the devil, (Matthew 4:1-11), he knew that it was the devil. When Hagar encountered the angel of the LORD, (Genesis 16:12), she immediately recognized that it was the angel of the Holy God. And when Moses encountered GOD through the burning bush and once God spoke, he knew he was in the presence of God. The encounters were invariably similar in the sense that once the men and women of God were in the presence of the Holy God, they immediately knew it. Although some would put up some resistance, perhaps questioning their suitability for the colossal responsibility, it was never because they had mistakenly taken their LORD for the devil. It can therefore, with certainty, be stated that the precedent was set.

Mohammed's encounter with the angel is, however, unprecedented, inconsistent, and uncharacteristic of the Biblical encounters. We're told that when Angel Gabriel appeared to Mohammed whilst he was sleeping, he (the Angel), without any salutations or even mentioning who he was, ordered him to read, and he pressed him so hard that Mohammed thought he was dying. The traditions state that when Mohammed woke up from his sleep and shaken by the whole experience, he thought he was either a poet or a man possessed. He was so shaken that he ran home to his wife Khadija for sanctuary, exhibiting panic attack symptoms and bizarrely asking to be covered up. Troubled by the thought of facing his own people as a poet or man possessed, Mohammed is said to have attempted multiple times to commit suicide by throwing himself off the top of the mountain:

“I thought, woe is me poet or a man possessed –  
Never shall Quraysh say this of me! I will go to the  
top of the mountain and throw myself down that I  
may kill myself and gain rest (20)”

Khadijah disagreed with Mohammed's opinion, and as a caring and committed wife, she offered a rather generous, and what appeared to be an emotionally clouded interpretation of the bizarre events. Perhaps she did so out of concern for her husband's mental health and behavior which resembled signs and symptoms of a schizophrenic episode. In other words, it appears she was attempting to comfort and rescue her husband from a dark place, and as we know, emotional reasoning almost always leads to erroneous judgements:

"Rejoice, O son of my uncle, and be of good heart.  
Verily, by Him whose hand is Khadija's soul, I have  
hope that thou wilt be the prophet of this people  
(10)"

By implication, Khadijah was the first person to proclaim Mohammed's prophethood, despite Mohammed himself repeatedly insisting that it was a demon. Her cousin Waraqar Ibn Nawfal, a Nestorian Christian later followed suit. Quite a family affair, it can be argued.

Despite Gabriel assuring him that he was a prophet of God, Mohammed still believed in the first impressions, that he was demon possessed. He continued to attempt to commit suicide by throwing himself from the top of the mountain even after having received many revelations from the same angel. The suicide attempts are also confirmed in:

**Sahih al-Bukhari 6982** - "...But after a few days Waraqah died and the Divine Inspiration was also paused for a while and the Prophet became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muhammad! You are indeed Allah's Messenger in truth" whereupon his heart would become quiet, and he would calm

down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him that he had said before...”

The implications of Mohammed’s encounter with the angel and the subsequent reactions are that he was the only prophet and man of God who confused the Divine with the devil. Even after being assured that he was a messenger of God, Mohammed still did not believe he was. And the multiple attempts at committing suicide are rather baffling, considering that according to Islamic scriptures, he had a miraculous birth and upbringing, and his coming was prophesied in the Biblical scriptures. Isn’t this evidence that Mohammed’s prophethood may have been imposed on him against his will?

In **Ibn Ishaq 106**, the account of Mohammed’s encounter with angel Gabriel in the cave of Hira also makes certain that Mohammed was asleep. The implications are that he did not see anything, and nothing saw him. No other Muslim ever saw Gabriel or any other supernatural except for the unreliable claims of one pagan man, Mohammed. Most Muslims favor the later accounts of the events that sought to make the encounter, a real-life one, for good reasons, they do not believe the original narrative had sufficient strength for the purpose of prophethood. If it wasn’t the case, then why was there a need to embellish the divine truth? Could the lack of evidence and witnesses have made Islam’s foundations unstable, hence the exaggerations and embellishments?

### **The Pagan Origins of Islamic Prophethood**

The first three people at the center of Mohammed’s prophethood, Mohammed himself, Khadija, and her cousin Waraqar, are presented to us by Muslim scholars and apologists as virtuous, pure and monotheists in the midst of pagan Mecca. Adversaries view this as



an attempt to validate their proclamations of Mohammed's prophethood, and rightly so, as the evidence suggests otherwise. Or perhaps they were just hand-picked by Allah to spearhead the religion despite their paganism?

Notwithstanding the fact that God can use anyone whom he wills, Muslim apologists are still uncomfortable accepting the pagan past of these three protagonists. The lay Muslims are likely oblivious to the existence of these adverse traditions, and are actively shielded from them, lest they damage their faiths. Any attempts to associate Mohammed with paganism would most certainly be resisted by most Muslims. But what do the Islamic traditions say about the pagan past of these three whom, by all accounts, are exclusively at the center of Islamic prophethood? And can true God use a habitual pagan to identify another habitual pagan as a true prophet of monotheism?

### **Khadija bint Khuwaylid**

Khadija was the first wife and first follower of the Islamic prophet, Muhammad. A successful businesswoman and who, at one time, was Mohammed's employer. Before meeting Mohammed, she was married to Nabash Bin Zarareh Bin Wakdan, a visionary for the Jinn! (17) The Jinns, according to Arabian belief, inspired poets, and soothsayers, and as we have already discovered, this belief was also very central to Mohammed's cave encounter, and the subsequent claims of prophethood. Khadija was a rich, powerful, and knowledgeable woman who had a certain amount of influence on Mohammed's life.

Mohammed's deep respect towards Khadija may have stemmed from the reported sacrifice she made to marry the orphan of Abu Talib. The Islamic traditions inform us that she tricked her father into marrying Mohammed by intoxicating him with alcohol to get his approval:

**Tarikh, vol. 6, p. 49:** They also say that Khadijah sent a message to the Messenger of God

[Muhammad] inviting him to take her, meaning that they should marry. She was a highly respected woman, and the whole of Quraysh [tribe] would have been eager to marry her and would have spent much money to that end had they aspired to it. She called her father to her house, plied him with wine until he was drunk, slaughtered a cow, anointed him with perfume and clothed him in a striped robe; then she sent for the Messenger of God and his uncles and, when they came in, her father married him to her. When her father recovered from his intoxication, he said, "What is this meat, this perfume, and this garment?" She replied, "You have married me to Muhammad b. 'Abdallah." "I have not done so," he said. "Would I do this, when the greatest men of Mecca have asked for you and I have not agreed?"

In his Persian abridgement of the Annals of Tabari, Bal'ami (d/363/974) writes that Khadija "had read the ancient writings and knew the history of the prophets, and also the name of Gabriel" (18) From this revelation alone, it's not hard to figure out the colossal role of Khadija in establishing Mohammed's prophethood. She single-handedly convinced her husband that he was a prophet of God despite Mohammed himself believing he was demon possessed.

This book examines the evidence that contradict the Muslim narrative about how Mohammed acquired prophethood. It starts off by examining Khadija's elaborate test of Mohammed's prophethood, and try to determine its origins:

Ismail b. Abu Hakim, a freeman of the family of al-Zubayr, told me on Khadija's authority that she said to the apostle of God, "O son of my uncle, are you able to tell me about your visitant, when he comes to you? He replied that he could, and she asked him to tell her when he came. So, when Gabriel came to him, as he was wont, the apostle

said to Khadija, "This is Gabriel who has just come to me". "get up, O son of my uncle", she said, and sit by my left thigh". The apostle did so, and she said, "Can you see him"? "Yes", he said. She said "Then turn round and sit on my right thigh". He did so, and she said "Can you see him?" When he said that he could, she asked him to move and sit in her lap. When he had done this, she again asked him if he could see him, and when he said yes, she disclosed her form and cast aside her veil while the prophet was sitting on her lap. Then she said, "Can you see him?" And he replied, "No" She said, O son of my uncle, rejoice and be of good heart, by God he is an angel and not a Satan (10)"

Muslims authoritatively tell us that when Khadija and Mohammed were in an indecent position, the spirit left. She was convinced that that spirit who was talking to her husband was the Angel Gabriel, and a good spirit, not Satan because when he saw their compromising position, the spirit didn't stay to see, and Satan would have stayed. This is of course at the back of another incident in Biblical times where the same angel, considered by Muslims to be the Spirit, blew himself directly into the vagina (faijaha) of Mary, the mother of Jesus Christ (Quran 21.91). It's a little surprising that the angel wasn't shy and respectful then?

Nevertheless, the ritual that Khadija administered to prove her husband's prophethood is unprecedented in the Abrahamic religions, or any other religion for that matter. It is not a Christian ritual, neither is it Jewish. The question is, from where did she acquire that? Khadija's background may provide us with fundamental clues and even factual conclusions:

**Ahmed Ibn Hanbal, Musnad vol. 4 p. 222** - informs us that Khadijah, the wife of the prophet had an idol, an idol of al-Uzza in her house:

Narrated by Abdullah, narrated by his father, narrated by Abu Usama Hamad Ibn Usama, narrated by Hisham Ibn Urwah, narrated from his father who related that a neighbor of Khadija bint Khuwaylid heard the prophet says, "O Khadija! By Allah I do not worship Al-Lat nor Al-Uzza. By Allah I do not worship (them) at all." Khadija replied, "Leave Al-Lat and leave Al-Uzza."

He (the neighbor) said this was their idol which they used to worship after which they would lay down to sleep.

Khadija's full name was Khadija bint Khuwaylid ibn Asad ibn 'Abd al- 'Uzza ibn Qusayy. Abd Al-Uzza means servant of Al-Uzza, which is a giveaway for the goddess Khadija's tribe worshipped.

There is evidence of her uprightness, so is of her deviousness, but there is no evidence she ever apostatized from the religion of her Quraish tribe until her conversion to Islam. If she ever did, she would have been persecuted as evidenced by the treatment that Hanif Zayd ibn Amr received. Zayd ibn Amr was subjected to vile persecution when he apostatized from polytheism. The Muslims themselves were persecuted for abandoning the religions of their ancestors. To equate rectitude to Hanifism is either absurd fallacious reasoning on the part of Muslim apologists, or outright deception.

There is also evidence of the Hanifs (a designation for true monotheists) in pagan Mecca. Khadija's cousin Waraqar ibn Nawfal was one of them, but Khadija was not. The four Hanifs were Zayd ibn Amr, Waraqah ibn Nawfal, Uthman ibn al-Huwayrith and Ubayd-Allah ibn Jahsh, with the latter three converting to Christianity. Only Zayd ibn Amr died without any religion, persecuted, and forced out of Mecca, he eventually died in isolation at mount Hira cave, the same cave Mohammed supposedly received his first revelations (19). To suggest that Khadija was a Hanif would therefore simply be viewed by adversaries as an elaborate

concoction to buttress her proclamation of Mohammed's prophethood. With the benefit of the doubt, it is pure conjecture!

## **Mohammed**

As for Mohammed, various Islamic traditions inform us that his real name at birth was Qutham. A very unfortunate name, but one that fits perfectly with the unusual event of his birth which, we are reliably told, was four years after his father's death; itself, if true, would be a first in the history of mankind! His controversial birth must have brought rumors of shame and dishonor swirling around the highly regarded Banu Hashim of Quraysh, the custodians of the pagan idols of the Kaaba. Not so much shame now, as Muslim scholars and apologists have managed to audaciously spin the event, from being miraculous to being scientifically possible. And there is a fatwa to cover the absurdity (20)! Also, just like much of Mohammed's embarrassing past, the name was adjudged to be ill-suited for prophethood, so it had to go!

Islamic traditions also inform us that Mohammed had a prominent pagan past which a sizeable number of Muslims are oblivious to. Muslim leaders and apologists have made concerted efforts to present him as a monotheist even in pagan Mecca. Evidence, however, show that he was as pagan as the rest of the Meccans. His new religion, Islam, in modest terms, was a hybrid ideology of an unholy alliance of monotheism and paganism, and plainly speaking, Mohammed simply preached monotheism whilst practicing paganism!

**In Ibn Ishaq p 70**, we are told that when Mohammed was born, "it is alleged that 'Abdul'l- Muttalib took him (T. before Hubal) in the (T. middle of the) Kaba, where he stood and prayed to Allah thanking him for this gift" Hubal was a pagan god worshipped in pre-Islamic Arabia, notably by Quraysh, Mohammed's tribe at the Kaaba in Mecca.

Before proclaiming prophethood, Mohammed engaged in pagan worship and rituals, just like his tribe members. The one of

such evidence is in an authentic narration in:

**Sahih al-Bukhari 5499-** Narrated `Abdullah: Allah's Messenger said that he met Zaid bin `Amr Nufail at a place near Baldah and this had happened before Allah's Messenger received the Divine Inspiration. Allah's Messenger presented a dish of meat to Zaid bin `Amr, but Zaid refused to eat of it and then said, "I do not eat of what you slaughter on your stonealtars (Ansabs) nor do I eat except that on which Allah's Name has been mentioned on slaughtering."

Zaid ibn Haritha, who was also present at the above event also reported:

The Prophet slaughtered an ewe for one of the idols (nusub min al-ansab); then he roasted it and carried it with him. Then Zayd ibn Amr ibn Nufayl met us in the upper part of the valley; it was one of the hot days of Mecca. When we met, we greeted each other with the greeting of the Age of barbarism, in'am sabahan. The Prophet said: "Why do I see you, O son of Amr, hated by your people?" He said, "This (happened) without my being the cause of their hatred; but I found them associating divinities with God and I was reluctant to do the same. I wanted (to worship God according to) the religion of Abraham..." The Prophet said, "Would you like some food?" He said, "Yes." Then the Prophet put before him the (meat of the ewe). He (that is, Zayd ibn Amr) said: "What did you sacrifice to, O Muhammad?"

"He said, "To one of the idols." Zayd then said: "I am not the one to eat anything slaughtered for a divinity other than God." (Al-Kharqushi, Sharaf al-

Mustafa, cited in F. E. Peters, *Muhammad, and the Religion of Islam* (21).

In another tradition, quoting **Ibn Ishaq**, Mohammed is quoted as saying about Zayd Ibn Amr:

"I had come from al-Ta'if along with Zayd son of Haritha when we passed Zayd son of 'Amr who was in the highland of Mecca. Quraysh had made a public example of him for abandoning his religion, so that he went out from their midst. I sat down with him. I had a bag containing meat, which we had sacrificed to our idols — Zayd b. Haritha was carrying it — and I offered it to Zayd b. 'Amir — I was but a lad at the time — and I said, "Eat some of this food, my uncle." He replied, "Surely it is part of those sacrifices of theirs which they offer to their idols?" When I said that it was, he said, "Nephew of mine, if you were to ask the daughters of 'Abd al-Muttalib they would tell you that I never eat of these sacrifices, and I have no desire to do so." Then he upbraided me for idolatry and spoke disparagingly of those who worship idols and sacrifice to them, and said, 'They are worthless: they can neither harm nor profit anyone,' or words to that effect.' The apostle added, after that I never knowingly stroked one of their idols nor did I sacrifice to them until God honored me with his apostleship. (22)"

In another source, Ibn Kalbi contends that Muhammed had once given an offering to al-Uzza, the pagan Goddess of Mecca. He writes: "We have been told that the Apostle of God once mentioned al-Uzza saying "I have offered a white sheep to al-Uzza, while I was a follower of the religion of my people. (23)"

Then there is the cave where Mohammed received the beginning of the first of his revelations. Sahih al-Bukhari informs us that the

cave was filled with pagan images:

**Sahih al-Bukhari 4663** - Narrated Abu Bakr: I was in the company of the Prophet in the cave, and on seeing the traces of the pagans, I said, "O Allah's Messenger If one of them (pagans) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allah?"

Soon after the first revelation, Mohammed returned to Mecca to continue his pagan practice of circumambulating the Kaaba and worshipping the pagan gods:

"And when the apostle of God had finished his period of seclusion and returned (to Mecca, in the first place he performed the circumambulation of Kaaba, as was his wont. While he was doing it, Waraqah met him and said, 'O son of my brother, tell me what thou hast seen and heard.' (10)"

Here again Mohammed is performing "ceremonies of the days of the Pre-Islamic period of ignorance", **Sahih al-Bukhari 1648**. According to the Book of Idols (Kitab al-Aṣṇam) by Hisham ibn al-Kalbi (N.A. Faris 1952, pp. 16–23), The Quraysh, Mohammed's tribe used to circumambulate the Kaaba and say:

*"By al-Lat and al-Uzza,*

*And al-Manat, the third idol besides.*

*Verily they are al-gharaniq*

*Whose intercession is to be sought. (24)"*

During the circumambulation of the pre-Islamic shrine, it would indeed be odd to suggest that Mohammed's circumambulation, which was a practice dedicated to the pagan gods, did not utter the words of veneration to al-Lat and al-Uzza, which was part of the ritual. All this happened way before Allah revealed Quran 2.158, conveniently allowing Muslims to perform the same pagan rituals as monotheistic rituals.



Allah, in his revelations, corroborated these embarrassing and uncomfortable truths, that Mohammed was a pagan. The Quran confirms Mohammed's unrighteous state before Islam, which contradicts the Muslim narrative that he was:

**Quran 93.7** - And He found you lost and guided [you],

Tafsir Ibn Abbas commentary on **Quran 93.7** confirms that Mohammed was in error before he was bestowed with prophethood. "Gabriel then said: O Muhammad among people in error and guided you by means of prophethood? The Prophet (pbuh) said: " Yes, O Gabriel! "

Allah also confirms that Mohammed was a sinner before prophethood:

**Quran 94.2** – "And We removed from you your burden."

Tafsir Ibn Abbas commentary on **Quran 94.2** - He said again: (And eased thee of the burden) We lifted your sins from you.

Similarly in **Quran 48.2**, Allah says of Mohammed's sinful past:

"That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path".

The commentary of **Ibn Abbas** confirms the decree "That Allah may forgive thee of thy sin that which is past) before the revelation came to you (and that which is to come) and that which is after the revelation and until you die, (and may perfect His favour unto thee) through prophethood, Islam and forgiveness, (and may guide thee on a right path) and may hold you firm on an established way with which He is pleased, i.e., Islam."

Mohammed himself confessed to be a sinner, not a holy prophet as Muslims would like us to believe. When asked by Abu Huraira what he said during the period of silence between the takbir and the recitation, Mohammed revealed that he implored Allah to forgive his sins:

**Mishkat al-Masabih 812** - ...He replied that he said, "O God, remove my sins far from me as Thou hast removed the East far from the West. O God, purify me from sins as a white garment is purified from filth. O God, wash away my sins with water, snow and hail." (Bukhari and Muslim.)

Allah went even further to declare that Mohammed did not know the scriptures prior to the first ever revelation he received; an illiterate. This is confirmed in:

**Quran 42.52** - And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost guide unto a right path, ...

And Allah was forthright when he warned Mohammed to stay away from idols, an apparent indication that Mohammed was a confirmed idolator despite having received revelations:

**Quran 74.5** - And keep away from Ar-Rujz (the idols)!

In the early years of Islam, Mohammed was also accused by an ordinary Jew of associating partners with God. In other words, he was practicing Shirk, an unforgivable sin in Islam. Mohammed did not refute the accusation; he accepted it and immediately told his followers to change how they swore oaths without ascribing partners with God. The hadith that captures this interaction is in:

**Sunan an-Nasa'i 3773** - It was narrated from 'Abdullah bin Yasar, from Qutailah, a woman from Juhainah, that a Jew came to the Prophet and said: "You are setting up rivals (to Allah) and associating others (with Him). You say: 'Whatever Allah wills and you will,' and you say: 'By the Ka'bah.'" So, the Prophet commanded them, if they wanted to swear

an oath, to say: "By the Lord of the Ka'bah;" and to say: "Whatever Allah wills, then what you will."

Despite the fact that Mohammed was now a prophet and in full knowledge that there was one God, He still continued to commit Shirk, an unforgivable sin according to Islamic theology:

**Sunan Abi Dawud 4158** - Narrated Abu Hurayrah: The Messenger of Allah said: Gabriel came to me and said: I came to you last night and was prevented from entering simply because there were **images** at the door, for there was a decorated curtain with images on it in the house, and there was a dog in the house. So, order the head of the image which is in the house to be cut off so that it resembles the form of a tree; order the curtain to be cut up and made into two cushions spread out on which people may tread; and order the dog to be turned out...

Evidence shows that the Islamic traditions are replete with the pagan past of Mohammed, although largely denied by his followers. Islamic scholars and apologists have made considerable efforts to wipe out any remnants of Mohammed's pagan past by either leaving these instances out of the translations, reinterpreting the narrations to sanitize their prophet's awkward past or outright reject the hadiths narrators as unreliable. As for the lay Muslims, many are oblivious to the existence of such traditions as their leaders shield them from these embarrassing truths. These instances are, by any means necessary, prevented from trickling down to a typical local Mosque, and for good reasons!

In conclusion, Mohammed was born of a pagan family and practiced paganism, just like most of the Meccans of the time. His yearly escapes to Mount Hira were not to "worship one true God" as we have been made to believe, but just following the custom of his tribe. The Hira cave was a pagan site, with pagan idols inside, a retreat for the Quraysh tribe. Whenever he finished with the

seclusion, Mohammed would go to the Kaaba to circumambulate, perform the pagan rituals, and praise the pagan gods, just like his tribesmen. And to stay true to his pagan heritage, Mohammed adopted most of the pagan beliefs and practices into Islam and called it Monotheism!

The Quranic texts also prove that Mohammed was ignorant of the God of Abraham, Isaac, and Jacob, except for the Biblical legends everyone else around him was aware of. He did not know what scripture was; unlettered! And he did not know what faith was either. According to **Quran 93.7**, he was lost!

### **Waraqar ibn Nawfal**

Waraqar ibn Nawfal, an Assyrian Nestorian priest and the paternal first cousin of Khadija is highly revered in Islam for proclaiming Mohammed's prophethood. A former pagan, a servant of Al-Uzza, son of Nawfal b. Asad b. 'Abd al-'Uzza b. Kusayy, who became one of the Meccan's Hanifs (Seekers of the true religion of Abraham). According to Aisha, the youngest wife of the prophet in Sahih al-Bukhari 3, he "...had become a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write..."

In a desperate effort to invalidate Christianity, yet at the same time validating a Christian priest, Muslims have devised incredible ways, some of them that border on cynicism. Depending on the article you read, Muslim apologists associate Waraqar to various Christian sects, purposely distancing him from Trinitarian Christianity. Not that they have been able to declare exactly the pure monotheist Christian sect that did not believe in the divinity of Jesus Christ, and that he was not the Son of God, but in the minds of many Muslims, that sect must have existed somehow somewhere in Arabia. Perhaps that optimism alone is enough to provide Muslims with the comfort they need in Waraqar's proclamation of Mohammed's prophethood.

The new Muslim movement have identified a Jewish Christian sect called Edomites as the sect Waraqah ibn Nawfal belonged to, simply because the sect believed that Jesus Christ of Nazareth was a mere man. This belief fits perfectly with the Islamic theology, but on that part alone. Muslims would have to reject Jesus' virgin birth and they would have to believe that he was the natural son of Joseph and Mary. They would also have to believe he was the last true prophet. According to Bart D. Ehrman in his book, **Lost Christianities: The Battles for Scripture and the Faiths We Never Knew**, the Ebionites viewed Jesus as the perfect sacrifice who went to the cross for the sins of the world and was raised from the dead and exalted to heaven. To add to all that, he had come to abolish the animal sacrifices (25). Whichever Christian sect the Muslims choose, Waraqar's confirmation of Mohammed's prophethood would still pose theological problems to Islam. Evidence has proven that he was never "a pure monotheist who followed the authentic original teachings of Jesus Christ, not the corrupted Gospels of the New Testament" as Muslims would like us to believe.

For those that believe that Waraqar was a Nestorian Christian, according to Nestorius, Jesus is the union of two persons: a human person and a divine person. That alone would still present Muslims with a theological problem, as they believe that Jesus Christ was just a man.

The influence of Waraqar on the prophethood of Mohammed cannot be understated. Apart from arbitrarily bestowing the prophethood on Mohammed, an authentic hadith narration informs us that when he died, divine inspiration was also paused for a while to the point that Mohammed became so sad, and he again even intended several times to throw himself from the tops of high mountains. (**Sahih al-Bukhari 6982**). One would be inclined to wonder why the creator of heavens and earths would stop providing mankind with important messages because a mushrikun (polytheist) had died? As someone who had knowledge of the Christians and Jews' scriptures, could he have been the source of the many quasi-Biblical stories that Mohammed recited as Divine revelations?

Whatever the case might be, we can conclude that all the three Islamic protagonists at the center of Mohammed's prophethood shared a common background, PAGANISM!

### **Mohammed: The Prophet of Islam**

Waraqar ibn Nawfal told Mohammed that not only was he a prophet of God, but that the spiritual figure that had appeared to him in the cave was angel Gabriel, the same angel that was sent to Moses. Not that the Bible ever mentioned Moses meeting angel Gabriel, so there is again an inclination to wonder where Waraqar got that scripture from?

According to **Sahih al-Bukhari 3** - Aisha narrated that Waraqar said to Mohammed "I wish I were young and could live up to the time when your people would turn you out." The "**your people**" in this statement, if proven correct, is crucial for the arguments that this book is going to pose against the place of "all mankind" in Islam.

Several later hadith narrations corroborated this narrative that Khadijah, and then Waraqar, despite their evidently conflicted interests in this matter, were the first people to confirm Mohammed's prophethood. No reasons were given as to how the two became authorities in identifying prophets. As you may already be aware, a woman's testimony in Islam is considered half that of a man, and secondly Waraqar, who by all credible accounts died a Nestorian Christian, was neither an authority on Christianity nor Judaism, and in accordance with the Islamic belief, anyone who believes in the divinity of Jesus Christ was a Kafir ("nonbeliever" or "infidel").

Acceding to the statement attributed to Waraqar when he said to Mohammed "**your people**", it does sound like someone who was excluding himself from the group Mohammed was called upon to preach to. Moreover, by virtue of being a Christian, he obviously believed that he was already a monotheist and a person of scripture.

Be that as it may, it is from the month of the pagan Ramadan that Mohammed started to receive more revelations which he would

recite to his followers and in return, they would memorize them. When he started preaching his message in Mecca, he was resisted by many Meccans because, according to early Islamic traditions, the verses he delivered condemned the idol worship and polytheism that was practiced in Mecca. In over a decade of peaceful proselytization, Mohammed is said to have won slightly over a hundred followers but mostly suffered persecution from his fellow Meccans who felt economically and religiously threatened by his teachings of one God.

Due to the continued hostilities with the Meccans idol worshippers and polytheists, and the continued persecution and ill-treatment of his Muslim followers, Muhammad and his followers eventually migrated from Mecca, firstly to Abyssinia, present day Ethiopian in 613 CE and then to Medina in 622 CE. He became a prominent political and religious leader and once he had militarily prevailed over many surrounding tribes, in 630, Muhammad would march back to Mecca with 10,000 Muslim converts with orders to fight the Meccans if they attempted to resist the conquest, and with minimal casualties, he took control of Mecca and put the people under the rule of Islam.

Mohammed then went on to conquer the surrounding pagan tribes, destroying their pagan gods and forced them to convert and live under Islamic rule or face the threat of annihilation. The last city to hold out against the Muslims in Western Arabia was Taif. Muhammad is said to have refused to accept the city's surrender until they agreed to convert to Islam and allowed men to destroy the statue of their goddess Al-Lat. Even when the Thaqif leaders pleaded with Mohammed that they should be allowed to retain their idol Al-Lat undestroyed for three years, Mohammed refused.

The Kaaba, the pagan shrine was cleansed of all the lesser gods and converted to an Islamic shrine. Once the Arabia was firmly secured under Islamic rule, Mohammed began to focus outside to expand his new empire. Owing to the efficacy of the sword as the method of Islamic propagation, Mohammed and his Muslims followers permanently adopted military Jihad over peaceful

proselytization to advance their religion, a method of choice for the subsequent Caliphs after Mohammed's death.

### **Mohammed's Death, The Veiled Truth**

Mohammed died in 632 and his death was never a secret, but the circumstances are subject to contestation by many Muslims. Whilst the matter is well attested in the hadith narrations that he died of poisoning, there is, however, a revisionist movement within Islam that puts forward the argument that although he was poisoned, his death was due to natural causes. The rationale behind this view is that as Allah's most favorite prophet, this kind of humiliation could not have happened to him. In other words, it diminishes the belief that he was protected by Allah.

Its reliably recorded that in year 628, the Muslims raided the Jewish settlement of Khyber. The motivations behind the raid are captured in numerous hadiths. It is widely believed that before the conquest of Khyber, the Muslims were destitute or semi-destitute. Khyber suddenly made them rich. Imam Bukhari has quoted Abdullah bin Umar bin al-Khattab as saying: "We were hungry at all times until the conquest of Khyber." And the same authority has quoted Ayesha, the wife of the Prophet, as saying: "It was not until the conquest of Khyber that I could eat dates to my heart's content. (26)"

According to **David Samuel Margoliouth**, in his book "The rise of Islam", When the Muslims came to apportion their spoils, they found that the conquest of Khaibar surpassed every other benefit that God had conferred on their Prophet. The conquest of Khyber conferred unlimited benefits upon the Muslims:

1. Immense quantities of gold and silver that the Jews had been accumulating for many generations.
2. The finest arsenals of Arabia containing the newest weapons of the times such as swords, spears, lances, maces, shields, armour, bows and arrows.



3.Vast herds of horses, camels and cattle, and flocks of sheep and goats.

4.Rich arable lands with palm groves (26).

**Montgomery Watt** also concurs. In his book “**Mohammed, Prophet and Statesman**”, he says “until the capture of Khyber the finances of the Islamic community were precarious, and the Emigrants lived partly off the charity or hospitality of the Helpers. Khyber spelled the difference for the Muslim community between abject poverty and material abundance” (26).

After the Muslims had vanquished the Jewish tribe, it is reported in the traditions that a Jewish woman named Zaynab bint Al-Harith, having had most of her family members slaughtered by the Muslims, offered Mohammed his favorite food, lamb meat. The food was, however, laced with poison, and the motive behind this was that she wanted to test Mohammed’s prophethood. This is read in:

**Sunan Abi Dawud 4512:** - ... so a Jewess presented him at Khaybar with a roasted sheep which she had poisoned. The Apostle of Allah ate of it and the people also ate. He then said: Take away your hands (from the food), for it has informed me that it is poisoned. Bishr ibn al-Bara' ibn Ma'rur al-Ansari died. So, he (the Prophet) sent for the Jewess (and said to her): What motivated you to do the work you have done?

She said: If you were a prophet, it would not harm you; but if you were a king, I should rid the people of you. The Apostle of Allah then ordered regarding her and she was killed. He then said about the pain of which he died: I continued to feel pain from the morsel which I had eaten at Khaybar. This is the time when it has cut off my aorta.

We also understand Mohammed suffered agonizing pain since that day, and he even tried some treatments to alleviate the pain. This is found in:

**Sunan Abi Dawud 4510** - "...The Messenger of Allah had himself cupped on his shoulder on account of that which he had eaten from the sheep. AbuHind cupped him with the horn and knife. He was a client of Banu Bayadah from the Ansar.

There is also evidence to conclude Mohammed never recovered from the poisoning incident:

**Sunan Abi Dawud 4513** – narrated Ibn Ka'b b. Malik: On the authority of his father: Umm Mubashshir said to the Prophet during the sickness of which he died: What do you think about your illness, Messenger of Allah? I do not think about the illness of my son except the poisoned sheep of which he had eaten with you at Khaybar. The Prophet said: And I do not think about my illness except that. This is the time when it cut off my aorta...

**Sahih al-Bukhari 4428** - Narrated `Aisha: The Prophet in his ailment in which he died, used to say, "O `Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel my aorta is being cut from that poison."

**Sunan Ibn Majah 1622** - `Aishah said: "I never saw anyone suffer more pain than the Messenger of Allah."

At one point, Mohammed could not even walk by himself. He needed the help of at least two grown men to move him around. The evidence is found in:

**Sahih al-Bukhari 2588** - Narrated Az-Zuhri: Ubaidullah bin `Abdullah told me that `Aisha had said, "When the Prophet became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men

while his feet were dragging on the ground. He was walking between Al-'Abbas and another man..."

Even the angel Gabriel tried to pray for Mohammed to be healed and it failed:

**Sahih Muslim 2185** - 'A'isha (the wife of Allah's Apostle) said: When Allah's Messenger fell ill, Gabriel used to recite this: "In the name of Allah, may He cure you from all kinds of illnesses and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye."

Mohammed's wives once forced medicine which they had sought from Abyssinia on him, and at one point, Mohammed was even unable to speak. Ibn Ishaq p680 "said b. Ubayd b. al-Sabbaq from Mohammed b. Usama from his father told me that when the apostle's illness became severe, he and the men came down to Median and went into the apostle who was unable to speak (10)...

The hadith narration (**Sahih al-Bukhari 4428**) informs us that Mohammed said to his wife Aisha; "I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel **my aorta is being cut** from that poison."

Bizarrely, the Quran appeared to have predicted Mohammed's demise in a striking fashion:

**Quran 69.44-46** - And if Muhammad had made up about Us some [false] sayings, we would have seized him by the right hand; Then We would have **cut from him the aorta.**

We wonder if this was a case of mere coincidence, or indeed Mohammed was guilty of falsifying Allah's revelations?

It also appears that Allah literally watched Mohammed suffer the effects of poison and did not come to his aid, a complete departure from His past actions. It is recorded that in the past, Allah had always been quick to respond to Mohammed's needs, more so if they involved his desires. Aisha, Mohammed's youngest wife curiously

noted this when Mohammed, many would argue, conveniently received a revelation that licensed him to free exercise of conjugal rights with women of his choosing:

**Sahih Muslim 1464b** - Hisham reported on the authority of his father that 'A'isha (Allah be pleased with her) used to say: Does the woman not feel shy of offering herself to a man? Then Allah the Exalted and Glorious revealed this verse:" You may defer any of them you wish and take to yourself any you wish." I ('A'isha said): **It seems to me that your Lord hastens to satisfy your desire.**

Against this background, its genuine to ask why Allah did not intervene in his prophet's poisoning and the subsequent sufferation at the hands of his enemies?

Despite the overwhelming evidence indicating that Mohammed died as a result of poisoning, most Muslims would rather ignore all this and maintain an unsubstantiated claim that he died of natural causes.

According to one Muslim Sheik, Mansour Leghaei, it was "most likely that the Prophet (pbuh) died of natural causes and was not poisoned. And God knows best." And to prove his claim, he reasoned "if someone is poisoned, he is usually expected to die soon after such as the case of Imam Hasan (a.s) not after about four years." And Also, "the Almighty God says the following about the plots of hypocrites in assassinating the Prophet, which indicates although there had been attempt in killing the Prophet they did not succeed:

"And they resolved that (plot to murder Prophet Muhammad SAW) which they were unable to carry out" (9:74) (27).

Sheikh Mansour Leghaei is not alone in this popular movement. Many Muslims indeed would rather have their prophet killed by any disease except by poison, even worse, by a Jewess. Another Muslim apologist confidently concluded that "the cause of his death

wasn't recorded, it is generally assumed it was due to a fever" (28). *Others quote the Quran to prove that Allah protected Mohammed from men, therefore he could not have been murdered:*

**Quran 5.67** - O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.

Another online Muslim blogger **Kamal Niazi**, provided as evidence, what he believed apply to all prophets:

"Prophet Muhammad was Messenger of Allah and no messenger or Rasool Allah has ever been killed by the enemies because Allah doesn't permit it rather "Nabis" have been martyred but Rasool Allah who delivers the "Kitab" is protected by Allah" (29).

Going through many articles by mostly lay Muslims, it didn't emerge as a surprise that the majority supported the idea that Mohammed died of fever, not poison. Although they accede that he was, at some point, poisoned, they reasoned that a companion of the prophet, Bishr, who also ate the same lamb died instantly. This would then mean that since Mohammed went on to live for about 3 years after the incident, that is evidence that the poison could not have killed him. Some Muslims even claim that surviving the poisoning was a miracle, which should be taken as proof Mohammed's prophethood. They also claim that Mohammed returned to his physical duties without any impediments.

It's quite apparent that the death of Mohammed is shrouded in conspiracy theories, not only in the Sunni sect, but also in the Shia. But the evidence that Mohammed died of poisoning is overwhelming, and Mohammed himself professed to dying from it. The question is, why do some Muslims not believe their own prophet when he said he was suffering from the effects of the

poison? And why do Muslims reject authentic hadiths confirming the same, in favor of conjecture?

In conclusion, evidence show that Mohammed died of poisoning. Naturally, further questions regarding his prophethood must be asked. Didn't he know he was being poisoned when he took a bite of the lamb? Did Allah not protect him after he had decreed that He was going to protect him from mankind? It is also attested in the Quran that Allah protected Jesus Christ from suffering an unnatural, violent death at the hands of his enemies, the Jews; so why did Allah allow his favorite prophet to undergo such pain and suffering at the hands of the same enemy, the Jews? And what did the Jewess' test prove, according to her hypothesis?

And as proof that Mohammed was never protected as claimed by most Muslims, there is another incident in which he was, for a long time, under the control of the devil. Mohammed was vulnerable at the mercy of even black magic, and it came to pass. A Jewish man named Lubaid bin Al-A'sam successfully bewitched Mohammed, leaving him hallucinating and impotent for at least six months; complete physical and psychological incapacitation. The one version of the tradition is found in:

**Sahih al-Bukhari 5765** - Narrated Aisha: Magic was worked on Allah's Messenger so that he used to think that he had sexual relations with his wives while he actually had not...

### **Islam: Muslims Post-Mohammed**

After Mohammed's death, Abu Bakr, his close companion, and father-in-law took over the leadership of the Muslim community, Soon after his takeover, many Arab tribes that had converted to Islam during Muhammad's lifetime decided to revert to their old customs and religious practices. We are told that the tribes had converted to Islam not because they believed in Muhammad's message, but because they felt that they couldn't resist Muhammad as the dominant military and political power in the region. This

meant that many tribes' allegiance to Islam had been a decision of necessity, rather than a genuine conversion.

To save the Muslim community from collapse, Abu Bakr carried out a series of military campaigns between 632 and 633 in order to crash the rebels and force them back into Islam. Under the military leadership of Khalid ibn al-Walid, the Muslims managed to crash and subjugate the rebel tribes, thereby consolidating the Muslim power in the whole of the Arabian Peninsula (30).

When his leadership of the Muslim community was no longer disputed, Abu Bakr (632-634 AD) took Mohammed's revelations and compiled them into a book format, and then it was re-compiled for uniformity by Uthman Ibn Affan, the third Caliph of Islam in about AD 650. To maintain the same text for all Muslims, he ordered that all the other Quranic materials, whether written in fragmentary manuscripts or whole copies, be burnt (31). We can now point to this incident as the genesis of the preservation of the Quran, a matter that will be discussed in more detail in the coming chapter.

When asked if the Quran was perfectly preserved, one online Muslim blogger going by the name Julio Cesar Pino responded by saying, "Absolutely. The Qur'an cannot and never has been changed. Allah gives us His word that this is the final revelation, and that no one, not even Satan, can alter it by one comma.... (32)"

Muslims have reasoned that since Allah said that he was going to be the Quran's guardian, then it must be perfectly preserved (**Quran 15.9**). Because of this decree, Muslims have placed the Quran on a very high pedestal, such that it is unthinkable to see it as anything other than the verbatim word of their God, and too eloquent to have been written by a human. A book that is miraculously preserved and has not been tampered with by fallible humans. Muhammad's greatest miracle and a miracle for all times; surpassing those performed by Jesus, Moses and all the other prophets, which were only meant to serve in their own lifetimes.

## Chapter 4:

# IS ALLAH OF ISLAM YAHWEH OF THE BIBLE?

The question as to whether Allah of Islam and Yahweh of the Bible refer to one and the same God is not new. In fact, it goes back to the time of the prophet of Islam himself. Upon proclaiming his prophethood, Mohammed claimed to have received revelations from the God of Abraham, Isaac, and Jacob. However, Islam's adversaries believe, with elaborate common cuckoo mimicry, Mohammed had brazenly appended his pagan God, Allah, into the Abrahamic narrative, and in the Biblical nest at large, in an attempt to rid the Arabian Peninsula of paganism, a practice that he had abhorred.

As proof that the revelations were coming from the Biblical divine source, Mohammed narrated several Biblical stories, albeit with inconsistencies, contradictions, and embellishments. Unbeknown to Mohammed himself, some of the stories he masqueraded as revelations were Jewish legends, Christian apocrypha and other non-canonical Biblical sources, and the unlettered pagans around him didn't know any better. And again, in a perceived cuckoo chick maneuver, Mohammed's new religion began to employ its evolutionary survival instincts, ruthlessly discarding Biblical traditions that threatened its survival and its claims of legitimacy, in the process, claiming the Biblical nest for itself. It then attempted to morph the pagan god of Mecca into the God of the Bible:

**Quran 29.46** - "Dispute not with the People of the Book save in the fairer manner, except for those of them that do wrong; and say, 'We believe in what has been sent down to us, and what has been sent



down to you; our God and your God is One, and to Him we have surrendered."

To further align his new religion to the God of the Bible, Mohammed refashioned the age-old Biblical traditions and historical facts to cater for his pagan history, beliefs, superstitions, and worldviews, notwithstanding the fierce objections from the Jews and Christians of Arabia. We are reliably informed that as a way to legitimize his claim that he was a prophet of the Biblical God, Mohammed also told his followers to pray facing Jerusalem, like the Jews! Perhaps going over and beyond to solicit the Jews' acceptance?

For Arab Muslim followers, it made perfect sense since they had always believed, though unsubstantiated, that they were the descendants of Abraham through his son Ishmael. Once Mohammed had claimed that the pagan God, Allah was all along the same God of the Jews and Christians, he then removed the intercessors, Allah's three daughters, al-Lat, al-Uzza and Manat and the rest of the lesser gods, retained most of the pagan customs and rituals, and the religion became monotheism. So, when this question of whether Allah of Islam is the God of the Bible is posed to Muslims, the answer is an emphatic "Yes".

For Muslims, it is the same God who performed all those miracles, signs, and wonders mentioned in the Bible. He had now chosen a habitual pagan tribe of Mecca, the Quraysh, which boasted of an assemblage of over 360 idols around the pagan shrine of Kaaba; and He had rejected the Jews and Christians for their arrogance and excesses. Perhaps having adjudged that the Arabs' habitual paganistic transgressions were a lesser anathema than the iniquities of Jews and Christians. The iniquities that had incurred His wrath against them. Dancing around the golden calf and associating partners with the Almighty, the ultimate betrayals of God's trust. Their fall from grace was sealed when their scriptural assets were transferred in whole to the Arabs, who now had the authority to present them in a way and form of their choosing. Such is the prerogative of God!

Pope Saint John Paul II, speaking in front of a soccer stadium filled with young Muslims in Casablanca, Morocco, in 1985, famously declared: "We believe in the same God, the one God, the living God, the God who created the world and brings his creatures to their perfection" (33).

Pope John Paul triumphantly concluded his tour, which appeared to be in the context of promoting religious harmony and community relations, and of course with the mistaken belief that Jesus Christ, the God-man who called the scribes and Pharisees "brood of vipers", would have said the same. The fact that the Pope didn't substitute the Basilica of St John Lateran, the cathedral church of Rome for the Great Mosque of Mecca should have made the Muslims to wonder why, given that according to Sharia, Islam came to abrogate both Judaism and Christianity!

Firstly, whilst Muslims are comfortable believing that Allah is Yahweh, for non-Muslims, it will remain a claim until what they believe is standard proof has been provided, and the burden of that proof lies with Islam. Rejecting an unverifiable claim is typical. Mohammed himself rejected the claims of his contemporary false prophet Musaylimah al-Kadhdhab, a preacher of monotheism from the Banu Ḥanifah tribe, without breaking any sweat, calling him "the arch-liar" for good measure (34); even though Musaylimah believed in one God, Judgement Day, revelations, the whole package that accompanies monotheism. And, we are reliably told, his Quran was also in poetry form! The hard lesson here is, never to take anyone's claims at face value.

Whilst the prophet of Islam was still alive, he engaged in numerous bruising debates with both Christians and Jews. He had a perfect opportunity to prove his claims that he was sent to confirm the previous scriptures (Quran 2.91) and that he was in the line of Biblical prophets. Judging by the latter revelations that sought to fight, subjugate, humiliate, and even expel the two groups, the sort of responses that he received can easily be guessed. In a nutshell, the claims were rejected, and the follow-on to that rejection from

Mohammed was what appears to be a sacralized vendetta that befits a new aphorism 'Hell has no fury like a prophet rejected'!

On examining both the Islamic and Biblical scriptures, there is enough evidence to suggest that although the "Abrahamic religions" profess to worshipping one God, the creator of the worlds, the God of Abraham, Isaac, and Jacob and who sent all the prophets, the similarities hardly go beyond this point.

Islam, the youngest of the three "Abrahamic religions", that is if we appeasingly accede that its claims to be Abrahamic are valid, purported to have come to confirm the previous scriptures as claimed in its Quranic revelations, but instead, appear to contradict the most basic theology, traditions, and histories of previous scriptures.

For his part, Allah got the details of the previous scriptures all mixed up, and at times, completely wrong. These significant loose ends expose Islam's "Abrahamic" claim as largely a religious foist, buttress by ransacked and Islamized Biblical scriptures, Jewish oral traditions, and all manner of other legends, myths, and fairy tales. On the other hand, Mohammed himself appeared to abandon the taxing debates with the Jews and Christians where he was repeatedly found wanting, in favor of the sword, a short-sighted tactic for short term massive gains. 1400 years later, the debates aren't yet over, a legacy left for the entire Muslim community.

This book examined some of the basic inconsistencies that undermined Mohammed's proofs of prophethood, at least to non-Muslims:

### **The Trinity**

Christianity, a monotheist religion believes in the Trinity. ONE God who exists in three persons: Father, Son, and Holy Spirit. The command of Jesus Christ is one of the testaments to their claim; "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit," (Matthew 28:19).

Allah's response was:

**Quran 5:116** - "And [beware the Day] when Allah will say, 'O Jesus, Son of Mary, did you say to the people, "Take me and my mother as deities besides Allah?" He will say, 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, you would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen,'" "

**Quran 5.73** - "They have certainly disbelieved who say, 'Allah is the third of three.' There is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment," "

Allah believed in the misconception that the Trinity comprised of Allah, Jesus, and Mary. And to compound the mistake, He also mistakenly thought Christians believed in three Gods. Two mistakes on the concept of the Trinity from an omniscient God?

## **The Messiah**

**Quran 4:157** And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but was made to resemble him to them...

It can be asked, did the Jews believe that Jesus Christ was the Messiah? And was Jesus not killed on the cross? Christians and Jews certainly believe he was killed. Non-Christian author and Jewish historian Flavius Josephus, Roman politicians Pliny and Tacitus would also disagree with the Islamic position; a position that offers no historical reference or any other evidence for that matter.

Modern religious and secular scholars also concur with the fact of Jesus' death. Bart Denton Ehrman, an American New Testament scholar focusing on textual criticism of the New Testament, the historical Jesus, and the origins and development of early Christianity had this to say about the crucifixion of Jesus Christ, "The crucifixion of Jesus by the Romans is one of the most secure facts we have about his life" (35).

It is also odd that Allah after having claimed that Jesus did not die on the cross, he then failed to clarify what actually happened, only to assert that "was made to resemble him to them". The reasons as to why there is Christianity today is because Christians believe that Jesus died on the cross and then rose from the dead, the very event Jesus himself had prophesied to his followers at an earlier teaching:

**Mark 9.30** "... They left that place and passed through Galilee. Jesus did not want anyone to know where they were, because he was teaching his disciples. He said to them, 'The Son of Man is going to be delivered into the hands of men. They will kill him, and after three days he will rise.' But they did not understand what he meant and were afraid to ask him about it.

In fact, the Quran alludes to the fact that Jesus was able to see the unseen, which would make the above prophesy valid:

**Quran 3:49** - "...I inform you too of what things you eat, and what you store up in your houses. Surely in that is a sign for you, if you are believers."

And he also supposedly prophesied the coming of Mohammed in the Gospels. If that's the case, then the Biblical prophecy of his own death and resurrection would fit perfectly well with the Christian and the historical assertions that Jesus died on the cross, and as for the Christians, that he rose again.

There are many stories in the Quran that have, some might suggest, superfluous details, and to think Allah could not reveal the details of what happened to one of his greatest prophets is incredibly

baffling. What was the purpose of the claim that Jesus was not crucified if He could not provide the proof? Unless of course maybe he didn't know the truth either?

### **The Name, Yahweh**

**Exodus 3:15** - God also said to Moses, "Say, this to the people of Israel: Yahweh, the God of your ancestors—the God of Abraham, the God of Isaac, and the God of Jacob—has sent me to you. This is my eternal name, my name to remember for all generations.

**Exodus 6:2-3** - God spoke further to Moses and said to him, "I am Yahweh (YHVH) and I appeared to Abraham, Isaac, and Jacob, as God Almighty; BUT BY MY NAME, YAHWEH, I did not make myself known to them."

Malachi 3:6 – "For I, Yahweh, do not change".

**Isaiah 42:8** "I am YAHWEH. That is my name. I will not give my glory to another. I will not let statues take the praise that should be mine.

If the God of the Bible declared that His personal name forever was Yahweh, and He is indeed the same God of Islam, then why His name suddenly changed to Allah? Did he abandon his own principle?

According to Islam, Allah has 99 names, and none of those names is Yahweh?

### **Mary, The Mother of Jesus**

**Quran 19.27-28** - Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."

Mary, the mother of Jesus is confused with Miriam the sister of Aaron, effectively making Aaron and Moses the uncles of Jesus. How does Allah account for a thousand five hundred and seventy years in between the two Biblical characters?

To prove that indeed Allah erred in thinking Mary the mother of Jesus was Aaron's sister, another Quranic verse also confirmed this when Allah mistakenly thought the father of Aaron as the same father of Mary:

**Quran 66.12** - And Mary, daughter of 'Imran, whose body was chaste, there for We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His scriptures and was of the obedient.

What did Mohammed say when confronted with the anachronism of gargantuan proportions?

**Sahih Muslim 2135** - Mughira b. Shu'ba reported: When I came to Najran, they (the Christians of Najran) asked me: You read "O sister of Harun" (i. e., Hadrat Maryam) in the Qur'an, whereas Moses was born much before Jesus. When I came back to Allah's Messenger, I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them.

And when Allah calls Mary, the daughter of Imran, does that mean He was imitating the Jews?

The response from Mohammed was neither supported by any evidence from Judeo-Christian traditions, nor their scriptures. Nevertheless, Mary the mother of Jesus and Aaron belonged to different genealogies. Nobody was convinced by Mohammed's explanation, and perhaps rightly so, as it was a desperate response then, and it's still now. Each time Muslim apologists try to extricate their prophet and Allah from this anachronic quandary, it's always clear the level of comfort in doing so is at its minimal. Mohammed's

adversaries would have viewed this attempt at being an authority on Jewish history and customs as the ultracrepidarianism of the highest order!

## **The Paradise**

**Romans 14.17** - for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Luke 20:34-36 - Jesus replied, "The people of this age marry and are given in marriage. <sup>35</sup> But those who are considered worthy of taking part in the age to come and in the resurrection from the dead will neither marry nor be given in marriage, and they can no longer die; for they are like the angels. They are God's children, since they are children of the resurrection.

The Islamic paradise is, however, quite different:

**Quran 56.35-38** - Of a rare creation have We created the *Houris*, and We have made them ever virgins, dear to their spouses, of equal age with them for the people of the right hand.

**Quran 2.25** - (Muhammad), tell the righteously striving believers of the happy news, that for them there are gardens wherein streams flow. Whenever they get any fruit from the gardens as food, they will say, "This is just what we had before (we came here). These fruits are produced very much like them (those we had before)." They will have purified spouses and it is they who will live forever.

Here, it is observed again, the Islamic paradise is not in harmony with the Biblical one. In this case, Allah contradicts what Yahweh revealed in the Bible concerning the afterlife. It's reasonable for



Islam's adversaries to conclude that the emphasis on specifically the sexual pleasures was particularly aimed at invigorating Mohammed's male fighters, as there is no mention of such rewards in paradise for the women believers. Whatever the reasons might have been, the Islamic paradise is evidence enough that if it, indeed, exists, Biblical prophets shouldn't be expected to be found amongst its inhabitants, for the God they spoke for, revealed to them a different paradise altogether.

### **Stories: Biblical vs Quranic**

In its attempt to re-tell Biblical stories as proof of the shared divine source, the Quran, presumably out of ignorance, sourced some of its stories outside the Biblical canon, mostly Jewish and Christian legends, embellishing them with superfluous details. These legends are perhaps the most damaging evidence that disproves the claim that Allah of the Quran is Yahweh of the Bible. When these stories were passed on as revelations, there is no doubt that this would have been met with ridicule by both knowledgeable Christians and Jews of Mohammed's time, as they would have been very much aware of their origins.

Amongst the many of these stories, the book has looked at one Christian legend of the **Seven Sleepers of *Ephesus***:

The story of the Seven Sleepers takes place during a turbulent period of Christian persecution under the Roman emperor Decius, when seven nobles in his court were converted to Christianity while the emperor was in Ephesus. To escape the emperor's retribution, these new converts sought refuge in a cave outside the city. One of them, Malchus, was chosen to sneak regularly into Ephesus to buy food and listen for news of Decius's persecutions. Later, when the Imperial court returned to Ephesus and learned of the continuing Christian piety of the seven, they prayed to God for

protection. Their prayer was answered when they were put into a deep sleep, just as Decius's soldiers closed the opening to their cave with huge stones to seal their fate as martyrs. As the years passed, the existence of the cave was forgotten, and the seven continued their sleep uninterrupted for almost two centuries.

One day during the reign of the Christian emperor Theodosius II, a shepherd, seeking building stones, unknowingly uncovered the mouth of the cave, awakening the Seven Sleepers. Malchus, as if getting up from a single night's slumber, departed for his daily search for provisions and food. Ephesus, now a Christian city, was much transformed. When he tried to buy food with what was then an antique coin minted under Decius, Malchus was led before the bishop and proconsul because the Ephesian merchant was suspicious. Upon hearing his story, both sacred and secular authorities followed Malchus to the cave to witness the survival of his six companions, and the astonished bishop and proconsul sent messengers to inform the emperor of what had transpired. Theodosius travelled to Ephesus to venerate the Seven, who, after talking to him, fell once more into sleep (36).

When challenged to tell the story of the Companions of the Cave, to prove the claim of divine inspiration, Mohammed indeed claimed to have received that inspiration, hence today this legend is found in **Quran 18.19-26** although with vague details as to how many sleepers there were:

**Quran 18.22** – "Some will say they were three, the dog being the fourth among them; and some will say they were five, the dog being the sixth – all guessing at random at the Unseen. Still others will

say: "They were seven, the dog being the eighth. "  
Say (O Messenger): "My Lord knows their number  
better; it is but few that know them. "

The lack of detail commitment from Allah appears to stem from the fact that there were various forms of the legend which would have been in circulation at the time. Allah does not settle the question of the number of the youths, nor does he tell the place where or the time when the event is said to have occurred (19). At one time when he did so, by claiming that the companions had remained in the cave for 309 years, he was also wrong. Amidst all the confusion, Allah appears to claim that the legend was a fact of Christian history.

The earliest version of this story comes from the Syrian bishop Jacob of Serugh (c. 450 – 521), which is itself derived from an earlier Greek source, now lost (37). By including this story in the Quran, Allah mistakenly believed that it was true Biblical story. If Allah is Yahweh, he would have known that this legend was just work of Medieval fiction. Allah's ignorance of the Bible was apparent in the many instances he attempted to prove himself to be one.

## Conclusions

These few inconsistencies are proof that Christians and Jews had every right to question the veracity of Mohammed's claims, and to subsequently reject his prophethood. In fact, there are more points of divergence between Islam and the prior scriptures than there are points of convergence. For a religion that came to confirm prior scriptures, its rather odd that it brought a myriad of inconsistencies, some, irreconcilable even by Islamic standards.

It is indeed true that Jews, Christians, and Muslims recognize and have faith in one God, however, the God revealed in the Bible is different from that of the Quran. Yahweh is described as Spirit - (**Genesis 1:2**) and Allah has physical body parts; hands, shin-(**Sunan an-Nasa'i 5379**). From declaring to the Pharoah that Israel was His first-born son (**Exodus 4:22**), to Allah declaring to the Muslims that

He has no son (**Quran 23:91**), and followers of Yahweh are his Children - (**Romans 8:15-16**) and followers of Allah are his Slaves (**Quran 25.63**) is evidence of theological irreconcilabilities.

The loose ends are so innumerable such that the Tafsirs, the books by Islamic scholars that are meant to elucidate the Quran are, for all intents and purposes, efforts to tie these loose ends. In the grand scheme of things, there is nothing particularly "Abrahamic" about Islam, save for the claims that are anchored in plagiarized oral traditions of the Jews and Christians. And for someone who rested his whole prophethood claim on the alleged true religion of Abraham, the inclusion of well-known Abrahamic legends in the Islamic holy text is proof of Mohammed's ignorance of what was fact and what was fiction.

## Chapter 5:

# ISLAM, BATTLE BETWEEN GOOD VS EVIL

**Satan**, in the Abrahamic religions (Judaism, Christianity, and Islam), is the prince of evil spirits and adversary of God. Satan is traditionally understood as an angel (or sometimes a *jinni* in Islam) who rebelled against God and was cast out of heaven with other “fallen” angels before the creation of humankind. In the Bible, especially the New Testament, Satan (the devil) comes to appear as the representative of evil. He is the rival of God, who fights against God’s plan of salvation.

In the Quran, just like the Bible, Satan (Shaytan) is responsible for all the evil, it has been stated. He seduces mankind to immorality and sin, leads them astray from God’s ways, the straight path; and all the misery and suffering on earth are attributed solely to him. There is a cosmic battle between God and Satan, good versus evil, which will end with the defeat of Satan and his minions, and the people subjected to him.

But not all afflictions are the works of the devil in both the Bible and the Quran. God can punish his people for rejecting his commands and going astray. Both the Bible and the Quran narrate the stories of the notoriously wicked cities of Sodom and Gomorrah, and the Great flood of Noah. Those were the punishments for those that invited the wrath of Almighty, due to their moral turpitude.

### The Progenitor of Evil

Evil is defined as profoundly immoral and wicked. In simple terms, it is the absence of good, and therefore cannot be of God. In the Bible, all the wickedness belongs to Satan. He is the prince of demons, the progenitor of evil. Some of the evil deeds of Satan that are found in the Bible are the following:

Deception - **Revelation 12:9**  
Adultery - **Genesis 39:9**  
Schemer of evil - **Ephesians 6:11**  
Lier - **Acts 5:3**  
Betrayal - **John 13:2**  
Temptation - **Matthew 4:1-11**  
Leads astray - **Timothy 5:15**  
Crafty or trickery - **Genesis 3:1-5**  
Prince of demons - **Matthew 12:24**  
Oppression - **Acts 10:38**  
Sin - **John 3:8**  
Murderer - **John 8:44**

Since Islam came to confirm the previous scriptures (**Quran 2.91**), its equitable to assume that the devil in Islam (Shaytan) would be responsible for the same kind of evil deeds. For Muslims, seeking refuge in Allah is the only way to keep the devil at bay. This decree can be read in:

**Quran 16:98** – “So when you want to recite the Quran, seek refuge with Allah from Shaitan (Satan), the outcast (the cursed one)”.

At this point, the “Abrahamic religions” appear to have the same adversary to God’s kingdom, the devil and his minions, the progenitor of all evil, and the one who revels in leading humanity away from the glory of God. All evil is from the devil, or is it?

Whilst in the Bible, all the evil is attributed to the devil, in the Quran, the role of the devil and Allah is remarkably indistinguishable. There are instances where it is expected that a certain deed is to be the handwork of Shaytan, and then it turns out not to be the case. All the evil deeds that we have picked from the Bible are in fact the works of Allah. In other words, Allah is the architect of both good and evil. This confusion has been noted even

by Islamic scholars and apologists. For example, hatred and enmity are attributed to both Allah and Shaytan:

**Quran 5.14** - And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So, we caused among them animosity and hatred until the Day of Resurrection..."

**Quran 5.91** - The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?

### **Islam: Who Sends Mankind Astray?**

Besides the rebellion against Allah, the biggest accusation against Shaytan is his evil deed of leading people astray. He tempts humans with what is forbidden by Allah, and with the desires of the flesh. Once mankind turns his backs on Allah, they are out of his favor and protection. Allah can punish them as he wishes. But who sends people astray in the first place? Who causes mankind to disbelieve? Who hardens their hearts, sow uncleanness? Who sent the man astray to worship false Gods or not to worship any God at all? Who deceived the Christians, Jews, Hindus, Buddhists, Sikhs, Zoroastrians just to mention a few, to follow the false religions that guarantee them to end in the pits of hell? Who tricks mankind to commit sin?

Lay Muslims would be tempted to lay the blame squarely at Shaytan, but what does the Quran say about the matter? This is read in:

**Quran 14.4** - Allah sends astray whom He wills and guides whom He wills.

**Quran 13.33** - "...No one can guide those whom Allah has send astray."

**Quran 7.178** - Those whom God has guided have the true guidance, but those whom He has sent astray are certainly lost.

**Quran 19.83** - See you not that We have sent the Shaytan (devils) against the disbelievers to push them to do evil.

**Quran 7.186** - Whoever Allah sends astray - there is no guide for him. And He leaves them in their transgression, wandering blindly.

**Quran 10.100** - And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.

**Quran 10.99** - And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?

**Quran 16.37** - [Even] if you should strive for their guidance, [O Muhammad], indeed, Allah does not guide those He sends astray, and they will have no helpers.

**Quran 4.88** - Why are you divided into two different parties concerning the hypocrites, when God Himself has turned them to disbelief because of their misdeeds. Do you want to guide those whom God has caused to go astray? You cannot find guidance for those whom God has made to err.

**Quran 11.34** - My advice will be of no benefit to you if God wants to let you go astray. He is your Lord and to Him you will all return."

**Quran 5.41** – "...He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world



will be ignominy, and in the Hereafter an awful doom:

**Quran 32.13** - Had We wanted, we could have given guidance to every soul, but My decree, that hell will be filled-up with jinn and people, has already been executed.

**Quran 45.23** - Have you seen the one who has chosen his desires as his lord? God has knowingly caused him to go astray, sealed his ears and heart and veiled his vision. Who besides God can guide him? Will they, then, not take heed?

**Quran 16.93** - And had Allah willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.

**Quran 35.8** - Is he, then, to whom the evil of his deeds made fairseeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills. So, destroy not yourself (O Muhammad SAW) in sorrow for them...!

**Quran 13.27** - And those who disbelieve say: "Why is not a sign sent down to him (Muhammad SAW) from his Lord?" Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

Even before the arrival of Islam, Allah had already deceived the Jews and Christians to observe the wrong Sabbath. The right guidance was only revealed to the Muslims:

**Sunan an-Nasa'i 1368** - It was narrated that Hudhaifah said: "The Messenger of Allah said: 'Allah sent astray from Friday those who came

before us, so the Jews had Saturday and the Christians had Sunday. Then Allah, the Mighty and Sublime, brought us and guided us to Friday, so there is Friday, Saturday, and Sunday, and thus they will follow us on the Day of Resurrection...”

And when Allah wants to destroy a city, He first commands the people therein to sin so that He can then justifiably destroy them. This is proof that Shaytan played no part in the abominations of mankind in the Islamic wicked cities of Sodom and Gomorrah. It was all Allah’s handwork! This is read in:

**Quran 17.16** - And when we (Allah) decide to destroy a village, we send a definite command to those who lead a life of luxury in it to commit lewdness, and thus the word of torment is justified against them. Then we destroy it with complete destruction.

The world today is replete with disasters causing deaths, destruction, and untold suffering to mankind. The wildfires, floods, mudslides, droughts, starvation, tsunamis, tornados, pandemics, earthquakes, volcanos, diseases, plagues, disabilities, mental health problems, and many others. In all these calamities, the devil's hands are as clean as a whistle. The Quran reveals that Allah is behind it all, terrorizing his own creation:

**Quran 57.22** - No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being...

The hadith also confirms that disasters are the works of Allah:

**Sahih Muslim 2218b** - Usama b. Zaid reported that Allah's Messenger had said: Plague is the sign of a calamity with which Allah, the Exalted and Glorious, affects people from His servants. So, when you hear about it, don't enter there (where it has broken out), and when it has broken out in a

land, and you are there, then don't run away from it.

Who divides humanity into sects and factions, causing conflicts, tensions, terror, intimidation, and violence? Who caused World War One, World War Two, Iran- Iraq Wars, Russia-Ukraine War, War On Terror, Israel-Palestine Wars, in fact all the wars that have wiped out billions of humans upon the face of earth? As already established above, it shouldn't come as a surprise that Allah is the progenitor of it all. He finds pleasure in pitting his creations against each other, and gleefully watches the apocalyptic devastation and suffering this brings to those who survive. The evidence is found in:

**Quran 6.65** - Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayat (proofs, evidence, lessons, signs, revelations, etc.), so that they may understand.

The Sunna/Shia schism, and the many other sects within Islam are the manifestation of Allah's handwork. All the disagreements, conflicts and violence are by Allah's design and Shaytan plays no part in these evils.

### **Deception: The Muslim Moral Dilemma**

Deception by definition is an act or statement that misleads, hides the truth, or promotes a belief, concept, or idea that is not true. It is often done for personal gain or advantage. That said, is deception a virtuous deed in the eyes of God or mankind? Do Muslims view deception as a moral turpitude? And who deceives mankind? In the Bible, deception is the handiwork of the devil. He is the one who deceives all mankind. We read this in:

**Revelation 12:9** - And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world, he was

thrown down to the earth, and his angels were thrown down with him.

In Islam, however, deception is a godly deed if the target is a non-Muslim. Allah doesn't only prescribe Muslims to deceive the non-Muslims, he joins in! And when the bible said Satan was the deceiver of the whole world, it was off the mark by some distance. Allah fiercely rivals Satan in deception. In fact, Allah declares that he is the best of deceivers, and that no-one is safe from his deception:

**Quran 3:54** - And the disbelievers deceived, but Allah deceived. And Allah is the best of deceivers.

**Quran 7.99** - Are they then secure from Allah's deception? None deemeth himself secure from Allah's deception save folk that perish.

Deception and trickery are supposed to be the dark arts of the devil. Satan hates the truths, and resorts to underhand tactics to woe mankind to sin. And if Allah is the Al-Haqq, 'the truth', then underhand tactics can only originate from Shaytan. The Quran disagrees:

**Quran 4.142** - The hypocrites try to deceive God but He, in fact, deceives them. They stand up in prayer lazily just to show that they pray, but in truth they remember God very little.

**Quran 3.54** - And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

**Quran 8.30** - And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.

**Quran 10.21** - And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against

Our revelations. Say: Allah is more swift in plotting. Lo! Our messengers write down that which ye plot.

**Quran 13.42** - Those who were before them plotted; but all plotting is Allah's. He knoweth that which each soul earneth. The disbelievers will come to know for whom will be the sequel of the (heavenly) Home.

**Quran 27.50** - So they plotted a plot: and We plotted a plot, while they perceived not.

The lay Muslims, who are fervent followers of the Sunnah might attempt to dispute this assertion, but it will all be in vain as their Prophet also allowed his followers to deceive his adversaries. A poet, Kab bin al-Ashraf, had offended Muhammad by making derogatory verse about Muslim women. Mohammed was incensed by this and wanted him dead! He then allowed a volunteer hit man to use deception in order to kill Kab:

**Sahih al-Bukhari 4037** - Narrated Jabir bin `Abdullah: Allah's Messenger said, "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, "O Allah's Messenger! Would you like that I kill him?" The Prophet said, "Yes," Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Ka'b)." The Prophet said, "You may say it." Then Muhammad bin Maslama went to Ka'b... "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So, they killed him and went to the Prophet and informed him. (Abu Rafi`) was killed after Ka'b bin Al-Ashraf."

To further confirm that Islam sanctions deception or taqiya, as it is known in Arabic, the following Quranic is a good example:

**Quran 3:28** - The believers must not establish friendship with the unbelievers in preference to the faithful. Whoever does so, has nothing to hope for from God unless he does it out of fear or *taqiyah* (pious dissimulation). God warns you about Himself. To God do all things return.

Al-Tabari's exegeses of this verse, states that: "If you [Muslims] are under their [infidels'] authority, fearing for yourselves, behave loyally to them, with your tongue, while harboring inner animosity for them...

In other words, use deception on the infidels!

Whilst Muslims are scripturally allowed to deceive the infidels, Allah himself goes a step further by deceiving his own Muslims followers. In many places, the Quran openly shows his deceptive tendencies. In one instance, Allah deceived Muslims into a war he knew they would lose but told them they were going to win. We read in:

**Quran 8.43** – “When Allah showed them to you in your dream as few (the pagans army); and if He had shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.”

When it comes to deception and trickery of Allah, an Islamic scholar pointed out the obvious. Dr. Mahmoud M. Ayoub, a Lebanese scholar and professor of religious and inter-faith studies in his book, **The Quran and Its Interpreters**, Vol. II **The House of Imran**, discusses about the Jews who schemed against Jesus and Allah's counter plot. He asks the question "how the word *makr* (scheming or plotting), which implies **deceitfulness** or **dishonesty**, could be attributed to God. After listing several Muslim sources, he quotes ar-Razi as arguing that scheming (*makr*) **is actually an act of deception aiming at causing evil**. It is not possible

to attribute deception to God. Thus, the word is one of the *muttashabihat* [multivalent words of the Quran]".

Abu Bakr, the companion and, through his daughter Aisha, the father-in-law of the Islamic prophet, Muhammad, understood very well that Allah was capable of deception. Despite being personally promised paradise by Mohammed, in one Islamic tradition, he was quoted as saying "By Allah! I would not rest assured and feel safe from the deception of Allah (la amanu limakr Allah), even if I had one foot in paradise." (Khalid Muhammad Khalid, *Successors of the Messenger, translated by Muhammad Mahdi al-Sharif [Dar al-Kotob al-Ilmiyah, Beirut Lebanon, 2005], Book One: Abu Bakr Has Come, p. 99*) (38). In view of Abu Bakr's damning evidence of insecurity, every Muslim should feel the same. And these examples are evidence that in Islam, Allah is synonymous with the devil. Maybe he is one and the same being! When it comes to deception and underhand tactics, Muslims should surely fear not Shaytan, but Allah!

### **Islam: The Doctrine of Predestination**

For God's wrath to be just, there must be an assumption that mankind has the free will to choose between good and evil. The righteous inherit paradise, and the wicked burn in the pits of hell. At least that's what Muslims have been made to believe. Strangely, however, Islam has unequivocal texts that indicate that our actions and choices are certainly out of our control. Everything on earth, good or evil, has been predetermined by Allah, fate (Al-Qadr), in other words, Fatalism. Hell, or Paradise, it has already been decided beforehand and no accumulation of good deeds, prayers or even jihad can ever change the course of what Allah has decreed for Muslims. Confirmation of the doctrine of predestination is found in many hadith narrations:

**Mishkat al-Masabih 79** - 'Abdallah b. 'Amr reported God's messenger as saying, "God recorded the fates of all creatures 50,000 years

before creating the heavens and the earth, and His throne was upon the water.”

An authentic hadith appears to suggest that for mankind, the predestination is decided during conception. The ramification of this is that the evil amongst us are the products of Allah’s designs. The details are read in:

**Sahih Muslim 2644** - Hudhaifa b. Usaid reported directly from Allah's Messenger that he said: When the drop of (semen) remains in the womb for forty or forty-five nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no addition to nor subtraction from it.

Even Adam, the progenitor of mankind did not commit the first sin out of his own free will, but by the design and decree of Allah. It is read in a hadith in:

**Sahih al-Bukhari 6614** - Narrated Abu Huraira: The Prophet said, "Adam and Moses argued with each other. Moses said to Adam. 'O Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam said to him, 'O Moses! Allah favored you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allah had written in my fate forty years before my creation?' So, Adam confuted Moses, Adam confuted Moses," the Prophet added, repeating the Statement three times.

The Quran also narrates the story of an innocent boy that was killed for future sins. In the narration, the gist of the story is that if you are



destined to do something, you can't change the course of events.

**Quran 18.80** - "And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them."

Mohammed not only confirms the story of the boy, but also the fact that some people are indeed created as infidels (non-believers). The below hadith narration captures the evidence of predestination.

**Sunan Abi Dawud 4706** - Ubayy b. Ka'b said: I heard the Messenger of Allah (May peace be upon him) explaining the verse "As for the youth his parents were people of Faith," he was created infidel the day when he was created.

The commentary of Ibn Abbas on **Quran 18.80** confirms this by saying "(And as for the lad) whom I killed, (his parents were believers) and of the greatest people of that township (and We feared lest he should oppress them) and your Lord Knew that he will overburden them (by rebellion and disbelief) by means of his rebellion and disobedience, and by lying in oath and so He killed him.

Mohammed confirmed the doctrine of predestination in many other instances. The following authentic hadith narrations and Quranic verse provide clear proofs that whoever we are and whatever we do, it is what is written for us that carries the day on the Judgement Day:

**Sahih al-Bukhari 6594** -"Narrated `Abdullah: Allah's Messenger, the truthful and truly-inspired, said, "Each one of you collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four things, i.e., his provision, his age, and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into

him. And by Allah, a person among you (or a man) may do deeds of the people of the Fire till there is only a cubit or an arm-breadth distance between him and the Fire, but then that writing (which Allah has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it."

**Mishkat al-Masabih 2371** - Abu Huraira reported God's messenger as saying, "None of you will be rescued by his works." He was asked if not even he would, and replied, "Not even I unless God covers me with His mercy..."

**Sahih al-Bukhari 4946** - ... "There is none among you but has his place written for him, either in the Hell Fire or in Paradise."

**Sahih Muslim 2662c** - ...because God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins.

**Quran 37.96** – "While Allah created you and that which you do?"

Adultery in religions is extramarital sex that is considered a sin punishable by death. A sin by the very nature is a very serious abomination in the eyes of God unless your God is Allah! Islamic traditions have it on record that adultery is in fact predetermined by Allah and mankind committing it is a must:

**Sahih Muslim 2657b** – "Verily Allah has fixed the very portion of adultery which a man will indulge

in, and which he of necessity must commit (or there would be no escape from it) ..."

Even good deeds will not make a Muslim enter paradise. What has been destined for you is what takes over upon your death. This was confirmed by Mohammed himself:

**Sahih al-Bukhari 5673** - Narrated Abu Huraira: I heard Allah's Messenger saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, 'Not even you, O Allah's Messenger?' He said, "Not even myself, unless Allah bestows His favor and mercy on me..."

As now firmly established in this chapter, the doctrine of predestination in Islam is quite apparent, thus questions as to why people disbelieve and sin, and how Allah could be said to be a just, fair, and consistent God, are inescapable. As perplexing and paradoxical as it is, the doctrine leaves the role of Shaytan practically redundant, and maybe it should, as Allah appears to have it all planned out anyway.

### **Islam: The Doctrine of Repentance**

Does turning away from sin please God? Is repentance in the Bible the same as in Islam? A biblical definition of repentance is to make a change of mind, heart, and action, by turning away from sin and self and returning to God. This is captured in Bible:

**Ezekiel 18. 30-32** - "Therefore, I will judge each of you, O people of Israel, according to your actions, says the Sovereign LORD. Repent, and turn from your sins. Don't let them destroy you! Put all your rebellion behind you and find yourselves a new heart and a new spirit. For why should you die, O people of Israel? "I don't want you to die, says the Sovereign LORD. Turn back and live!

**Acts 3:19** - Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, ...

In Islam, the doctrine of repentance is strikingly different, as well as it is bizarre. Allah is not entirely happy with sinning mankind repenting but should do so in a cyclical manner. Mankind should not be permanently on the straight path until judgement day, instead, Allah wants them to alternate between sinning and repenting. If mankind ceases to sin and repent, there is an eminent threat of annihilation and replacement:

**Sahih Muslim 2749** - Abu Huraira reported Allah's Messenger having said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them.

## Conclusions

The role of Shaytan in Islam is somewhat reduced into prankster, mischief-maker, a figure of fun and a mere nuisance in the lives of the Muslims. Amongst his petty roles are, laughing at Muslims when they yawn (**Al-Adab Al-Mufrad 919**), staying in the upper part of his nose all the night (**Sahih al-Bukhari 3295**), urinating in your ears of Muslims who miss prayers (**Sunan an-Nasa'i 1609**), appearing in dreams just to terrorize Muslim believers (**Sahih al-Bukhari 6984**), tying three knots at the back of the head of Muslims when they sleep (**Sahih al-Bukhari 3269**), confusing Muslims during prayer (**Sunan an-Nasa'i 1252**), passing wind so that he will not hear the adhan (**Riyad as-Salihin 1036**). Shaytan bewitched Mohammed- (**Sahih al-Bukhari 3175**) and Shaytan's most successful handwork was Mohammed's infamous "Satanic Verses" (**Quran 53:19-22**).

The biggest accusation against Shaytan, that of leading mankind astray, a scoundrel, appears to be the role for none other

than Allah himself, leaving Shaytan to focus on the trivial, inconsequential matters. Thus, the theology of Islam appears to consistently deviate from the previous scriptures in fundamental ways. Both virtue and vice are equally attributed to the Islamic God, leaving Shaytan as merely a scapegoat. If sin is predetermined and encouraged, it then defeats the whole idea of a just God. Shouldn't mankind be judged by the actions of their free will?

## Chapter 6:

# ISLAM, UNPACKING THE LOFTY CLAIMS

Islam makes lofty claims about itself, from being the original religion of Adam and Abraham, the only religion of God, Mohammed being the seal of prophets, Mohammed, the descendent of Ishmael, the miraculously preserved Quran, the miracles of Mohammed, all Biblical prophets were Muslims and many more. Some of the claims, outlandish, and others, good enough for the Muslims' proselytization agendas. Many people have been lured into or made to stay in Islam by these claims without taking time to examine their veracity. This book has taken that valuable time to examine a few of them to determine whether they stand up to the test of truthfulness.

To unpack these claims, the book has used mostly the Islamic scriptures themselves to either prove or disprove them. Contradictions and misconceptions within the scriptures themselves did not deter us from presenting the evidence in a way that enables the readers, not only to add a different perspective, but also to have a good understanding of the nature of these claims. For those that do not believe in a deity at all, there are also opportunities to follow logic and make a balanced assessment of the arguments this book presents.

### **Mohammed, A Descendent of Ishmael?**

Muslims proclaim and legitimize the prophethood of Mohammed on the supposedly direct descentance from Ishmael, the son of Abraham, an unsubstantiated claim that could also be made by anyone in Arabia at the time. This is a very important matter that mankind would have expected either the Quran or Mohammed himself to reveal to them this previously unknown fact. But it's rather surprising that neither of the two tackles the issue except in

the hadith narrations that were written over 200 years post-Mohammed's death.

According to the Bible's Genesis accounts, The Angel of the Lord met Hagar at Beer-lahai-roi, a spring beside the road to Shur. Muslims have their location conveniently 1400km down in Mecca, Saudi Arabia. While she was living in the Desert of Paran, Ishmael's mother got a wife for him from Egypt. The location of Paran is contested by both Jews and Muslims. The former places it somewhere in the eastern Sinai Peninsula, and the latter, in Mecca. The former says Ishmael married an Egyptian wife; the latter says an Arab wife. The inconsistencies are innumerable, and predictably, eternal.

Be that as it may, even if we accede to the Muslim narrative, there would still be a question to ask, was Ishmael the progenitor of the Arabs? Historically, it could not be possible as Arabs pre-existed Ishmael. And there is no historical evidence either to suggest that Ishmael or Abraham, who are regarded as Prophets in Islam, ever set foot in Mecca in their lifetimes, or that they ever venerated a stone that erases sins! If they ever did, it would be in contradiction to the Quranic verse that indicate no warner was ever sent to the Arabs before Mohammed:

**Quran 32.3** - Or do they say, "He invented it"?  
Rather, it is the truth from your Lord, [O Muhammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided.

Despite all lack of historical references, the Islamic traditions themselves appear to undermine the narrative that Ishmael was the father of Arabs. According to Sahih al-Bhukari, as narrated in **Riyad as-Salihin 1867**, it is said that Ishmael learnt Arabic from a pre-existing Arab tribe of Jurhum from which he later married his first and second wives. Islamic traditions inform us that Ishmael only came to the Arabian Peninsula when there were already Arabs. In other words, Ishmael could not be said to be the progenitor of the

Arabs. What is of interest is how the Muslims directly connected Mohammed to Ishmael when the Quran and even Mohammed himself couldn't. An attempt to make Mohammed as a direct progeny of Ishmael is only found in the hadiths. (39)

Most of the tribes in the time of Mohammed claimed to trace their descent to Joktan, or Ishmael, or to Abraham's children by Keturah. Quraish, Mohammed's own tribe claimed descent from Abraham through Ishmael. In other words, anyone, even those with no real right to do so did claim (19). As with many claims, proving them was not possible. Thus, without credible historical reference, these stories are either wishful thinking or pure conjecture. This helps us to understand why there was a need for Muslims to establish this direct link between Mohammed and Ishmael by way of a complete genealogy. A complete genealogy by any means necessary!

Ibn Ishaq's **Sirat Rasul Allah** has the earliest complete genealogy of Mohammed, the genealogy later Muslim scholars would use as a base for their work too. It's rather odd that Muslim scholars accused Ishaq's of fabricating hadith narrations of Mohammed's life but somehow his genealogy going back 2650 years was accepted as historical fact. Without written records or historical references, it's just hard to accept such an arbitrary conclusion especially when Mohammed himself in his lifetime could not go beyond the 13th ancestor. What methodology did Ishaq use to reach this conclusion?

Regarding Mohammed's own rejection of the false genealogies, Amru bin al-As wrote: Mohammed genealogized himself regarding his ancestors until he reached al-Nather bin Kinaneh, then he said 'anyone who claimed otherwise or added further ancestors, has lied. (40)"

Among the people who reported Mohammed's opposition to such genealogies were his wife, Aisha, and his cousin, Ibn Abbas, one of the most important reporters of Mohammed's hadith (40). Considering this evidence, how then did Ishaq get to Mohammed's 40th ancestor?



As can be evidenced, the attempt to link Mohammed to Ishmael was so important that it had to come to pass by any means necessary. It's reasonable to believe that this was needed to sanitize and legitimize Mohammed's prophethood. But suppose the link was present, how does that prove Mohammed was a true prophet of God? Did God make a covenant with Ishmael?

**Genesis 17. 19-21** of the Bible reads "God said, "No, but your wife Sarah shall bear you a son, and you shall name him Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. As for Ishmael, I have heard you; I will bless him and make him fruitful and exceedingly numerous; he shall be the father of twelve princes, and I will make him a great nation. But my covenant I will establish with Isaac, whom Sarah shall bear to you at this season next year."

In these Biblical verses, God explicitly mentions his covenant with Isaac and as an "everlasting one". As for Ishmael, God promised to make him a great nation, nothing more, nothing less.

Even in Islamic holy texts, there is no mention of a covenant with Ishmael, neither implicit nor explicit. Since the Quran and Mohammed never made these claims, why did Muslims, centuries later manufactured these claims?

### **Mohammed in the Line of Biblical Prophets?**

Muslims claim that Mohammed is in line of the Biblical prophets. Even better, he is the seal of the prophets, and the most loved one by God. But looking at the Biblical texts, there is no indication or prediction that a prophet was going to originate from the Arabs, or the line of Ishmael as Muslims would have us believe that Mohammed his the progeny, although during the Islamic prophet's time, the assertion that he was predicted in the Bible was supported by the below Quranic verse:

**Quran 7.157** - "Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel..."

There are ongoing efforts by Muslims to place Mohammed's name in various Biblical texts, but all fail to convince anyone else except for some Muslims. When examining this matter without fear or favor, the claims are a stretch unless one is coming from the premise that if the Quran says it, then it must be true. Some of the claims can be made about any other ruler of late antiquity or Medieval period. If we use the Islamic methodology of locating Mohammed in the Bible, we will surely find Genghis Khan of the Mongol Empire in there too.

One such examples of Islamic claims is **John 14. 14-16** where the claim is that the word 'paracletos' meaning "helper" or "advocate", refers to Muhammad. The word 'paracletos', it is claimed, is a corruption of the original 'periklytos' which mean "praised one". Which in turn connects to Mohammed. In **John 14:26-27**, the Paraclete is *explicitly identified* with the Holy Spirit, which, even without reading the rest of chapter, disqualifies Mohammed. **John 15:26** further states that Jesus was going to send the paracletos (41), so did he send Mohammed? The claim therefore is the proverbial "clutching at straws"

At this juncture, many Muslims should be courteously advised that these kinds of claims were not new in the Judeo-Christian tradition. In other words, Mohammed's claims had already been made by many other false prophets who preceded him. The false prophets who sought to ride on the Biblical prophets' coattails to create their own cults. Abraham, a proven former pagan, and the Biblical Patriarch is targeted for being the torchbearer of monotheism, and Jesus Christ of Nazareth, more often than not, scandalously bundled into cults for his miracles, and rarely for his teaching. These popular authorities are then used and abused as fronts, to persuade and deceive the gullible audiences, and to add credibility to their cults. And those cults that were economic with the persuasion of the sword, ended up falling apart like houses of cards.

In the 3rd century CE, a false prophet called Mani (216–274 AD), born in southern Babylonia, founded a religious movement called Manichaeism, “The Religion of Light”. He claimed to be the prophesied paracletos (helper) Jesus had talked about in **John 14. 15-17**. He claimed to be the seal of prophets, beginning with Adam, and ending with Jesus. He also claimed that the original teachings of Judeo-Christian religions (esp. Jesus Christ), Zoroaster and the Buddha had been corrupted., and he also regarded himself as the carrier of a universal message destined to replace all other religions. Most of his writings were influenced by Jewish, Christian, Zoroastrian traditions just to name a few. He believed that Jesus Christ was not crucified by the Jews but rather, it was made to appear so, and interestingly, at one point he also claimed to have ascended to heaven and back (42). As for his followers, they started their prayers with ablution with water, and consisted of prostrating oneself to the ground and rising again. Déjà vu for Muslims?

Therefore, the reasons as to why Mohammed’s claims were rejected by both the Jews and Christians are, in all respects, understandable. Many other false prophets had made similar claims without ever providing substantiated proofs. To counter the apparent rejection, Muslims, just like the false prophet Mani, default to the corruption of the scriptures of the Jews and Christians. They have even gone to an extent of accusing the Jews of literally removing the description or name of Mohammed from the Torah in their evil effort to deny his prophethood.

In the Biblical texts, it’s impossible to find clear and unequivocal proofs that Mohammed is the line of prophets as the God of the Bible clearly makes follow up covenants in the line of Isaac. In the Quran, however, there is clear evidence that Allah appeared to unwittingly sabotage his own prophet’s claims of being in line of Biblical prophets, and his lineage to Ishmael:

**Quran 29.27** - And We gave to Him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this

world, and indeed, he is in the Hereafter among the righteous.

**Quran 45.16** - Indeed, we gave the Children of Israel the Book, the Judgment, and the Prophethood, and We provided them with good things, and We preferred them above all beings.

**Quran 5.20** - And when Musa said to his people: O my people! remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations.

In the above three verses, an opportunity to inform mankind that Mohammed, Ishmael or even the Arabs in general are in line of Biblical prophets was thereby lost. If Allah's word is to be taken as perfect, it is then odd not to mention Ishmael's name and to categorically bestow prophethood to only the Children of Israel and leave out the Arabs, the supposed direct descendants of Ishmael.

### **How Do Prophets Receive Revelations?**

The history of the Biblical prophets communicating with their God is well attested in the Biblical scriptures. More so, on how they received their revelations from Yahweh. Abraham, Moses, and Jesus would directly communicate with their God, exchanging messages in human language, not to mention the many epiphanies recorded in the Biblical texts. Others would encounter angels in human form, and again exchanged messages in human language. The prophets that did not have personal encounters with God or his representative on earth would receive their messages by way of dreams, visions, and inspirations. If Allah of the Quran is the same as the Yahweh of the Bible, the same ways of how God communicated with his prophets should manifest.

In all Abraham's dealings with God, **Genesis 12-22**, we observe that God would come down and speak to him face to face, appear as a vision and sometimes He would send his angels in human form.

There were physical associations, and then direct conversations as can be read in one example:

**Genesis 12:6-7** Abram travelled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. The LORD appeared to Abram and said, "To your offspring I will give this land." So, he built an altar there to the LORD, who had appeared to him.

Yahweh spoke to Moses, we read one encounter in:

**Exodus 3. 4-6** - When the LORD saw Moses coming near the bush, he called him by name, and Moses answered, "Here I am." God replied, "Don't come any closer. Take off your sandals—the ground where you are standing is holy. I am the God who was worshiped by your ancestors Abraham, Isaac, and Jacob."

Mary, the mother of Jesus met angel Gabriel:

**Luke 1. 28-31** - When the angel entered her home, he greeted her and said, "You are favored by the Lord! The Lord is with you." She was startled by what the angel said and tried to figure out what this greeting meant. The angel told her, "Don't be afraid, Mary. You have found favor with God. You will become pregnant, give birth to a son, and name him Jesus..."

Hagar, the mother of Ishmael also met with the angel of the LORD:

**Genesis 16.10-11** - And the angel of the LORD said unto her, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." And the angel of the LORD said unto her, "Behold, thou art with child, and shalt bear a son, and shalt call his

name Ishmael; because the LORD hath heard thy affliction”.

In these four instances, the communication was straightforward, easy, and needed no interpretations. In Mohammed’s case, however, it’s vastly different. In fact, communication appeared to be beset with physical and evidently painful difficulties, and uncomfortable sightings. The communication system was unprecedented in the history of biblical prophets and the many other servants of God. Aisha, Mohammed’s youngest wife had this to say:

**Sahih al-Bukhari 2** - Narrated 'Aisha: (the mother of the faithful believers) Al-Harith bin Hisham asked Allah's Messenger "O Allah's Messenger! How is the Divine Inspiration revealed to you?" Allah's Messenger replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over).

Inspiration coming like the ringing of a bell might sound odd for those that are well versed with the scriptures of the Jews and Christians. Of particular concern to the Muslims about this though would be the authentic hadith that attests that the bell is an instrument of Shaytan:

**Sahih Muslim 2114** - Abu Huraira reported Allah's Messenger as saying: The bell is the musical instrument of the Satan.

The revelations would apparently be delivered in many other various ways. The below are some, as witnessed by Mohammed’s own close companions:

**Sahih Muslim 1180a** – "...He (Hadrat 'Umar) said: Would it please you to see the Messenger of Allah receiving the revelations 'Umar lifted a corner of the cloth and I looked at him and he was emitting a sound of snorting. He (the narrator) said: I thought it was the sound of a camel..."

Sahih Muslim reports the following from Ubada bin Samit: "When the Prophet received revelation, he found it very hard; his blessed face would go pale." (Muslim, Fadail, 88) (43).

**Ahmed, Tabarani and Abu Nuaym** narrate the following from Ibn Amr: He said, I asked, "O Messenger of Allah! Do you feel when revelation comes?" He gave the following answer: "Yes revelation comes to me and I hear it like the ringing of a bell and I shiver and shake severely. Then, the shaking ends and I remain calm. I memorize exactly what is said to me. The revelation is so heavy that whenever it comes, I think, "I will die this time. (43)"

**Bukhari, Muslim, and Abu Nuaym** narrate the following from Yala bin Umayya: He said, "When the Prophet received revelation once, I looked at him. I saw that he wheezed severely, and his eyes and temples went red. (43)" **Tabarani** reports the following from Asma bint Amis: "When revelation came to the Messenger of Allah, he would almost faint. (43)"

It's quite reasonable for one to wonder why Allah, the Almighty could not have devised an easy and friendly way to communicate with his favorite prophet without taking him through such physical and spiritual torture. It is also worth asking why the God of the bible had completely abandoned the human friendly way of communicating with Biblical prophets, and resorted to ringing bells, each time leaving his favorite prophet thinking he was going to die because of the physical hardships of receiving these revelations?

And what had happened to angel Gabriel, the same angel that spoke directly to Mary the mother of Jesus? Why would he switch from utilizing the power of speech to ringing bells? And why would he employ an unprecedented and bizarre method that resembled a

combination of epileptic seizures and schizophrenia? Wouldn't these symptoms land a man in a psychiatric hospital or put under the care of a neurologist in today's world? Isn't all this an indication that the source of Mohammed's "revelations" was not the God of the Bible?

To add to all these unprecedented events and experiences, Mohammed is also known to be the only prophet in the history of Biblical prophets to have delivered messages from the devil in the infamous event of "Satanic Verses" (**Quran 53:19-22**), a serious violation of the Biblical God's law and abomination whose consequence was capital punishment by stoning!

**Deuteronomy 18.20** "But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death."

The evidence of the "Satanic Verses" has caused the Muslim flock immense embarrassment, a lifetime albatross, leaving them gravely exposed to ridicule. The shameful event is now considered a taboo and blasphemous for Muslims, and non-Muslims alike to even think it ever happened. In the same event, Mohammed was also guilty of violating his own religious law, associating partners with Allah. He recognized and legitimized the intercession of Al-Lat, al-'Uzza, and Manat, the pagan Arab deities, an unforgivable sin of Shirk!

For those that claim to have been mesmerized by the euphony and rhymes found in the Quran and concluded that its eloquence could only come from a Divine source, it should come to you as a surprise that Mohammed himself informed his followers that eloquence was from Shaytan:

**Al-Adab Al-Mufrad 875** - Ibn 'Umar said,"... The Messenger of Allah stood up and said, 'O people, say what you have to say. seeking to present words is the best manner is from Shaytan.' Then the Messenger of Allah said, 'There is some magic in eloquence.'"



Having witnessed all these bizarre events and behaviors, people around Mohammed had legitimate reasons to accuse him of numerous evils and shortfalls. A magician or a madman (**Quran 51.52**), mad poet (**Quran 37.36**), a sorcerer, a liar (**Quran 38.4**), an ear (**Quran 9.61**), soothsayer (**Quran 52.29**), forger/ liar (**Quran 16.101**), madman (**Quran 68.2**), possessed by Satan (**Quran 23.70**) and they thought his revelations were “a mixture of false dreams” (**Quran 21.5**), legends of the former peoples (8.31), (6.25), (8.31), (23.83), (27.68), (68.15), (83.13) etc. And these numerous interventions by Allah are an indication that the young religion was not just suffering from the inevitable teething problems, but also serious existential threats from all quarters of the Arabian societies.

### **Did Muhammad Perform Miracles?**

Biblical prophets came with all sorts of miracles, signs, and wonders to their nations. The Quran mentions miracles that were performed by Moses, Jesus, and God himself as testament to that. As Mohammed claimed to be in the line of the same prophets, the people around him, be it Jews, Christians and pagans expected him to be able to performs miracles as proof that he was indeed a prophet of God. On numerous occasions found in the Quran and Islamic traditions, people repeatedly challenged Mohammed to do just that but to no avail. Revelations to counter these challenges are aplenty in the Quran.

Allah’s responses to these challenges sound like desperate attempts to rescue his prophet from dire straits. Examined below are some of them:

**Quran 28.48** – “But (now) when the truth has come to them from Us, they say: Why is he not given the like of what was given to Musa? What! did they not disbelieve in what Musa was given before? They say: Two magicians backing up each other; and they say: Surely we are unbelievers in all”

**Quran 29.50-51** – “And they say: Why are not signs sent down upon him from his Lord? Say: The signs are only with Allah, and I am only a plain warner. Is it not enough for them that We have revealed to you the Book which is recited to them? Most surely there is mercy in this and a reminder for a people who believe”

**Quran 17.59** – “And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror!”

**Quran 13.27** – “And those who disbelieve say: Why is not a sign sent down upon him by his Lord? Say: Surely Allah makes him who will go astray, and guides to Himself those who turn (to Him)”

**Quran 13.7** – “And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a warner and (there is) a guide for every people”

**Quran 10.20** – “And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait-- surely I too, with you am of those who wait”

**Quran 6.37** – “And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know”

Allah even decreed that he would only send the signs by way of terror, **Quran 17.59**. In the hadith, Mohammed indicated that he was not able to perform any miracles. He appears to concur with the Quran in that his only miracle was the revelations:

**Sahih al-Bukhari 4981** - Narrated Abu Huraira: The Prophet said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So, I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."

Lastly, in the Quran, Allah is quoted lambasting the Jews for not believing in his prophet because he did not have miracles like his predecessors:

**Quran 3.183** - Tell those (Jews) who say, "Allah has pledged us not to believe in any apostle unless he brings us an offering consumed by fire," "Apostles before me certainly did bring you manifest signs and what you speak of. Then why did you kill them, if you are truthful?"

As already established that hadiths were collected and recorded centuries later, it can be observed that, in fact, there are miracles that Mohammed supposedly performed during his time to prove his prophethood. This book looks a few of the most popular miracles Muslims believe he performed:

**Sahih al-Bukhari 3579** - Narrated `Abdullah: We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Messenger on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Messenger, and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

**Sahih al-Bukhari 4864** - Narrated Ibn Masud: During the lifetime of Allah's Messenger the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah's Messenger said, "Witness this miracle."

**Sunan Ibn Majah 339** - It was narrated from Ya'la bin Murrah that his father said: "I was with the Prophet on a journey, and he wanted to relieve himself. He said to me: 'Go to those two small date-palm trees and tell them: "The Messenger of Allah orders you to come together."' So, they came together, and he concealed himself behind them, and relieved himself. Then he said to me: 'Go to them and tell them: "Go back, each one of you, to your places."' So, I said that to them and they went back."

In the book, "The Beginning and the End" written by **Ibn Kathir**, Chapter Six, titled: "The Conversation of the Donkey" The prophet of Islam is said to have had a conversation with a donkey. The prophet addressed the donkey asking:

‘What is your name?’ The donkey answered, ‘Yazid Ibn Shihab. Allah had brought forth from my ancestry 60 donkeys, none of whom were ridden on except by prophets. None of the descendants of my grandfather remain but me, and none of the prophets remain but you and I expected you to ride me. Before you, I belonged to a Jewish man, whom I caused to stumble and fall frequently so he used to kick my stomach and beat my back.’ The prophet said to him, ‘I will call you Ya’foor, Oh Ya’foor.’ Then Ya’foor replied, ‘I obey.’ The prophet then asked, ‘Do you desire females?’ The donkey replied, ‘NO!’

In this conversation, humanity will forever wonder what the purpose of this miracle was except for the usual unwarranted demonization of the Jews. And we are also being made to believe that even the lowly donkeys couldn't help but despise the evil Jews! Be that as it may, not many mere mortals in the history of mankind have ever had a chance to converse with a donkey, especially one that is God-send. The Prophet of Islam had a perfect opportunity to ask the important questions, questions about life, salvation, the unseen, the evils of the world and many other burning issues but instead, the conversation almost descended into lewdness and all manner of inappropriate sexual remarks, until the donkey put a stop to it! Judging by its final answer, the donkey doesn't appear amused by how low the prophet of Islam had stooped in his line of questioning.

In conclusion, its abundantly clear in the Quran that Allah did not provide Mohammed with the ability to perform miracles. Paradoxically, Allah's excessive recycling of Biblical miracles appears to suggest a rather desperate need to tap into their popularity in order to convince the Muslims that indeed he was the same God of the Bible, but without ever offering any proof. Wouldn't it have been easier for Allah to perform one miracle to the Muslims as proof of his divine essence than endlessly rumbling on about miracles, not only of the distant past, but also by a distant people?

It is evident that there are clear contradictions here between what Allah revealed in the Quran and what Muslims recorded in hadiths. There is a temptation for Muslims to believe Allah may have changed his mind and allowed his prophet to perform miracles, after all that's what the doctrine of abrogation was brought in to serve. However, the abrogating command appears to be missing in this case, which leaves Muslims with no choice but to pick a side. Should Muslims choose to believe that their prophet performed miracles, they would have to reject the Quran as the verbatim word of Allah.

Aisha, Mohammed's wife may have been privy to the secrets and workings of Mohammed. In one tradition where she had a domestic

confrontation with her husband, she angrily said:

**“It is you who pretend to be a prophet of Allah”**

(Mukashifat al-Qulub, by al-Ghazzali, Chapter 94)

(Ihya al-Ulum, by al-Ghazzali, Chapter 3, v2, p29,

The Book on the Etiquettes of Marriage (44))

It's hard not to think that she may have been right!

## **Where Did the Quran Come From?**

The Quran, according to the standard Islamic narrative, is a revelation that came from Allah to Mohammed through the angel Gabriel over a period of some 23 years. Muslims believe it is the verbatim word of Allah with no human intervention or corruption. It is also regarded as a miracle and proof of Mohammed's prophethood. Despite the absence of a single witness to Mohammed's encounters with angel Gabriel, many lay Muslims believe these encounters indeed occurred. They are oblivious to the existence of any contrasting narrative, let alone one that dismisses the Quran as just a human product.

From the onset of Mohammed's proclamation of prophethood, many in pagan Arabia did not believe him. This is evidenced by the fact that whilst still in Mecca, Mohammed managed to convert very few people. According to **Ibn Ishaq's "The Life of Muhammad: Sirat Rasul Allah"**, the migration to Abyssinia which took place in **A.D. 615-616** had about a hundred Muslim converts. Many Meccans were hostile to his new religion and had found many undesirable things about it.

Contrary to the Islamic Narrative that the classic Arabs were amazed by Mohammed's Quran and had acceded that it could only have come from a divine source, evidence suggest that they thought otherwise. Both the Quran and the Islamic traditions inform us that many Arabs accused Mohammed of being a magician or a madman (**Quran 51.52**), mad poet (**Quran 37.36**), forger/ liar (**Quran 16.101**), soothsayer (**Quran 52.29**), an ear (**Quran 9.61**), madman (**Quran 68.2**), possessed by Satan (**Quran 23.70**) peddling "legends of former

generations” as revelation - (**Quran 8.31**), (**6:25**) (**8:31**), (**23:83**), (**27:68**), (**68:15**), (**83:13**) and “a mixture of false dreams” (**Quran 21.5**). Others accused him of sourcing his “revelation” from the people around him which included Jews, Christians, the Pagans, contemporaries and even his own companions. In conclusion, the claim was much ado about nothing then, and still is now!

Ibn Ishaq also informs us that Mohammed's precursor, Zayd b. Amr, one of the Meccan Hanifs, had significant influence on Mohammed's early beliefs and ideas. Of note is the Islamic narrative that Mohammed abolished the pagan practice of killing of infant girls. **Ibn Ishaq's Sirat Rasul Allah** attributed the idea to Mohammed's predecessor:

**Ibn Ishaq p99** - "Zayd b. 'Amr stayed as he was: he accepted neither Judaism nor Christianity. He abandoned the religion of his people and abstained from idols, animals that had died, blood, and things offered to idols. He forbade the killing of infant daughters, saying that he worshiped the God of Abraham, and he publicly rebuked his people for their practices."

The poems that were attributed to Zayd b. 'Amr also show his scientifically erroneous statements about the universe, which seem to suggest the beliefs of the time, acceptable from fallible humans, not from an omniscient God. In **Ibn Ishaq p101**, the following examples of Zayd's ideas that ended up as Quran verses – bracketed are Quranic equivalence:

*And say to him, 'Did you spread out this (earth) without support?' (**Quran 88.20**)*

*Say to him, 'Did you raise this (heaven) without support?' (**Quran 52.5**)*

*Say to him, 'Did you set the moon in the middle thereof as a light to guide when night covered it?' (10) (**Quran 10.5**)*

In another short poem, Zayd b. 'Amr said of the earth and mountains:

*I submit myself to him to whom*

*The earth which bears mighty rocks is subject.*

*He spread it out and when He saw it was settled upon the waters, He fixed the mountains on it. (Quran 15.9)*

Zayd b. 'Amr and the other Meccans *Hanifs* had other beliefs that formed the bedrock of Islam, which confirms Mohammed's early sources of Islamic scripture. Amongst the many of Zayd's beliefs, which we incidentally find in the Quran are the following:

- *The worship of one God*
- *The rejection of the three daughters of Allah, Al-Lat, al-Uzza and Manat*
- *The rejection of Hubal*
- *The search of the religion of Abraham*
- *The believers living in the gardens of paradise*
- *The disbelievers burning in hellfire*

With this much contribution towards the Islamic principles and beliefs, it is not surprising that when Zayd b. 'Amr died, and according to Al Waqidi, Mohammed "gave Zaid the salutation of Peace, and honor vouchsafed only to Muslims, that he invoked God's grace on him and affirmed, 'I have seen him in Paradise: he is driving a train after him.' (19)

We have already established in the earlier chapter that Biblical stories were retold differently in the Quran, in most instances, with an Islamic twist. Well-known legends acquired from non-canonical Biblical sources and Christian apocrypha have long been identified in the Quran and scholars have also been able to trace them back to their original sources. Below are a few examples:

**Quran 19:29-34** from *Arabic Gospel of The Infancy of The Saviour*

**Quran 5:110** from *The Infancy Gospel of Thomas*,



**Quran 19:23-26** from *Gospel of Pseudo-Matthew*

**Quran 18.22** from *Seven Sleepers of Ephesus*

**Quran 18:83-98** from *The Alexander Romance*

**Quran 27:18–19** - *Legends of the Jews*

The above list has some of the legends and apocrypha sources that contributed material into the Islamic holy book, which Mohammed passed on as divine revelations from Allah.

Not only did Mohammed plagiarized from non-canonical sources but also from the Bible itself. Even a simple catchphrase like "if Allah so wills" in Islam was culled from the Biblical scriptures without giving credit to the source, and then was masqueraded as a revelation from Allah. The proof of it is in the below Biblical and Quranic verses:

**James 4.14-16** - whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away. Instead, you ought to say, "**If the Lord wills**, we shall live and do this or that." But now you boast in your arrogance. All such boasting is evil.

**Quran 18.23.24** - And never say of anything, "I will definitely do this tomorrow," without adding, "**if Allah so wills!**" But if you forget, then remember your Lord, and say, "I trust my Lord will guide me to what is more right than this."

The Meccans also reported noticing Mohammed on numerous occasions in the company of a Christian individual from whom they adjudged was the source of the Biblical stories Mohammed would then pass as his own:

There was a servant of Amir b. al-Hadrami al-Qurashi. He was a Jew, not an Arab [or spoke bad Arabic, a '*jami*']; he spoke Greek [more likely:

Aramaic], and his name was Abu Fukayha Yasar. As the Qurayshis saw the prophet speaking with him, they said: "Indeed, he was being taught by Abu Fukayha Yasar." (**Muqatil b. Sulayman, Tafsir al-Quran, 2, 487**)

According to another version:

"The apostle used often to sit at al-Marwa at the booth of a young Christian called Jabr, slave of the Banu I-Hadrami, and they used to say, 'The one who teaches Mohammed most of what he brings is Jabr the Christian, slave of the Banu I-Hadrami.'

According to Talha b. 'Amr (al-Hadrami, d.152/769): "Khadija used to see Khayr (or Jabr?) frequently, and the Qurayshis said that a slave of the Banu I-Hadrami taught her and that she taught Muhammad..."

The Quran unreservedly admitted to these accusations against Mohammed:

**Quran 16.103** - And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language.

**Quran 25.4-5** - And those who disbelieve say, "This [Qur'an] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie.

What is of interest is that even Mohammed's Muslim followers accused their prophet of plundering their ideas, and again passed them on as divine revelations from his God, Allah. Umar ibn Al-Khattab, Mohammed's close companion also professed to contributing to the Quranic material and the verses are in today's Quran. Two of the most prominent features of Islam, the **Hijab**

**(Quran 24.31)** and **Kaabar** as the station for prayer were his ideas that were later passed on a revelation from Allah:

**Sahih al-Bukhari 402** - Narrated `Umar (bin Al-Khattab): My Lord agreed with me in three things: -1. I said, "O Allah's Messenger, I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two rak`at of Tawaf of Ka`ba)". **(2.125)** -2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Messenger! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed. -3. Once the wives of the Prophet made a united front against the Prophet and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." **(66.5).**

**Abd Allah ibn Sa'd ibn Abi Sarh**, Mohammed's scribe during his time in Medina apostatized from Islam after doubting Mohammed's prophethood. According to Tafsir - **Asbab Al-Nuzul by Al-Wahidi:**

This man had declared his faith in Islam and so the Messenger of Allah, Allah bless him and give him peace, called him one day to write something for him. When the verses regarding the believers were revealed (Verily, We created man from a product of wet earth...) [23:12-14], the Prophet dictated them to him. When he reached up to (and then produced it as another creation), 'Abd Allah expressed his amazement at the precision of man's creation by saying (So blessed be Allah, the Best of Creators!). The Messenger of Allah, Allah bless him and give

him peace, said: "This ['Abd Allah's last expression] is how it was revealed to me". At that point, doubt crept into 'Abd Allah. He said: "If Muhammad is truthful, then I was inspired just as he was; and if he is lying, I have uttered exactly what he did utter".

**Ibn al-Athîr** said regarding Ibn Abi Sarh that:

He converted to Islam before the conquest of Mecca and immigrated to the Prophet [i.e. in Medina]. He used to record the revelation for the Prophet before he apostatized and went back to Mecca. Then he told Quraysh: 'I used to orient Muḥammad wherever I willed, he dictated to me "All-Powerful All-Wise" and I suggest "All Knowing All-Wise" so he would say: "Yes, it is all the same." (Usûd Ulghâbah fî Ma'rifat Is-Sahâbah, [Dâr al-Fikr, Beirut (Lebanon), 1995], Volume 3, p. 154; bold emphasis ours)

As confirmation of that the above story, Allah later revealed:

**Quran 6.93** - And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant."

The doctrine of abrogation is another bizarre concept that had the Meccans further doubting the veracity of Mohammed's prophethood claims. It appeared to many that Mohammed was just learning from

his mistakes and made-up “revelations” as he went along. He often dithered, rapidly chopped, and changed these “revelations” and then ascribed, what the Meccans regarded as a dubious concept, to his God, Allah. As noted by his own tribesmen, some of these “revelations” were contradictory, and others did not last even a day, symptomatic of fallible and limited human origins! **Asbab Al-Nuzul** by **Al-Wahidi** commenting on **Quran 2.106**:

(Nothing of our revelation (even a single verse) do we abrogate, or cause be forgotten, but we bring (in place) one better or the like thereof) [2:106]. The commentators of the Qur’an said: “The idolaters said: ‘Do you not see that Muhammad commands his Companions with something and then forbids them from the same and commands them to the exact opposite. One day he says something and the following day he retracts it. This Qur’an is nothing but the speech of Muhammad who has invented it. It is a speech that contradicts itself’. Allah, exalted is He, therefore revealed this verse (And when We put a revelation in place of (another)...) [16:101] and also (Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof...)”.

Not only was the doctrine of abrogation unprecedented in the history of Biblical prophets, but also flies in the face of a supposedly omniscient God, who, by all Islamic accounts, had it all written down in his eternal tablet well before the creation of the universe. One is then inclined to ask, what is with all the endless dithering on matters that affect mankind’s salvation? And which verses exactly are in the uncreated and unchangeable eternal tablet?

There are at least three prominent convenient themes in the Quran that appear to have been designed to serve the interest of one man, Mohammed. (1). Diatribe “revelations” against the critics and adversaries of the prophet, (2). “revelations” purposely designed to extricate the Mohammed from moral and religious criticism and (3).

“revelations” exclusively for the desires and privileges of the prophet. In other words, the Quran appears to direct more efforts to serve one man than it does to serve all mankind. For example, Allah sent a verse providing Mohammed with unlimited sex partners, a prominent fringe benefit often demanded by cult leaders, more so by those with an acute god complex:

**Quran 33.50** - O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you [of captives] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her, [this is] only for you, excluding the [other] believers. We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort. And ever is Allah Forgiving and Merciful.

It's inconceivable that a “beneficent” God would dedicate Angel Gabriel to deliver an urgent verse whose purpose was to provide one man, Mohammed with an open license to satisfy his sexual desires when the rest of humanity was in great distress from all the evils of life. It can only make sense if it was coming from a human, narcissistic and egocentric for that matter!

What sort of “revelation” would a desperate untrustworthy robbery accomplice devise to extricate himself from an embarrassing situation? If he wanted to keep a stolen item for himself and at the same time stop any further investigations into the matter? Fortunately, we have it in the Quran. Contrary to the Muslim popular narrative that Mohammed was trustworthy, his companions

certainly did not trust him around robbery spoils! A red velvet was found missing on the day of Badr, the battle where the Muslims robbed the Quraysh of their wealth, some people said; Perhaps the Messenger of Allah has taken it. Mohammed was certainly under pressure from his companions to return the piece of velvet clothing. We are then made to believe that Allah, having adjudged that the evils of life that all other humans were facing were not that important, he urgently sent his angel with a verse to extricate his beloved prophet from the accusation without revealing the person who had stolen the velvet clothing:

**Quran 3.161:** It is not for a Prophet to be a thief; whoso steals shall bring the fruits of his fraud on the Day of Resurrection; then every soul shall be paid in full what it has earned, and they shall not be wronged.

What sort of "revelations" would a mere mortal devise if he wanted total control of the masses? The "revelations" that would allow a man to acquire total subservience from people? If he wanted to be an absolute ruler who imposes his will on the people and dictates every aspect of their lives without any resistance? Or even to be feared and worshipped like a divine? Fortunately, we have the sort of "revelations" in the Quran:

**Quran 33.36** - It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah, and His Messenger has certainly strayed into clear error.

**Quran 33.1** - Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.

The above examples are evidence that definitively indicate that the Quran is not of divine origin, but wholly human. The Jewish and Christians scriptures and legends make up a good part of the Quran.

The Sabians, Zoroastrians and pre-Islamic pagan beliefs and worldviews make up almost the rest of it. The fact that Mohammed unwittingly used non-canonical Biblical fairy tales and medieval fictions that are easily traceable is enough to conclude that the Quran is a human product masqueraded as divine revelation.



## Chapter 7:

# THE PRESERVATION OF THE QURAN

The Quran is the sacred scripture of Islam that is now available in a book form. It has many different versions transmitted by different Readers which Muslims claim are exactly the same; of oxymorons! Be that as it may, the most popular of the Qurans in the Muslim world today is the Hafs Quran, the 1924 Egyptian version. Originally written in Arabic, it has 6236 verses, and 114 chapters. Muslims believe the Quran has never been changed since it was revealed, not a single letter, not a single dot. This belief is of paramount importance to Muslims as they believe it is proof that is of divine origin. Their belief is based on verses of the Quran that appear to suggest that:

**Quran 15.9** – “Indeed We have sent down the Reminder, and indeed We will preserve it”.

Another Quranic verse that appears to suggest that the book cannot be changed:

**Quran 18.27** - And recite what has been revealed to you (O Muhammad SAW) of the Book (the Quran) of your Lord (i.e., recite it, understand, and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.

Although it sounds very assuring that the Allah himself promised to guard the book, the evidence on the preservation of the Quran suggests otherwise. A simple comparison of just two Qurans- **Warsh** and **Hafs** can be used to settle the matter. 1354 differences have been found between these two popular Qurans. It should also be noted that Muslims are often told that the differences were just a matter of dialect and do not affect any meanings. This has also been found to

be false. They differ in their words, basic letters, diacritical dots, vowels, and the Basmala.

Notable Muslim scholars, especially in the West, have of late been openly conceding to the fact that there are indeed variants in the Qurans. The admission, however, is not voluntary, but rather as a result of irrefutable evidence presented to them. In Muslim majority countries, it's almost unheard of for someone to challenge the dictum of preservation of the Quran, and for good reasons, as that would be an act of disbelief, punishable by death! Like in many aspects of Islam, Muslims have become accustomed to the culture of choosing comforting lies over unpleasant truths. And for the sake of the religion's survival, it's probably the right thing to do.

The below figure shows a few examples of variants between Hafs and Warsh Qurans.

Type E: changing a verb from active to passive (7 instances)					
	Verse	Hafs version & meaning		Warsh version & meaning	
1.	2:58	نَعْفِرُ	we (will) forgive	يُعْفَرُ	it (m.) will be forgiven
2.	3:146	قَاتَلَ	he fought	قُتِلَ	he was killed
3.	9:37	يُضِلُّ	are led astray	يُضِلُّ	he leads astray
4.	46:16	نَتَقَبَّلُ	we accept	يَتَقَبَّلُ	it (m.) is accepted
5.	46:16	نَتَجَاوَزُ	we overlook	يَتَجَاوَزُ	it (m.) is overlooked
6.	46:25	يُرَى	it is seen	تَرَى	you (m.s.) see
7.	47:4	قُتِلُوا	they are killed	قَاتَلُوا	they fight

No.1 – compare it with the Hisham version which has نَعْفَرُ  
It (f.) will be forgiven

Figure 1. Type E: Changing A Verb from Active to Passive (45).

Indeed, it would be interesting if a Muslim apologist would infer that “**he fought**” (Hafs) and “**he was killed**” (Warsh) are just a matter of dialectical differences.

In fact, a comparison between the five most popular canonical Arabic Qurans in the world today reveals that no two Qurans are the same. Below is the list:

1. **Hafs** - most Muslims around the world use this Quran
2. **Warsh** - used mostly in Algeria, Morocco, parts of Tunisia, West Africa, and Sudan
3. **Qalun** - used mostly in Libya, Tunisia, and parts of Qatar
4. **Al Duri** - Used in Parts of Sudan and West Africa
5. **Ibn Amir** - Used mostly in Parts of Yemen (46)

If these popular recitations are all different and amongst them, thousands of variants, the claim that the Quran has never changed simply falls apart. Yet despite these realities, many Muslims still default to what they have been indoctrinated and zombified to believe, that it has been perfectly preserved. The history of the canonization of the Quran is also available in the Islamic traditions and all support the availability of variants down to the manuscript level, i.e., corrections and variants in Quran manuscripts (47), and at worst, missing chapters, as reported by Aisha, the wife of the prophet. The below verses are missing in the Quran:

**Sunan Ibn Majah 1944** - It was narrated that 'Aishah said: "The Verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it."

Aisha's claim of the stoning verse can easily be validated by hadiths that demonstrates that stoning of adulterers was practiced during Mohammed's time. It is read in:

**Jami' at-Tirmidhi 1431** - 'Umar bin Al-Khattab said: "The Messenger of Allah stoned, Abu Bakr stoned, and I stoned. If I didn't dislike that I add to the Book of Allah. I would have written it in the Mushaf, for I fear that there will come a people and they will not find it in the Book of Allah, so they will disbelieve in it."

The case of missing chapters is also supported in hadith:

**Sunan Ibn Majah 2553** - It was narrated from Ibn`Abbas that `Umar bin Khattab said: "I fear that after a long time has passed, some will say: 'I do not find (the sentence of) stoning in the Book of Allah,' and they will go astray by abandoning one of the obligations enjoined by Allah (SWT). Rather stoning is a must if a man is married (or previously married) and proof is established, or if pregnancy results or if he admits it. I have read it (in the Quran). "And if an old man and an old woman commit adultery, stone them both." The Messenger of Allah stoned (adulterers) and we stoned (them) after him."

Other hadiths to confirm the corruption of the Quran:

**Al-Suyuti, Al-Itqān fi `Ulum Al-Qur`an (eng. The Perfect Guide to the Sciences of the Qur`an), p. 524.** - It is reported from Ismail ibn Ibrahim from Ayyub from Naafi from Ibn Umar who said: "Let none of you say 'I have acquired the whole of the Qur`an'. How does he know what all of it is when much of the Qur`an has disappeared? Rather let him say 'I have acquired what has survived.'"

Form **Abu Ubaid's Kitab Fada'il-al-Qur'an**, Ibn Abi Maryam related to us from Ibn Luhai'a from Abu'l-Aswad from Urwa b. az-Zubair from A'isha who said, "Surat al-Ahzab (xxxiii) used to be recited in the time of the Prophet with two hundred verses, but when Uthman wrote out the codices, he was unable to procure more of it than there is in it today." Islam's prophet himself also forgot the Quran. The evidence is found in:

**Sahih al-Bukhari 5038** - ...Allah's Messenger heard a man reciting the Qur'an at night, and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, which I was caused to forget."

Even the Islamic prophet's own companions are said to have written their own codices, all with varying number of surahs and other variants. Abdullah ibn Masud, a companion of the Islamic prophet Muhammad who he is regarded the greatest mufassir of Qur'an of his time, is said to have accused Uthman's scribes of adding three extra suras (1, 113 and 114) that had never been part of the original (48).

There are many other examples of this nature that are recorded in the most authentic hadith narrations that prove that the Quran is not perfectly preserved. Many chapters have been reported missing, forgotten and others deliberately removed. It is also proof that despite Allah promising to preserve it, a lot of human effort has been key to the current preservability of the Quran.

Although untenable, the argument of the miraculous preservation of the Quran is what pious Muslims turn to as validation of the religious truth claims of Islam. Without this claim, it's reasonable to suggest that many lay Muslims would find it hard to find anything as influencing as this claim has done for them over the centuries. After all, the perfect preservation of the Quran dictum is what separates their book from that of the Jews and Christians, which according to popular Muslim belief, have been corrupted.

Unless a Muslim chooses selective exposure, it's inconceivable that one can go through the Islamic scriptures without encountering evidence of massive corruption, or at least concerted human efforts to eliminate or cover-up the telling evidence. As hurtful as it may be for the lay-Muslims, the truth of the matter is that the Quran is neither perfect nor preserved!

### **Variant Qurans: The Speakers' Corner Humbling**

For those that are unfamiliar with The Speakers' Corner, in short and according to The Royal Parks of London, it has been a traditional site for public speeches and debates since the mid 1800's when protests and demonstrations took place in Hyde Park. It is located on the north-east edge of Hyde Park, nearest Marble Arch and Oxford

Street. Historic figures such as Karl Marx, Vladimir Lenin and George Orwell were known to often use the area to demonstrate free speech.

Due to its popularity with protests and marches, in the 1872 Parks Regulation Act, the right to meet and speak freely in Hyde Park was established through a series of regulations governing the conduct of meetings. From then, the corner has attracted international attention as a bastion of free speech. Many groups and individuals travel across nations and continents and converge at the Speakers' Corner to participate in discussions and debates, which include politics and religions (49).

To date, the corner is popular with Muslim and Christian apologists and polemicists and their lay followers who converge to engage in debates and related conversations on matters of their religions. The debates can be very passionate and in some rare instances, tampers can flare leading to physical violence.

Against this background, one afternoon, a team of Christian apologists led by Dr Jay Smith and Hatun Tash went to The Speakers' Corner with what would prove to be a bombshell to many of the unsuspecting Muslims audience that they were engaging with. On this day, the team decided to confront and disprove the narrative of the prefect preservation of the Quran with undisputable evidence by parading a total of 26 different Qurans right in the view of the Muslim audience, pointing out the many variants that these Qurans contained.

What ensued was not just a visibly stunned audience, but the atmosphere inevitably became volatile. It appeared that the normally bullish Muslim audience was caught off guard by the expose and didn't know how to deal with it. For many young Muslims, this would have been the first time they were hearing about this. All their lives, they had only been told that there is one Quran with not a single letter or dot changed since it was revealed to Mohammed.

In a short moment, the situation transitioned from that of anger and frustration to confrontational and physical. The young Muslim

men that had surrounded the Christian apologists appeared determined to forcefully snatch the Qurans away from them, perhaps as the only way to deal with something that had caused them so much anger and embarrassment. The realization that the very thing that formed the basis of your belief has suddenly been destroyed in front of your eyes was, for them, difficult to accept. The Christian apologists' exit from the scene was perfectly timed as it appeared the situation was evidently heading towards physical violence.

This case study is testament to the importance of the narrative of the perfect preservation of the Quran to Muslims. Without it, Islam would have little else to base their truth claims on. The Christian apologists may have succeeded in disproving this popular narrative to the Muslim audience around Speakers' Corner, and millions of their followers both in the physical and virtual worlds, but the narrative of the perfect preservation of the Quran will continue to be indoctrinated to unsuspecting lay Muslims around the world (50).

## Chapter 8:

# IS ISLAM A RELIGION FOR ALL MANKIND?

**Quran 7.158** - "Say (O Muhammad): 'O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth...'"

**Quran 34.28** - "And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most men know not."

The above verses are some of the references Muslims turn to as proof that Islam is the religion for all mankind. Indeed, that's the inference but once one takes a holistic view of the religion including the contexts of its early revelations, it is without doubt, a regional one. Muslims dispute this assertion, and for obvious reasons, they want their religion to be for all mankind. The consequence of this claim is that humanity would have to take events that occurred around Mohammed's tribes, their customs, rituals, worldviews, and his personal interactions with people that were around him, including his squabbles with his wives as the blueprint of how Allah want mankind to live. If the claim is taken seriously, perhaps the rest of humanity can now pin-point the exact point of divergence with the Muslim world.

Indeed, these claims of a religion for all mankind are found in many chapters of the Quran but that did not deter us from delving into the matter, but in opposition. Without further examination of the Islamic literature, the Quranic statements could not be denied their apparent meaning, but a careful examination of the early Islamic literature has proven that despite the Quran contradicting itself in many places, the early revelations appear to have been



meant for a particular nation, the pagan Arabs and in particular, those in Mecca and the surrounding. Even the Christians and Jews, generally referred to as "People of the Book", did not appear to be the focus of Mohammed's calling to Prophethood, except to act as validators. The later revelations, however, appeared to be influenced by the Muslims' political status in the Arabian Peninsula, in particular, when they had militarily prevailed over the surrounding tribes.

### **Islam: The Regional Giveaways**

The Islamic literature is very regional as it only mentions the nations, beliefs, worldviews, and geography that Mohammed would have been familiar with. The rituals that Islam adopted from paganism are all regional. Allah was a pagan God with three daughters; *al-Lat* and *al-'Uzza*, And *Manat* to start with, and then the veneration of the black stone, *circumambulation of the Kaaba*, the travel back and forth between Safa and Marwa, running round the Kaabar, the pilgrims like Hajj, Ramadan, just to mention a few, are all pre-Islamic pagan practices which were later provided with an Islamic twist, and then incorporated into Islam as monotheistic practices:

**Sahih al-Bukhari 4496** - Narrated `Asim bin Sulaiman: I asked Anas bin Malik about Safa and Marwa. Anas replied, "We used to consider (i.e., going around) them a custom of the pre-Islamic period of Ignorance, so when Islam came, we gave up going around them. Then Allah revealed" "Verily, Safa and Marwa (i.e., two mountains at Mecca) are among the Symbols of Allah. So, it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra to ambulate (Tawaf) between them." **Quran 2.158**.

According to the commentary of Wahidi - Asbab Al-Nuzul by Al-Wahidi on **Quran 2.158**, (a verse revealed to appease the Ansar) Ibn

'Abbas is quoted as having said of Hajj or Umrah (pilgrimage) of the Kaaba:

“...There was on al-Safa an idol in the form of a man called Isaf, and on al-Marwah an idol in the form of a woman called Na'ilah. The people of the Book claimed that these two had committed adultery in the Ka'bah and as a punishment Allah turned them into two stones which were placed on al-Safa and al-Marwah so that people can take heed. But after a long time had passed, they were worshipped instead of Allah, exalted is He. Whenever the people of the pre-Islamic period went in between them, they stroked the two idols. When Islam came and the idols were destroyed, the Muslims disliked going between al-Safa and al-Marwah because of these two idols. And as a response, Allah revealed this verse...” (51) (Quran 2.158)

The story of Mohammed going to Hira cave is often exaggerated by Muslim apologists as the times he would go into seclusion to pray to the only true God, Allah. Muhammed, as expressly confirmed, used to follow the custom of his tribe of spending the month of Ramadan every year at Mount Hira. Ramadan, which is now observed by Muslims worldwide as a month of fasting, prayer, reflection, and community today is a pre-Islamic pagan custom. In Ibn Ishaq's *Sirat Rasul Allah*, it is stated that it was the custom of the Quraish “in the Days of Ignorance” to leave the city and spend a month upon Mount Hira, as he implies- every year in the practice of penance (*tahannuth*). It is clear that it was in consequence of this custom that Mohammed afterwards selected the whole of that particular month to be observed by his followers forever as a time of abstinence (19).

Islam, for all intents and purposes, is a product of deliberate appropriation of Jewish, Christian, Sabian, pagan, and Zoroastrian religious traditions, legends, practices and rituals, and the pillaging was done with minimal attempt to disguise the fact. The Islamic

traditions inform us that these religious groups interacted with Mohammed during his lifetime, with the Jews more so than others, as evidenced by the larger share of plagiarized oral traditions.

Another adoption, the pre-Islamic culture of tribal raids, robberies, capture of slaves, ransoming for money, weapons and other captives, the plundering of victims' wealth and the illegal seizure of lands were common in the Arabian Peninsula. Evidence of a widespread ransoming practice are in abundance in the Islamic traditions and Quran:

**Jami' at-Tirmidhi 1568** - Narrated 'Imran bin Husain: That the Prophet ransomed two men for the Muslims with a man from the idolaters...

Perhaps the biggest giveaway was that most of the laws and commands were in response to what was happening around Mohammed. In particular, the verses about Mohammed's private life e.g., his sexual escapades with a slave girl, Mary the Copt, and his squabbles with his wives as a result (**Quran 66.1**), and his lust over his adopted son's wife (**Quran 33.37**). To then insinuate that there are somehow some universal messages in these verses that Allah is trying to send to all mankind is absurd to say the least. And to also claim Mohammed's sexual shenanigans were written on an eternal tablet by Allah himself well before the creation of the world is equally absurd; so is to suggest that Allah needed to write anything down unless, of course, he suffers from amnesia.

To further disprove the "All Mankind" claim, this book examined some of the early revelations Mohammed supposedly received to establish the complications they bring to the claim. If any of the evidence contradicts the claims, it's either Allah is just as imperfect as his human creation or Mohammed falsified the early revelations, which would mean he couldn't be trusted with anything else that he claimed to have received. Either way, it would still prove that Islam cannot stand up to its claims of divine origin.

## **Islam: The Sabian Connection**

The Sabians, an Arabian ancient religious group that worshiped celestial bodies appear to have had considerable influence on Mohammed's vision of Islam. Mohammed borrowed some of its practices and rituals, and in the Quran, the group is even regarded as People of the Book! An early Arabic writer, **Abu Isa' Maghribi**, is quoted by **Abu'l Fida** as giving the following account of them:

"The Sabians had certain religious rites, among which are seven fixed times of prayer, *five of which correspond with those of Muslims...*" "In connection with their fast, they observed the festivals of Fitr" (breaking the fast at the end of the month) "and Hilal (new moon), in such a way that the Fitr occurred when the sun entered Aries." From this account, we see clearly that the Muslims borrowed from this obscure sect (19).

According to **Ibn Hazm** (994-1064), a Spanish-born Arab theologian, philosopher, and jurist, the Sabians belong to one of the oldest religious traditions in the world. They believed in more than one sustainer of the universe. They revered the seven stars and the twelve signs of the Zodiac. They put pictorial representation of angels and images in their temple. This practice, insists Ibn Hazm, leads to the tradition of idolatry all over the world. However, in terms of their rituals, they were close to the Muslims. They fasted in Ramadan and refrained themselves from taking the meat of the dead animal and of swine. They revered both Mecca and the Kabaah and performed prayer towards it (52).

### **Islam: An Arab Only Religion**

The very early Islamic literature suggests the religion was specifically for Arabs and the latter ones appear to suggest the religion was for all mankind. Despite the Quran's internal contradictions, this book argues for the earlier, and the crux of the argument lies in the message in the language of the people, **Quran 14:4**, as was the case with other nations and their messengers.

By the Quran's own admission, it was a well-established pattern and principle of Allah to send messengers to their own people, with books in their own languages so that they might understand the message, and this was just a continuation (**Quran 14:4**). It appears that as the religion evolved, rapidly grew, and territorially expanded, the strategy of arbitrarily including other nations into the ideology became inevitable and a necessity.

The two people accredited with proclaiming Mohammed's prophethood, Khadijah and Waraqar do seem to omit a very important piece of information when proclaiming Mohammed's prophethood. According to **Ibn Ishaq**, Sirat Rasul Allah p106, Khadijah exclaimed "Verily, by Him in whose hand is Khadijah's soul, I have hope that thou wilt be the prophet of **"this people"**" Waraqar similarly is quoted as crying "Holy! Holy! Verily by Him in whose hand is Waraqar's soul, if thou hast spoken to me the truth, O Khadijah, there hath come unto him the greatest Namus (meaning Gabriel) who came to Moses afore time, and lo, he is the prophet of **"this people. (10)"**

In both cases, the fact that two most important people in the proclamation of Mohammed's prophethood chose to use the term "this people" instead of "all people" is significant. To then claim "this people" means "all people" would be stretch, even by Islamic standards.

When speaking directly to Mohammed, According to **Sahih al-Bukhari 3**- Aisha narrated that Waraqar said to Mohammed "I wish I were young and could live up to the time when **"your people"** would turn you out." By saying **"your people"** it is also a clear indication that Waraqar was referring to the Arab tribes that were around Mohammed. Here again, if he meant all mankind, he could have used the exact phrase, but he chose not to. It's therefore reasonable to believe he meant exactly what he said.

The below Quranic Verses prove that Islam was sent to the Arabs only:

**Quran 14:4:** 'And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the Almighty, the All-Wise'

**Quran 41.44** - "And if We had sent this as a Quran in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Quran) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)"

**Quran 62.2** - It is He who has sent to the illiterate a Messenger from among their own people to recite to them His revelations and purify them. He will teach the Book to them

**Quran 6.92** - We have blessed this Book (the Quran) and revealed it to confirm that which was revealed to the Prophets who lived before you and to warn the people of the mother land (Mecca) and those living around it. Those who believe in the Day of Judgment accept this and are steadfast in their prayers.

**Quran 42.7** - We have revealed the Quran to you in the Arabic language so that you could warn the people of the Mother Town (Mecca) and those around it of the inevitable Day of Resurrection when some will go to Paradise and others to hell.

**Quran 6.155-6** - "And this (Quran) is a blessed book which we have revealed, so follow it and fear Allah

that you may receive mercy. Lest you (pagan Arabs) should say: "The Book was only sent down to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

**Quran 34.44** - And We had not given them any scriptures which they could study, and We had not sent to them before you, [O Muhammad], any warner.

**Quran 13.7** - "(Mohammed) You are only a Warner and for every nation there is a guide."

**Quran 43.3** - Indeed, we have made it an Arabic Qur'an that you might understand.

**Quran 46.12** - And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.

**Quran 38.4** - And they (Arab pagans) wonder that a warner (Prophet Muhammad SAW) has come to them from among themselves! And the disbelievers say: "This (Prophet Muhammad SAW) is a sorcerer, a liar.

According to Tafsir **Jalal - Al-Jalalayn**, a popular exegesis of the Quran, the above verse (13.7) is analyzed as:

And those who disbelieve say, 'Why has not some sign been sent down upon him, upon Muhammad (s), from his Lord!', the like of the staff and the [glowing] hand, or the she-camel. God, exalted be He, says: You are only a warner, one to threaten the disbelievers, for it is not your duty to bring forth signs; and for every folk there is a guide, a prophet,

to guide them to their Lord with the signs that He gives him, and not what they request.

The above evidence is proof that Islam was a regional religion. An Arab religion to be specific. That's why many Quranic verses emphasizes the use of Arabic language, the reason behind that was so that people might understand the message clearly. It would make no sense whatsoever that Allah would send a book in Arabic to the whole world so that they "might understand." The message gets even clearer in the hadith narrations:

**Sahih al-Bukhari 4838** - Narrated `Abdullah bin `Amr bin Al-As: This Verse: 'Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner.' (48.8) which is in the Qur'an, appears in the Torah thus: 'Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner, and **as a protector for the illiterates (i.e., the Arabs.)** You are my slave and My Apostle, and I have named you Al-Mutawakkil...'

**Sunan Ibn Majah 4290** - It was narrated from Ibn `Abbas that the Prophet said: "We are the last of the nations, and the first to be brought to account. It will be said: 'Where is the unlettered nation and its Prophet?' So, we are the last and the first."

In another hadith, Mohammed told his followers that the Quran had been revealed in seven different styles:

**Sahih Muslim 819a** - Ibn 'Abbas reported Allah's Messenger as saying: Gabriel taught me to recite in one style. I replied to him and kept asking him to give more (styles), till he reached seven modes (of recitation). Ibn Shibab said: It has reached me that these seven styles are essentially one, not differing about what is permitted and what is forbidden.



Muslims claim that the styles are the seven Ahruuf because different Arabian tribes pronounced and spelled words differently. It can then be argued that Allah found it necessary to cater for the dialectical differences of the Arabic speaking tribes of Arabia but found it unnecessary to provide recitation in any of the many world languages, let alone the many dialects these languages come in? The only way this can make some sort of sense is if the revelations were specifically for the Arab tribes.

Mohammed's death bed wish was to expel Jews and Christians from Arabia:

**Sahih al-Bukhari 3053** - ...The Prophet on his death-bed, gave three orders saying, "Expel the pagan from the Arabian Peninsula,"

**Sahih Muslim 1767a** - It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah say: "I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim"

The above hadith narrations would also make no sense whatsoever for Mohammed to expel Jews and Christians from one region of the world to another if he is the prophet for the whole world. It only proves the point that he only wanted the Arabian Peninsula, the jurisdiction of the Islamic God, Allah, to be Islamic.

Moreover, **Quran 6.156** clearly excludes Jews and Christians from this new revelation as they already had valid scriptures. The idea of Islam as a universal religion appears to have developed later when Mohammed realized that with the persuasion of the sword, he could include more people and lands under his control. Or it could also simply be that the revelations were contradictory, which is common with fallible humans.

In summary, Allah never sent a messenger unless in the language of his people. Mohammed was sent to the Arabs, the only nation then without a warner, the illiterates, who needed a revelation in their language Arabic so that they might understand.

The area is also explicitly mentioned as the mother land, mother town (Mecca). All other nations had received their own warners; the Arabs were the last. The Jews and Christians already had their books, therefore didn't need a new revelation.

### **Islam: The Only Valid Religion?**

Most of the early revelations suggest that Mohammed validated and accept other beliefs as standalone, in particular those of the Jews, Christians and even Sabians. In many verses, Allah repeatedly commands Jews and Christians to follow their own scriptures. Or perhaps it was just Mohammed's charm offensive, designed to gain favor and support from the people of the scriptures? Nonetheless, the indications were that the Quran had come to confirm the previous books, not to contradict, and most certainly not to abrogate them. If true, it means some revelations, mostly later ones which sought to invalidate these religions were either fabrications or Allah deliberately deceived the Jews, Christians and Sabians into believing that they would enter paradise. This is in:

**Quran 5.69** – "The believers, Jews, Sabians, and the Christians who believe in God and the Day of Judgment and who do what is right will have nothing to fear nor will they be grieved"

**Quran 22:17** - "As for the true believers, the Jews, the Sabians, the Christians, the Magians, and the pagans, God will judge them on the day of Resurrection. God bears witness to all things."

**Quran 2.62** - "Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve"

This is backed up by the below:

**Quran 5.68** - Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.

**Quran 5.47** - And the people of the Injīl must judge according to what Allah has sent down therein. Those who do not judge according to what Allah has sent down, they are the sinners.

**Quran 5.48** ...To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good...

**Quran 3.55** - Allah told Jesus, "I will save you from your enemies, raise you to Myself, keep you clean from the association with the disbelievers, and give superiority to your followers over the unbelievers until the Day of Judgment. On that day you will all return to Me and I shall resolve your dispute.

**Quran 53.36** - Or has he not been informed of what was in the scriptures of Moses.

**Quran 10.94** - "So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture (Jews and Christians) before you. The truth has certainly come to you from your Lord, so never be among the doubters.

And the Quran states the Mohammed was sent to a people that had not received a warner before. This command undoubtedly excludes Christians and Jews, for they had received their prophets:

**Quran 32.3** - "Or do they say: He has forged it? Nay! it is the truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction"

In his own pagan community, Mohammed appeared to at first concede that people are free to follow other religions hence:

**Quran 109.1-6** - Say, 'Disbelievers: I do not worship what you worship, you do not worship what I worship, I will never worship what you worship, you will never worship what I worship: you have your religion and I have mine.'

Mohammed also taught his followers to take the previous books, in this instance the Torah as a revelation with its own followers, and also asked them to believe in it, as they would believe in the Quran:

**Sahih al-Bukhari 7362** - Narrated Abu Huraira: The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Allah's Messenger said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you.' "

The rhetoric towards 'People of the Book' later changed to belligerence and outright violence, attempts at physically abrogating them once Mohammed had acquired the religious, political clout and reach.

In conclusion, the contradictions between the early revelations and the later ones only prove that the idea of Islamic universalism was opportunistic, driven by success of the early Muslim conquests. The Islamic message was never consistent throughout the time of the revelations, giving credence to the theory that when Muslims were weak, they preached peaceful co-existence with other beliefs, but once they had military power, they then used violence to subjugate non-Muslims and force them to accept Islam.

Mohammed called Jews, Christians and Sabians the "People of the Book" for a reason. They already had their own scriptures that they were supposed to be judged by. There is no evidence that this decree was abrogated. Even after slaughtering some and expelling others from the Arabian Peninsula, Allah still called them the "People of the Book", for they are standalone religions.

The revelations, as already established, were in the context of the events surrounding the Muslim community at a particular time in the Arabian Peninsula. To then attempt to apply these localized revelations universally is the sole reason as to why some Muslims have encountered incompatibility issues outside their Muslim communities, which has led to the use of violence and other terror tactics to impose a regional message that was never designed for a universal purpose.

### **Islam: The Riddle of Allah's Prophets**

According to Islam, Allah sent prophets to every nation. 25 are named, leaving out the rest as a mystery to mankind. This book will look at the evidence that support the sending of prophets, and then it will examine the sincerity of the claims:

**Quran 40.78** - And certainly We sent messengers before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for a messenger that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost

**Quran 16.36** - To every nation We sent a Messenger who told its people, "Worship God and stay away from Satan." Some of them were guided by God and others were doomed to go astray. Travel through the land and see how terrible was the end for those who rejected the truth!

**Quran 14.4** - We have sent no Messenger save with the tongue of his people, that he might make (the Message) clear to them. Then God leads whomever He wills astray, and He guides whomever He wills. He is the All-Glorious with irresistible might, the All-Wise.

**Quran 23.44** - We sent Our messengers one after the other but whenever a Messenger would come to a nation, its people would call him a liar and We would destroy one nation after the other, thus, only their stories were left behind them. God keeps the unbelievers far away from His Mercy.

**Quran 35.24** - We have sent you in all truth as a bearer of glad news and a warner. No nation who lived before was left without a warner.

Some hadiths mention 124 000 prophets to every nation. According to the narration of Abu Umamah:

Sahl Ibn Hunaif Al-Ansari, Abu Dharr "Allah be pleased with him" said: I asked the Messenger of Allah "peace be upon him": "O Messenger of Allah! What is the full number of the Prophets?" The Messenger of Allah "peace be upon him" said "One hundred and twenty thousand, out of whom The Messengers are as many as three hundred and fifteen" [Ahmad: authentic] (53)

The matter of prophets coming to every nation would have been of fundamental importance to many other nations for obvious reasons, it would prove that Allah had considered them before sending the final prophet. It's curious then to learn that in his wisdom, Allah decided to only mention the prophets that are already known to mankind, leaving the rest of humanity in darkness as to who their messengers were, and what message they brought with them. And since the Quran is the last revelation, does that mean mankind will never know the prophets that came to their nations?

The named prophets appear to all originate from the same geographical area, which makes a small part of the entire world. For a claim that is significant to how Allah communicated with humanity, it's odd that it left out very important details for such a matter that decides one's salvation or lack thereof. Other nations should wonder how the Almighty God, who has provided many signs and wonders to the Arabs, and Jews and Christians before them, could not provide them with any proof that they were ever part of the covenant.

No known prophet, no book, or a remnant of it has been provided as proof. It also calls into question Allah's ability to safeguard his word. 124000 prophets, including Abraham and Ishmael all lost their books? The question is, why make such a monumental claim when you cannot provide the proof? Is it enough other nations to accept that none of their prophets or books were worth of their mention in Allah's existing books, or in his eternal tablet?

The Jews and Christians have claimed prophethood through Isaac and the Arabs have claimed prophethood through Ishmael, the insinuation is that prophethood is only through those two progenitors, a legitimate question to ask is if indeed prophets were sent to all other nations, through whom did they claim their prophethood?

And if, for example, Black African nations received revelations of their own, why then were they all considered idolators and a people without a revelation, scripturally suitable to be hunted down like animals under the religious license of Jihad and enslaved by divinely superior Arabs? How does one rationalize enslaving nations that Allah had sent prophets to and have their own revelations, just like the Jews and Christians?

At the back of this analysis, it appears this claim was mendacious and was made to lay the groundwork for a much bigger claim, that Mohammed was now the last prophet. Without firstly apportioning prophets to all nations, the later claim of the last prophet wouldn't

have made any sense. Also attempting to name the prophets or any other details outside the geography and history Mohammed was familiar with would have been very risky, as we all know when at one point Allah tried it, he got everything horribly wrong. For example, he attempted to name his “prophet”, he picked Alexander the Great (Dhul-Qarnayn) (**Quran 18:83-98**), a proven polytheist and homosexual. This has caused a lot of embarrassment for the Muslim world as a result.

### **Islam: The Arabic Language Poser**

The use of Arabic language in Islam is rather perplexing. Not that it's not fit for purpose, but how the Creator of the worlds who, in the Bible, was multilingual suddenly became monolingual. If the God of Islam is the same God of the Bible, who can communicate in any language, the sudden change of preference to Arabic only is uncharacteristic of him and it stands starkly odd and absurd.

The Islamic prayer, which constitutes one of the five core pillars of Islam can only be said in Arabic language. This is testament to the argument that the religion was originally only for the Arabs. Not only does this practice appear to elevate the Arabs and their language above all other nations, but it also appears to be discriminatory towards other languages, traditions, and cultures. By today's figures, it is hard to rationalize the requirement for 8 billion humans to pray in a language native to only 0.04% of the world population.

Quran recitation, an Islamic tradition is only done in Arabic language. Recitation is well known as an oral culture that pre-existed Islam. Today it has formed part of the fundamentals of the Islamic religion. Non-Arab children who do not know Arabic are forced and, in many instances, beaten until they are able to recite something they do not even understand. Reciting verses that are imbued with intolerant rhetoric towards non-Muslims. For the children, it must be difficult to endure, but then who cares about the welfare of the children when there is the religion to propagate?



The most popular and flamboyant of the Muslim apologists, the creme de la creme in this age are mostly non-Arabs, particularly, from the Indian subcontinent, a physiographical region with over 1.7 billion people and makes most of the Muslim population. It is interesting that most of these staunchest Muslim defenders have little or no knowledge of the Arabic language despite spending their entire lives reciting the Quran in the language. In almost all discussions with them, they often wax lyrical about the beauty and the linguistic eloquence of the Quran, and how rich the Arabic language is despite their apparent ignorance of the language. In other words, they just regurgitated what they have been indoctrinated to believe without providing rationale for their claims. Islam's adversaries cannot help but wonder how the Almighty, in his divine wisdom could have envisaged such a crude and absurd decree that favors a tiny minority of mankind, for a religion that is supposedly for all mankind.

In other verses, however, Allah affirmed that he never sent a messenger save for the tongue of his people. From this decree, it appears that Allah understood the importance of indigenous languages. It would also mean he was decreeing that no earthly language is better than the other. It would therefore be contradictory that Mohammed, an Arab speaker with messages in Arabic would be sent to the entire world, most of whom do not speak the Arabic language and would not understand his Arabic messages. It would also mean that Allah affirmed a principle he had already abandoned. The inconsistencies prove that the origins of the Quran were never an omniscient God, but rather an ignorant and fallible human source.

## **Conclusions**

The religion of Islam was purposely designed, manufactured, and packaged for the habitual pagan Arabs, the nation without scriptures, the illiterates! The evidence points to Mohammed's vision of a one God religion to replace Arab paganism. The Arabs were the intended audience, hence all the admissions of such. All Mohammed

did was shamelessly drag Abraham's name into every pagan practice, ritual, and belief to appease the habitual pagans of Mecca, and then the religion became "monotheism". The idea of a universal religion appears to have been derived from the sudden massive gains of forced converts, and the territories that came with them.

Evidence also points to Allah as merely a regional pagan God, forcibly and deceptively peddled as a universal one. He has 99 Arabic names, masquerades as the Jewish God and yet none of his names is Yahweh. He has an uncreated Arabic al-kitāb (mother of the Book') in the vaults of his heaven. He sent a copy of this book, the Quran, to his Arab tribes, and is written in pure Arabic, so that the Arabs might understand. He also sent a stone for the Arabs to worship, in keeping with the pagan Arab's culture of worshiping all kinds of stones.

Allah wrote his book, the Quran, in poetic form to maintain his Arab poetry tradition, and to impress, and even challenge the Arab poets. The book can only be recited in Arabic, to maintain pre-Islamic Arab tradition of recitation. He even revealed his revelations in seven dialects, to cater for his seven different Arab tribes. The contents of the Quran are, in all respects, pagan Arab beliefs, superstitions and worldviews. His paradise is described in Arabic terms, and its eternal provisions, a classic wishlist of a typical 7th century Arab man. He accepts prayers in no other language except Arabic; and the prayers should be performed whilst facing his house, the Kaaba, situated in his regional territory, the Arab Mecca!

Allah expelled the Jews and Christians from the Arabian Peninsula, his only territory and jurisdiction. His three Arab daughters, Al-Lat, Manat and Al-Uzza resided in their father's territory, and even his eternal nemesis, Shaytan also has a house in the same hamlet! And in conformity with the religion's regionality, a Muslim must visit this region at least once in their lifetime, to have a chance of entering the Islamic paradise.

Although Allah claims to be the creator of heavens and earths, his knowledge of how the universe works is rudimentary and

severely limited, attributes of mere mortals. His religion is neither universal, nor for all times, but very regional and a product of its time!

## Chapter 9:

### WHAT'S GOOD FOR THE GOOSE...

The battle of Badr was the first large-scale military engagement between the Muslims and Qurayshite Mecca that was fought in 624 CE near the present-day city of Badr in Medina. The battle is only being mentioned here to examine the role of Bilal Ibn Rabah, which pitted him against his former harsh slave master who was on the opposite side of the battle lines.

It is well attested in Islamic traditions that Bilal and his Muslim army were involved in the battle of Badr, an offensive battle whose motive was to rob the Meccan caravans of their wealth as they travelled back from Sham, the present-day Syria:

**Ibn Ishaq p289** - They said that when the apostle heard about Abu Sufyan coming from Syria, he summoned the Muslims and said "This is the Quraysh caravan containing their property. Go out to attack it, perhaps God will give it as a prey (10)"

The Meccans got wind of the plot and they devised ways to mitigate the raid by taking a detour to avoid the confrontation with Mohammed's men and called for reinforcements to enable them to protect their wealth. The Meccans would have, without doubt, viewed Mohammed and his men as out-laws, bandits, career robbers, and a criminal gang bent on living off their hard-earned wealth, and they were dead right! The confrontation was inevitable, and it would come to pass. Besides robbing the Meccans of substantial loot, the raid also pitted Bilal against his former slave master, Umayyah ibn Khalaf ibn Safwan. The mutual aversion between the two would culminate in the death of Umayyah. It is attested in the hadith that Bilal sighted Umayyah, and he set the Ansar on him, vowing that he should never be allowed to escape.

Some hadiths suggest Umayyah was killed by Bilal himself, whilst others, by a group that he led, the Ansar. The below hadith is also evidence that Bilal indeed wanted Umayyah dead:

**Sahih al-Bukhari 3971** - Narrated `Abdur-Rahman bin `Auf: "I had an agreement with Umayyah bin Khalaf (that he would look after my relatives and property in Mecca, and I would look after his relatives and property in Medina)." `Abdur-Rahman then mentioned the killing of Umayyah and his son on the day of Badr, and Bilal said, "Woe to me if Umayyah remains safe (i.e., alive) "

The narration suggests that Bilal, whose character was by all accounts had been virtuous, appeared to have suddenly turned a metaphorical corner. A complete departure from the character that symbolized humility, integrity, and trustworthiness. Whilst it is true that Umayyah ibn Khalaf ibn Safwan had abused and tortured Bilal, the fact of the matter is that he did not kill him. If the Muslims or Bilal's justification of killing Umayyah was because of the torture and abuse he suffered under him, then this can be regarded as excess. The punishment did not fit the crime, clearly disproportionate. Fairness or even forgiveness would have suited a man of Bilal's character in his matter with Umayyah. Yet neither was an option except death. And by the same token, according to **Sahih Muslim 1779** just before the battle:

'the watercarriers of the Quraish arrived. Among them was a **black slave** belonging to Banu al-Hajjaj. The Companions of the Messenger of Allah caught him and interrogated him about Abu Sufyan and his companions. He said: I know nothing about Abu Sufyan, but Abu Jahl, Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him. Then he said: All right, I will tell you about Abu Sufyan. They would stop beating him and then ask him (again) about Abu Sufyan. He would again say', I know nothing about Abu

Sufyan, but Abu Jahl. 'Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him likewise'.

In this hadith, the Muslims tortured a **black slave** in a bid to force him to divulge the whereabouts of Abu Sufyan, the same crime Umayyah was accused of on Bilal. To extract information from someone, the Muslims appeared to use torture as a method of choice.

Another instance of this is when the Muslims raided Khaybar, a Jewish town in the outskirts of Medina. According to an account found in Islamic traditions, after overrunning the settlement, Mohammed asked for the treasures of Banu al Nadir. A man called Kinana was identified as the custodian of such but he refused to reveal its whereabouts. When part of the treasure was found in the ruin, Mohammed asked for the rest of it but Kinana refused to divulge. Mohammed then ordered Al Zubayr b al- Awwam "Torture him until you extract what he has". Zubayr then kindled a fire with flint and steel on his chest until he was nearly dead. Mohammed then delivered him to one of his companions Maslama, and then he was executed (10).

In one of many hadiths, Mohammed is confirmed to have used horrific torture methods on anyone who crossed his path. This included using hot nails to gouge out his opponents' eyes and then he threw them in the sun till they died:

**Sunan an-Nasa'i 4037** - It was narrated that 'Aishah said: "Some people raided the milk camels of the Messenger of Allah. He caught them and had their hands and feet cut off and their eyes gouged out."

Perhaps the most sadistic of the murders in the long Islamic history of savage murders is that of Umm Qirfa, was a very old woman, wife of Malik:

**Tabari Vol8, page 96**, "...Muhammad sent him with an army against the Fazarah settlement. He met them in Qura and inflicted casualties on them and

took Umm Qirfah prisoner. He also took one of Umm's daughters and Abdallah bin Mas'adah prisoner. Ziyad bin Harithah ordered Qays to kill Umm, and he killed her cruelly. He tied each of her legs with a rope and tied the ropes to two camels, and they split her in two."

In the above accounts, it's evident that the Muslims employed double standards and hypocrisy at the highest level of Islam, which resulted in people losing their lives after being first tortured. It appears torture is only unforgivable if it is applied to Muslims, but the Muslims have no qualms using the same methods on their adversaries. In worse cases, Muslims were guilty of overkill; using excessive punishments that went further than what is necessary or appropriate, which goes against the idea or concept of natural justice. In conclusion, it's not hard to see the hypocrisy at the highest level of Islam. What is good for the goose, is not necessarily good for the gander!

## Chapter 10:

# ISLAM'S UNSCRUPOLOUS METHODS

Islam has a whole history of forced conversions, which is in line with the sunnah of the Islamic prophet Mohammed. There are many accounts from Islam's inception until to date that can be presented as evidence. A few are going to be presented, starting with classic ones that are available in the authentic Islamic hadith narrations, and then the modern-day force conversions:

**Sunan Ibn Majah 72** - It was narrated that Mu'adh bin Jabal said: "The Messenger of Allah said: 'I have been commanded to fight the people until they testify to La ilaha ill-Allah (none has the right to be worshipped but Allah) and that I am the Messenger of Allah and establish regular prayers and pay Zakat.'"

**Sahih al-Bukhari 3167** - Narrated Abu Huraira: While we were in the Mosque, the Prophet came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "**If you embrace Islam, you will be safe.** You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."

**Ibn Ishaq/Hisham 814:** [Muhammad] said, "Woe to you, Abu Sufyan, isn't it time that you recognize that I am Allah's Apostle?" He (Abu Sufyan) answered, "As to that I still have some doubt." I (the narrator) said to him, "Submit and testify that



there is no god but Allah and that Muhammad is the apostle of Allah before you lose your head,” so he did so (10).

**Ibn Ishaq/Hisham 879:** Muhammad kidnapped a man’s wife and children, then used them as leverage to force him to convert to Islam. The apostle told them to tell Malik that if he came to him as a Muslim, he would return his family and property to him and give him a hundred camels. On hearing this, Malik came out of al-Taif, converted to Islam, and Mohammed gave him back his family and property, and gave him a hundred camels (10).

**Ibn Ishaq/Hisham 879:** The riders of Thaqif had come to make their submission and accept Islam on the apostle’s conditions if they could get a document guaranteeing their people and their land and animals... Among the things they asked the apostle was that they should be allowed to retain their idol al-Lat undestroyed for three years. The apostle refused, and they continued to ask him for a year or two and he refused; finally, they asked for a month after their return home; but refused to agree to any set time (10).

The practice of forced conversions is very prominent in Muslim majority countries. Pakistan is at the forefront of this affront. A 2014 report by the Movement for Solidarity and Peace (MSP) says about 1,000 women in Pakistan are forcibly converted to Islam every year (700 Christian and 300 Hindu) The research by MSP has led to discovery of a distinguished pattern: Christian girls usually between the ages of 12 and 25 are abducted, converted to Islam, and married to the abductor or third party (54).

In Africa, the practice follows the familiar pattern. In Egypt, according to US based Christian Solidarity International, between

2005 and 2008 they interviewed and documented 50 Egyptian women, mostly aged between 14 and 25, who had decided to return to their families. All claim to have been tricked, coerced, or raped, converted to Islam, and married. Most of the interviewees were trying to reconvert to their Christian identity, with limited or no success (55).

In 2009 in Somalia, four Christians working for an NGO that helps orphans in Somalia were beheaded by Islamist extremist group al-Shabaab when they refused to convert to Islam, according to International Christian Concern. The Christian orphanage workers were reportedly kidnapped on July 27 in the coastal Somali town of Marka, some 56 miles from Mogadishu (56).

In 2013, Nigeria a young Nigerian Christian woman was kidnapped by Boko Harm and forced convert her to Islam. Hajja, the 19-year-old said she was forced at knifepoint to convert to Islam. "They were about to slaughter me and one of them begged me not to resist and just before I had my throat slit, I relented. They put a veil on me and made me read from the Koran (57)".

### **Islam: Terrorism and the Scriptural Basis**

Terrorism, defined as the unlawful use of violence and intimidation, especially against civilians, in the pursuit of political aims (58), is undoubtedly inherent in Islam. Without terrorism, Islam would have died a stillbirth way back in the 7th century. Failure to draw parallels between the acts of violence committed by the likes of Boko Haram and Al Shabaab, with the acts of violence of the prophet of Islam and his Muslim troops when he raided several non-Muslim tribes around Medina, and the subsequent Islamic wars of expansion is hypocritical.

An example of such raids was of the Banu Qurayza, a rich Jewish tribe that lived in the outskirts of Medina. This tribe was besieged for 25 days and upon surrendering to the Muslim troops, between 600-800 of the tribe's men, including boys who had only just reached puberty were massacred and buried in the trenches that Muslims

had dug. They then took women and children as slaves, stripped the community of all its possessions and wealth and whoever was left alive, was effectively left in a state of Dhimmitude, where loyalty and payment of the jizya to the Muslims were demanded.

The event is supported by the below hadiths:

**Al-Tabari -Volume 8, Page 38** - Muhammad had boys of Jewish tribe of Banu Qurayza beheaded. The Messenger of Allah commanded that all of the Jewish men and boys who had reached puberty should be beheaded. Then the Prophet divided the wealth, wives, and children of the Banu Qurayza Jews among the Muslims.

**Tafsir Ibn Kathir Juz'21, p.213** - Then the Messenger of Allah commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized.

And a hadith from the survivor of the genocide:

**Sunan Abi Dawud 4404** - Narrated Atiyah al-Qurazi: I was among the captives of Banu Qurayza. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not, were not killed. I was among those who had not grown hair.

Mohammed ordered the extermination of the entire tribe including innocent boys who had just reached puberty. Only a Muslim apologist would somehow find this justified.

Unlike Christianity and other major religions, Islamist terrorists often reject tolerance, in favor of violence and dominance, citing

Quranic verses and the Sunnah of the prophet as their source of authority. There is only one expected outcome of a conflict between Islam and any other belief, that is the Islamic victory and dominance. And this attitude has left communities reeling from never-ending cycle of violence, jihad raids, destruction, and slaughter of its people.

On matters of faith, all people has the freedom of worship, and this has been the success story of the secularized governments. Only in strict Islamic or Muslim majority countries is Islam's superiority tendencies is affecting non-Muslims, often treating them as second-class citizens, and are forced to observe Islamic laws and expectations. In Arab-Muslim ruled countries like Sudan and Egypt, the Black Africans are often intuitionally discriminated and racially abused with no recourse to the protection of human rights laws. This book has already alluded to this in the case of Sudan.

As already established, every act of violence is referenced to either a Quranic verse or the Sunnah of the prophet himself. In the Quran, there are several verses that decrees the Muslim domination over all other:

**Quran 9:33:** "It is He Who has sent His Messenger with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it)"

**Quran 8:39** And fight them until there is no more Fitnah (disbelief and polytheism: i.e., worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.

It is religious texts like these that strict followers of Islam or Islamist terrorists avail themselves as the executioners of the Allah's decrees on earth. The rapid expansion of the Muslim world during the early years of Islam may be evidence enough for the jihadists to believe if

these decrees are followed sincerely, the same results can be replicated. The vanquishing of the Arabian tribes by Mohammed and his Muslim fighters has been taken by Islamic terrorists as proof of the efficacy of the sword, and that is exactly what they model their acts of terror on.

### **Islam: Othering and Exclusivism**

“Othering” is a phenomenon in which some individuals or groups are defined and labelled as not fitting in within the norms of a social group. It is an effect that influences how people perceive and treat those who are viewed as being part of the in-group versus those who are seen as being part of the out-group (59). In other words, it’s how we differentially treat those whom we see as “in our group” versus those whom we see as some kind of “other,” meaning someone who is defined as in “some group other than my own group. (60)”

Othering also involves attributing negative characteristics to people or groups that differentiate them from the perceived normative social group (59). Dealing with the “other” can be radical, and one of the efficient ways is to eliminate the “other” group to retain the purity of the favored group.

In general, and since time immemorial, Black Africans had believed in the philosophy of Ubuntu, a form of humanism, whose principles have guided and brought humans together irrespective of their race, ethnicity, gender, or religious affiliation. Its Biblical equivalent, ‘Do unto others as you would have them do unto you’- **Matthew 7:12**; which is considered the ‘Golden Rule’ in Western civilizations.

Islam, however, provides its followers with scriptural legitimacy for “Othering” anyone who is not a Muslim. The **Dar al-Islam** and the **Dar al-harb** are terms that literally mean, the House of Islam and the House of War. The House of Islam is all those lands in which a Muslim government rules and the Holy Law of Islam prevails. Non-Muslims may live there on Muslim sufferance. The outside world, which has not yet been subjugated, is called the “House of War,” and

strictly speaking, a perpetual state of jihad, of holy war, is imposed by the law. The law also provided that the jihad might be interrupted by truces as and when appropriate (61).

The scriptural texts force the Muslim followers to take certain positions and allegiances even if they may conflict with their own personal beliefs. For an example, the exclusivist Quranic verses that commands Muslims to shun or isolate themselves from other groups based on their faiths and other discriminatory descriptions are also available:

**Quran 5:51:** 'O believers, take not Jews and Christians as friends; they are friends of each other. Whoso of you makes them his friends is one of them. God guides not the people of the evildoers'

**Sahih Muslim 2167a** - Abu Huraira reported Allah's Messenger as saying: 'Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it'

Mohammed also taught his followers that brotherhood is only for fellow Muslims, not to all mankind. Evil deeds to a fellow Muslim are prohibited but no such prohibitions towards non-Muslims:

**Riyad as-Salihin 234** - Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah said, "A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother."

Perhaps the most severe and divisive of the Quranic verse, that defines "the House of Islam and the House of war" comes from The Chapter of The Sword:

**Quran 9:29.** Which says; ‘Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued’

**Ibn Kathir’s** commentary on the above verse regarding the non-Muslims:

- **(until they pay the Jizyah),** if they do not choose to embrace Islam,
- **(with willing submission),** in defeat and subservience,
- **(and feel themselves subdued.),** disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honour the people of Dhimmah or elevate them above Muslims, for they are miserable, disgraced, and humiliated.

These three examples amongst many, suggest that a Muslim position regarding Christians, Jews and the rest of the non-Muslims has been made for them. It means they are compelled to treat a fellow human beings based on their religion and beliefs, and not as humankind. It also means a Muslim’s duty of care is first and foremost, exclusively for their Muslim communities. This indeed is in direct contrast to the social theory that advocates for individualism, a theory that is universally accepted and adopted by world governance bodies like the UN, of whom the Islamic countries are members.

And in all these examples, Muslims are compelled to essentially view these non-Muslim groups as najis (unclean), inferior, dispensable, and eternal enemies. Additionally, they are fair game for violence and inhumane treatment. Besides the physical threats provided for in **Quran 9.29**, they can be verbally abused, humiliated, belittled, and even deceived. These teachings effectively set humans against their own kind, based on their beliefs or lack thereof. It is

therefore reasonable to suggest that Islam brought a form of divisiveness where Ubuntu had united people over the ages.

In the case of **Quran 9:29**, the verse in its literal reading and understanding, provides a complete manifesto for Islamist terrorists. The provisions to fight, kill, force convert, extort, and subjugate in this verse are all commonly practiced by terrorist groups around the world. The verse plunged the Muslim followers into a perpetual state of warfare. Any other religion or belief is viewed as the “other”, and on how to deal with them, Islam prefers elimination as a method of choice. In periods where Muslims and the “other” live in peace, Islamist terrorist groups translate this as a period when the Muslim Ummah has abandoned its communal obligation to fight Jihad.

In his Farewell sermon, Mohammed only called for Muslims to respect other Muslims, an emphasis on the exclusivist nature of the religion. He offered no reconciliatory message to unbelievers or to mankind in general, effectively leaving the Muslims in a confrontational state. The marching orders for the Muslim followers were essentially to only care for their Muslims community:

“ ... Listen to my words, O people, for I have conveyed the Message and understand [it]. Know for certain that every Muslim is a brother of another Muslim, and that all Muslims are brethren. It is not lawful for a person [to take] from his brother except that which he has given him willingly, so do not wrong yourselves. O God, have I not conveyed the message?" It was reported [to me] that the people said, "O God, yes," and the Messenger of God said, "O God, bear witness. “is a brother of another Muslim, and that all Muslims are brethren (62).”

### **Islam’s Human Rights Legacy**

A positive outcome of World War 2, besides the ending of hostilities themselves, was the formulation of ideas for the purpose of



protecting humanity from the ills of military conflicts, and to promote the sanctity and inviolability of human dignity. Some of those ideas culminated in the Universal Declaration of Human Rights (UDHR), an international document adopted by the United Nations General Assembly and enshrines the rights and freedoms of all "peoples and all nations". Proclaimed by the United Nations General Assembly in Paris on 10 December 1948, the document comprehensively covers individual basic rights and fundamental freedoms.

The declaration also enjoyed support amongst international and non-governmental organizations and was hailed as the best hope for protecting and promoting human rights. As the name suggests, the document's contents were regarded as universal at the time of proclamation, and rightly so, as it made no reference to a particular culture, race, political system, or religion.

In 2003, Marcello Spatafora, on behalf of the European Union, articulated it as the document that had "placed human rights at the center of the framework of principles and obligations shaping relations within the international community. (63)"

With the Muslim majority nations, (then mostly secular) excluding Saudi Arabia, initially voting in favor of the declaration, in time, that position began to shift. In 1982, Iran, a newly installed Islamic Republic argued that the declaration was "a secular understanding of the Judeo-Christian tradition (64)" that could not be implemented by Muslims without conflict with Sharia. The perspective gained traction within the OIC (Organization of the Islamic Conference), culminating in the adoption of the Cairo Declaration on Human Rights in Islam in Aug 1990.

As the name suggests, the Cairo declaration was considered in line with the cultural dictates of Islam. The 25 articles found in the OIC declaration are all subject to conformity with the Islamic Sharia. In practical terms, the Islamic world opted to reject an all-encompassing UDHR document and instead, adopted one that is restrictive in nature, one that essentially changes nothing outside

what is prescribed in Sharia. For example, the status of women's restricted rights in Islam would remain unchanged, so are the restricted rights of other minorities. Freedom of speech and expression still heavily curtailed, the criticism of Islam and freedom of religion, prohibited.

Fundamentally, The Cairo Declaration on Human Rights in Islam is nothing like the UDHR and neither does it compliment it. A damp squib of gargantuan proportion. The purported rights therein are neither here nor there, and a façade, it turned out to be. It was akin to give with one hand and take away with the other. A travesty of staggering proportions, and a betrayal of the hopes of billions of Muslims and non-Muslims alike. And if anything, rather than protecting humanity, the document's purpose was to protect Islam.

The implications of adopting this declaration are wide ranging, from the manifestation of Islam's exclusivity nature to the obsession with countering the Judeo-Christian culture, all at the expense of human protection and dignity.

Why does this matter for all other nations? Firstly, The West and East cultural antagonism can again be observed. The rest of other nations' cultural requisites are ignored or simply condemned to the margins, peripherals in the grand scheme of things. 45 states are signatories to The Cairo Declaration on Human Rights in Islam, and that represents hundreds of millions of people who have been effectively denied their full rights and freedoms as expounded in the UDHR. Millions more non-Muslims living in Muslim majority countries are effectively deemed excess in Islam's quest for protecting the religion and its prophet. The Cairo Declaration on Human Rights in Islam should be taken for what it is, a document that reversed the gains that humanity had acquired for itself from the smoldering ashes of World War 2.

## Chapter 11:

# ISLAM AND THE RELIGIOUS INTOLERANCE

Religious intolerance, by definition, is intolerance of another's religious beliefs or practices or lack thereof. Religious intolerance rather occurs when a group (e.g., a society, a religious group, a non-religious group) specifically refuses to tolerate one's practices, persons, or beliefs on religious grounds (65).

As already alluded to, Islam in general terms shows more intolerance to other religions, cultures, and beliefs than any of the major world religions. Whilst it is again true that most ordinary Muslims live harmoniously with their non-Muslim neighbors, the yardstick is not a typical neighbor, but what the Islamic holy scriptures prescribe. The hadith narrations, as part of Islamic scriptures provide a wealth of information and historical evidence to support the claim of Islamic religious intolerance. The Quran itself provides the basis, without which Muslims wouldn't be uniformly intolerant of other beliefs.

**Quran 8:39** is clear on what should happen to them. 'And fight them until there is no more Fitnah (disbelief and polytheism: i.e., worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.

As alluded to in other chapters of this book, most acts of intolerance are found in Muslim majority countries, and rarely where Muslims are minority. And these patterns have precedents in Islamic traditions, dating back to the time of the Islamic prophet

Mohammed himself. For example, during the early period of the religion, according to **Ibn Hisham's** biography of Mohammed:

'When the apostle began to spread Islam among his people as Allah had commanded him, they did not gainsay him until he began to **abuse their idols**; but when he had done this, they accused him of seeking power, denied his revelation, and united to injure him (10)'

Angered by this, 'Several nobles of the Quraysh, including Utba and Abu Sufyan, went to Abu Talib and said, 'O Abu Talib, your nephew has **cursed our gods, insulted our religion, mocked our way of life and cursed our forefathers of error; either you must stop him or you must let us get at him...**' The apostle continued on his way, publishing God's religion and calling men thereto. When it did not help the first time, the elders of Quraysh again went back to Mohammed's uncle Abu Talib and said 'You have a high and lofty position among us, and we have asked you to put a stop to your nephew's activities but you have not done so. By god, we cannot endure that **our forefathers should be reviled, our customs mocked and our gods insulted...**' When the Quraysh men went away, Abu Talib was deeply distressed at the breach with his people and their enmity but he could not desert the apostle and give him up to them (10)'

From these two passages, the evidence shows that Mohammed was intolerant towards other people's religions and beliefs. This was also the source of the complete fallout between Mohammed and the Meccans, who retaliated by persecuting Mohammed and his few followers which eventually resulted in the Muslims' exodus from Mecca.

On the Muslims' return to Mecca in year 629 with an army of about 10 000 soldiers, Mohammed, now with power and might, subjugated the Meccans and imposed Islam on everyone and this time destroyed the pagan idols at Kaaba and dedicated the structure to his God, Allah:

**Sahih al-Bukhari 2478** - Narrated `Abdullah bin Mas`ud: The Prophet entered Mecca and (at that time) there were three hundred-and-sixty idols around the Ka`ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished."

According to the **Ibn Ishaq's Sirat Rasul Allah**," When the apostle prayed the noon prayer on the day of the conquest, he ordered that all the idols which were round the Kaaba should be collected and burned with fire and broken up (10)"

He also ordered the destruction of any remaining pagan idols in Eastern Arabia, forcing the inhabitants to convert and live under Islamic law. According to early Islamic traditions, the last city to hold out against the Muslims in Western Arabia was Taif. Muhammad refused to accept the city's surrender until they agreed to convert to Islam and allowed men to destroy the statue of their goddess Al-Lat. Even when the Thaqif leaders pleaded with Mohammed that they should be allowed to retain their idol Al-Lat undestroyed for three years, Mohammed still refused.

Mohammed sent Khalid to al-Uzza, one of the three chief goddesses of Arabian religion which was in Nakhla. It was a temple which the tribes of Quraish and Kinanah venerated. According to Hisham Ibn Al-Kalbi in the "Book of Idols", Khalid ransacked the temple, cut down the sacred trees and killed two people there: Dubayyah al-Sulami, the custodian of the sanctuary, and a naked Ethiopian woman. Khalid took the Ethiopian women's jewelry back to Muhammad. Muhammad is said to have stated that the naked

**Ethiopian** was herself, **Al-Uzza**, and now that she was dead, no one would ever worship her again (66).

### **Mohammed and the Meccan 10**

Mohammed also showed intolerance towards his critics. It has been reliably told that when Mohammed conquered Mecca, he ordered the execution of 10 Meccans who had been critical of his mission, including Ibn Khatal, a man who apostatized, and his two slave girls, Fartana and her friend, who used to sing satirical songs about him.

According to Ibn Sa'd "Tabaqat", Vol. 2, page 168, "The apostle of Allah entered through Adhakhir, [into Mecca], and prohibited fighting. He ordered six men and four women to be killed, they were (1) Ikrimah Ibn Abi Jahl, (2) Habbar Ibn al-Aswad, (3) Abd Allah Ibn Sa'd Ibn Abi Sarh, (4) Miqyas Ibn Sababah al-Laythi, (5) al-Huwayrith Ibn Nuqaydh, (6) Abd Abbah Ibn Hilal Ibn Khatal al-Adrami, (7) Hind Bint Utbah, (8) Sarah, the mawlat (enfranchised girl) of Amr Ibn Hashim, (9) Fartana and (10) Qaribah (67).

The story can be read in:

**Ibn Ishaq 550**, "The apostle had instructed his commanders when they entered Mecca only to fight those who resisted them, except a small number who were to be killed even if they were found beneath the curtains of the Kabah. Among them was Abdullah Sa'd, brother of the B. Amir Luayy. The reason he ordered him to be killed was that he had been a Muslim and used to write down revelation; then he apostatized and returned to Quraysh [Mecca] and fled to Uthman Affan whose foster brother he was. The latter hid him until he brought him to the apostle after the situation in Mecca was tranquil and asked that he might be granted immunity. They allege that the apostle remained silent for a long time till finally he

[Muhammad] said yes [granting Abdullah immunity from the execution order].

When Uthman had left, he [Muhammad] said to his companions who were sitting around him, "I kept silent so that one of you might get up and strike off his head!" One of the Ansar said, "Then why didn't you give me a sign, O apostle of God?" He answered that a prophet does not kill by pointing. (10)"

Although some were pardoned after they pleaded for forgiveness, others were not so lucky. For example, Ibn Khatal was found clinging to the curtain of the Kabah, and on the orders of Mohammed, Abu Barzah ripped open his belly. The story is also found in:

**Sunan an-Nasa'i 2867** - It was narrated from Anas that the Prophet entered Makkah wearing a helmet. It was said that Ibn Katal was hanging on to the drapes of the Kabah and he said: "Kill him."

As for Ibn Khatal's two singing girls, one was killed and the other ran away until the apostle, asked for immunity, gave it to her (10).

These examples show the prophet of Islam's intolerance towards different opinions, even for singing satirical songs. The precedent was set by his Sunnah and the replications can be observed today with most Muslims not tolerating anyone who dares to criticize, mock or ridicule Islam or Mohammed. Whoever does that is marked for death!

### **Islam: Propagation by Any Means Necessary**

Islamists like Boko Haram are known for targeting and attempting to destroy alternative civilizations, ideas, and anything that they regard as un-Islamic. The attack and destruction of any institution that contradicts the Quranic teachings has precedents in Islamic traditions. The practice can be traced back to the time of the Islamic prophet himself.

In the aftermath of conquering Mecca, the Muslims, using the persuasion of the sword, cleansed and converted the Kaaba, a pagan shrine into an Islamic one. They then destroyed rival pagan shrines around the Arabian Peninsula, often slaughtering whoever was found on site. The last city to hold out against the Muslims in Western Arabia was Taif. Muhammad refused to accept the city's surrender until they agreed to convert to Islam and allowed men to destroy the statue of their goddess Al-Lat.

Unknown to many Muslims is that the Kaaba was not a unique shrine in Arabia. In fact, there were several Kaabas in the Arabian Peninsula. One that rivalled the Muslim's Kaaba in Mecca was the al-Ka'bah al-Yamaniyah (the 'Yemenite Ka'ba'), or simply Dhul-Khalasa. Like the Muslim Kaaba, it hosted idol worshipping, fertility rituals and had a stone that erased sins! According to the Islamic traditions, Mohammed sent his men to destroy and burn any remnants of it, and they obliged:

**Sahih al-Bukhari 3823** - Jarir bin 'Abdullah narrated: There was a house called Dhul-Khalasa in the Pre-Islamic Period and it was also called Al-Ka'ba Al-Yamaniya or Al-Ka'ba Ash-Shamiya. Allah's Messenger said to me, "Will you relieve me from Dhul-Khalasa?" So, I left for it with 150 cavalymen from the tribe of Ahmas and then we destroyed it and killed whoever we found there...

Since then, Muslim invaders have used Mohammed's blueprint method wherever they expanded their Caliphate. In 1193 AD in India, Muslim invaders under Bakhtiyar Khilji attacked and destroyed Nalanda University. The great library of Nalanda University was so vast that it is reported to have housed more than 9 million manuscripts. The Persian historian Minhaj-i-Siraj, in his chronicle the Tabaquat-I-Nasiri, reported that thousands of monks were burned alive, and thousands beheaded as Khilji tried his best to uproot Buddhism and plant Islam by the sword; the burning of the library continued for several months and smoke from the burning manuscripts hung for days like a dark pall over the low hills (104).



In Africa, the Egyptian library of Library of Alexandria, which was founded by Ptolemy, then, a focal point of highest developments in Greek scholarship, both in the humanities and the sciences was burned by the invading Arabs, headed by 'Umar bin al-Khattab. One version of the traditions claims that Umar wrote: "they will either contradict the Qur'an, in which case they are heresy, or they will agree with it, so they are superfluous." So, allegedly, all the texts of the library were set on fire (91).

In recent times, Islamic State (ISIS), the Islamist terrorist group went on a campaign of destroying an ancient temple at the Syrian site of Palmyra. They rigged the 1,900-year-old Temple of Baalshamin with explosives and blew it up. It was one of Palmyra's best-preserved buildings, originally dedicated to a Phoenician storm god. The group cited idol worship to justify their actions. "They see themselves as recapitulating the early history of Islam." said Columbia University historian Christopher Jones (68).

### **Islam: The Sunnah of Intolerance**

Once Mohammed had conquered Mecca, from then onwards, wherever Islam expanded, they would destroy, desecrate, and prohibit other beliefs and religions and religious symbols, forcing the inhabitants to convert to Islam. Cultures, identities, and communities are forcibly refashioned to conform with Islamic laws and expectations, a trend that is still evident to this day. The following hadith narrations are testament to the Islam's intolerance towards other religions and beliefs:

**Sahih Muslim 1767a** - I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.

This was not just a threat but a promise that would come to pass. In AD 625, the Jewish tribe, Banu Nadir who were expelled from Medina. They left their property to Mohammed which he disposed of as he wished.

**Sahih al-Bukhari 3053** - ...The Prophet on his death-bed, gave three orders saying, "Expel the pagan from the Arabian Peninsula,"

**Muwatta Malik, Book 45, Hadith 18** - When Khalifa Umar bin al-Khattab became the Caliph, according to one hadith, he remembered and was absolutely sure that the Prophet had said "'Two deens shall not co-exist in the Arabian Peninsula,' and he therefore expelled the Jews from Khaybar." On the same token, he also expelled Jews from Najran (a Jewish settlement in the Yemen) and Fadak (a Jewish settlement thirty miles from Medina)

And soon to follow were the Christians of Najran. According to traditions, Umar accused the Christians of violating the terms of the treaty they had made with Mohammed. Among the charges were practicing usury and hostile activities towards Islam. He passed orders for their expulsion from Najran to Iraq, leaving Arabia exclusively Islamic.

**Quran 9.30** is perhaps the epitome of religious intolerance:

The Jews say, "Ezra is the son of Allah "; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded? They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

**Ibn Kathir**, the Islamic exegete and scholar commentary on these verses:

“Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers. Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted.

As for the Jews, they claimed that ‘Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over ‘Isa, it is obvious. This is why Allah declared both groups to be liars, (That is their saying with their mouths), but they have no proof that supports their claim, other than lies and fabrications, (resembling), imitating, (the saying of those who disbelieved aforetime.) They imitate the previous nations who fell into misguidance just as Jews and Christians did, may Allah fight them), Ibn ‘Abbas said, "May Allah curse them."

The above attitude towards other religions is also used by Islamist groups and other Sharia-leaning states. The continued targeting of Christians, Jews and other non-Muslim groups is solidly supported in Islamic scriptures. Many apologists are aware of these kinds of obligations from their texts and agree with the commands but the tendency of hiding them from their Western audience is a known practice. They choose to use the so-called peaceful verses to promote their religion, even with full awareness of their abrogation within the Quran.

On what should be done to Jews, Christians and Zoroastrians, The Sharia is also unequivocal, and takes its ruling from the Quran and the Sunnah:

**Reliance of The Traveler**, the classic manual of Islamic sacred law, **Chapter O9.8: The Objectives of Jihad** - The caliph (o25) makes war upon Jews, Christians, and Zoroastrians (N: provided he has

first invited them to enter Islam in faith and practice, and if they will not, then invited them to enter the social order of Islam by paying the non-Muslim poll tax (jizya, def: **o11.4**) -which is the significance of their paying it, not the money itself-while remaining in their ancestral religions) (O: and the war continues) until they become Muslim or else pay the non-Muslim poll tax.

Perhaps the worst of Mohammed's intolerance towards other faiths was demonstrated when he told his followers that Islam could not co-exist with other faiths in the Arabia Peninsula, the reason why Jews and Christians were expelled from Arabia, and the subsequent ban of the establishment of houses of worship belonging to other religions besides Islam. This tradition is found in:

**Muwatta Malik, Book 45, Hadith 18** - ..."Two deens shall not co-exist in the Arabian Peninsula." Malik said that Ibn Shihab said, "Umar ibn al-Khattab searched for information about that until he was absolutely convinced that the Messenger of Allah, may Allah bless him and grant him peace, had said, 'Two deens shall not co-exist in the Arabian Peninsula,' and he therefore expelled the Jews from Khaybar."...

### **The Fate of Non- Islamic Places of Worship**

It is on public record that Islam has a solid history of converting non-Islamic places of worship into mosques both during the life of Muhammad and the subsequent Islamic conquests. Those that do not appeal to Islamic requirements are destroyed. Thousands of Hindu and Buddhists temples, Christian churches and synagogues and Zoroastrian fire temples were converted into mosques or simply vandalized or burned down to ashes, perhaps to further humiliate and as a show of their dominance upon their victims. Books,

including religious books, are considered obsolete with the advent arrival of the Quran.

The Kaaba can be pointed to as the very first place of worship that Mohammed converted from being a pagan place of worship to an Islamic shrine. Even adopting the Black stone, a former pagan object of veneration which was somehow provided with an Islamic narrative to fit it into Monotheism.

In Africa, an example of a high-profile place of worship that was affected was the Tripoli Cathedral, a former Roman Catholic church in Tripoli, Libya, which was converted into a mosque in 1970, and renamed Algeria Square Mosque or Jamal Abdul Nasser Mosque (69). Other examples include in Asia, The Ram Janmabhoomi Temple Ayodhya in India was converted to Babri Masjid (70) and in Europe, Church of Hagia Sophia was converted to Hagia Sophia Holy Grand Mosque (71).

In other parts of Africa, it's mostly the burning of churches that irks most nations and communities. The reasons are that the Islamist terrorists are not in full control of these communities therefore they cannot hold on to these structures on a permanent basis. The best they can achieve is to slaughter or intimidate non-Muslims, deterring them from practicing their faiths by burning and destroying their places of worship.

In 2019 in Burkina Faso, it was reported that Islamic terrorists killed six people including a priest outside a Catholic church. Congregants were leaving church around 9 a.m. (0900 GMT) in the town of Dablo in the Central North region when about 20 men encircled them and shot six dead, according to a government statement and local sources. The attackers then burned the church (72).

In 2020, it was reported that Islamic terrorist group Boko Haram in neighboring Nigeria burned five churches in Christian town of Garkida in Gombi area. Among the targeted were the Church of the Brethren domination, an Anglican Communion church, and a church and separate office of the Living Faith Church (73). Many of Boko

Haram's attacks are accompanied by kidnaps, slaughter, looting and the burning of churches.

The many instances of this practice in Asia and Europe and Africa are sufficient evidence to suggest this may be the case in all Muslim majority nations. Not only has this insensitive and provocative practice caused conflicts in the affected lands, but also exposes Islam's religious intolerance and its appetite for dominance at all costs. The practice has essentially become part of the Islamic tenets and has survived 1400 years.

### **Islam: Violence Against Non-Muslims**

Still in Africa, a good example of religious intolerance is found in Egypt, a Muslim majority country but with a combination of Sharia and secularized laws. Since the Muslims became the majority in the 14<sup>th</sup> century, the minority religions have constantly been violently targeted both by the Muslim communities, Islamist terrorist groups and the state. Bearing the worst brunt of it are the Coptic Christians, one of the oldest Christian churches in the Middle East and was the first founded in Africa.

Perhaps the terrorist attacks that attracted international attention and condemnation were those on Palm Sunday, 9 April 2017, where twin suicide bombings took place at St. George's Church in the northern Egyptian city of Tanta on the Nile delta, and Saint Mark's Coptic Orthodox Cathedral, the principal church in Alexandria, seat of the Coptic papacy. At least 45 people were reported killed and 126 injured. ISIS, an Islamist terror group, claimed responsibility (74).

The religious intolerance has taken such forms as mass executions, displacements, forced marriages, forced conversions, kidnaps, bombing of churches, desecration of religious symbols, women degradation, restrictions on minority religious practice and rituals and discriminatory bureaucratic processes.

Black non-Muslims in Egypt face not only religious intolerance, but also systematic racial prejudices. Already at the bottom of the food chain, Black Africans face daily humiliations, abuse, and

ridicule. Film and Television programming is a safe area where Arab Muslims can publicly parade their disdain for Black Africans, portraying them as slaves, sorcerers, lazy, ugly, and other despicable terms (75).

The Egyptian comedy series “Azmi we Ashgan” (Azmi and Ashgan) created by controversial Egyptian producer Ahmed el-Sobki, featured the lead actors donning blackface repeatedly throughout the series, as well as the use of racist language (including the use of the n-word) and the portrayal of black people as servants who speak in broken Arabic and practice sorcery (75). The popularity of these programs in Arab Muslims countries is yet evidence of validating these condescending and supremacist attitudes.

During the 2013 Westgate Mall attack by Islamist terrorists in Nairobi, Kenya, reports indicated that the attackers deliberately targeted non-Muslims. Eyewitnesses reported that Muslims were told to leave so that they could target the non-Muslims. Several methods to distinguish Muslims from non-Muslims, including reciting the Shahadah were used. Al-Shabaab, a group describes itself as waging jihad against "enemies of Islam" claimed responsibility for the attack. Their actions were true to:

**Quran 48.29** – “Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves...”

Using these above cases, the pattern may not be exclusive to Islam, but the prevalence shows it is. Islamist terrorist groups and the Sharia-inclined Islamic states have always claimed to follow in the footsteps of their prophet and Sharia, and there is enough evidence that they are doing just that. Anyone who arbitrarily claim these acts as un-Islamic, may also have to declare the acts of their prophet and the prescriptions of Sharia the same.

## Chapter 12:

# ISLAM'S MUSLIM WOMEN

Most women in the world today generally hold supporting roles to their husbands in most aspects of their lives. The husbands are usually regarded as heads of the families; however, women have always retained their personal freedoms, and are also able to make important decisions in both their families and societies. Matriarchs and women leaders are not uncommon in many societies. The roles of women are also fluid, dependent on a particular tribe or culture, never a uniform.

The emergence of Islam brought significant changes to the rights and freedoms of women. In Islam, men are endowed with considerable entitlements both here on earth and the hereafter by their God, Allah. Even the weaklings amongst men fully enjoy these eternal favors. They are considered more intelligent than their female counterpart and are allowed to sometimes use violence to control their women. The restrictions on women's personal liberties are codified in Sharia, leaving little to no room for one to even wriggle. A good example is the imposition of male guardianship over women, a requirement that renders women powerless and vulnerable to men's oppression and exploitation. Breaking God's laws can lead to serious ramifications upon the individual, and Muslim women are very much aware of the religious prescripts.

Whilst most modern societies are required by both domestic and international law to recognize women as equals, and are now observing this basic right, the Islamic world lags behind or outrightly reject the adoption of what they term man-made law in place of God's law. This leaves Muslim women at a worse position from where they started. They are required to submit to their husbands without questions and to accept their restricted roles in families, societies, and their everyday lives.



## **Women: Inequalities in Islam**

The inequalities against women are so numerous in Islam and the issue cannot be trivialized. Their place in family and society is so curtailed it is almost impossible for them to have control of their own lives. The book examined some of the most prominent of the inequalities that women in Islam silently suffer from. For inheritance, for example, Allah is uncompromisingly forthright in buttressing the depreciated status of women in Islam:

**Quran 4.11** – ‘Allah commands you regarding your children: **the share of the male will be twice that of the female...**’

**Quran 4:34** – ‘Men are in charge of women by what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard.’

As for the consequence a Muslim woman can face for deviating:

**Quran 4:34** goes further to explain, ‘But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], **beat them**. But if they obey you, seek no means against them. Indeed, Allah is ever Exalted and Grand.

Not only do we find the beating of women being sanctioned by Allah, but Mohammed also confirmed that it was indeed permissible:

**Sunan Abi Dawud 2146** - Iyas ibn Abdullah ibn Abu Dhubab reported the Messenger of Allah as saying: Do not beat Allah's handmaidens, but when Umar came to the Messenger of Allah and said: Women have become emboldened towards their husbands, he (the Prophet) gave permission to beat

them. Then many women came round the family of the Messenger of Allah complaining against their husbands. So the Messenger of Allah said: Many women have gone round Muhammad's family complaining against their husbands. They are not the best among you.

The above religious texts are also supported in the **Reliance of The Traveler**, the classic manual of Islamic law. **Section m10.12**, a man may beat his rebellious wife as long as he doesn't break any bones or cause blood to flow. He may hit her once, or more than once [Rebellion can be defined as "not fulfilling one of the above-mentioned obligations," as in section **m10.12 (4)** i.e. Not allowing the husband lawful sexual enjoyment of her person or leaving the house without permission.]

Islam's prophet Mohammed also acted within the provision of this decree when he beat his young wife, Aisha. This is captured in hadith:

**Sahih Muslim 4, 2127** '...Why is it, O 'Aisha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. **He struck me on the chest which caused me pain**, and then said: Did you think that Allah and His Apostle would deal unjustly with you?

### **Islam: Child Marriages**

Mohammed married his youngest bride Aisha at the tender age of six. The marriage and the subsequent consummation of the marriage at nine is often cited as the authority for child marriages in Islam. This marriage is confirmed in:

**Sahih al-Bukhari 5134** - Narrated `Aisha: that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that `Aisha remained with the Prophet for nine years (i.e., till his death).

Not only was Aisha mentally immature for the consummation of the marriage, it appears her physical body also wasn't ready either, at least according to her own mother. The traditions tell us that her mother frantically put her through some sort of improvised feeding scheme to add mass to her diminutive body, in preparation for taking on the expectations of the consummation of the marriage, considering the groom-to-be was a full-grown man:

**Sunan Abi Dawud 3903** - Narrated Aisha, Ummul Mu'minin: My mother intended to make me gain weight to send me to the (house of) the Messenger of Allah. But nothing which she desired benefited me till she gave me cucumber with fresh dates to eat. Then I gained as much weight (as she desired).

Other hadith narrations inform us that when she moved in with her groom, Mohammed, she was allowed to play with dolls because she was a prepubescent girl:

**Sahih al-Bukhari 6130** - Narrated `Aisha: I used to play with the dolls in the presence of the Prophet, and my girlfriends also used to play with me. When Allah's Messenger used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for `Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fath-ul-Bari page 143, Vol.13)

Marriage of young immature, prepubescent girls is also decreed in the Quran, providing Muslims with the required divine justification:

**Quran 65.4** – ‘And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubts (about their periods), is three months, and **for those who have no courses (i.e., they are still immature)** their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced, or their husbands are dead), their 'Iddah (prescribed period) is until they deliver (their burdens), and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him.

According to Sahih Al-Bukhari, **Quran 65.4** stipulates that ‘Idda (waiting period) for the **girl before puberty** is three months, thus making it permissible to marry prepubescent girls.

The Sharia adds that if the ‘Whenever the bride is a virgin, the father or father's father may marry her to someone without her permission, though it is recommended to ask her permission if she has reached puberty. A virgin's silence is considered as permission’. Mohammed also went on to claim another child who was still crawling, to be his future wife.

**Ibn Ishaq's Sirat Rasul Allah p311** " (Suhayli, ii.79: In the riwayat of Yunus I. I. recorded that people saw her (Ummu'l-Fadl) when she was baby crawling before him and said, 'If she grows up and I'm still alive I will marry her' But he died before she grew up..."

Since there is no minimum age to marry in Islam and child bride is not an offence under Sharia, most Muslims align themselves with the sunnah of the prophet. The consequence of that is that Muslims today are forced to defend the morally deplorable practice of marrying prepubescent girls. It also means that girls as young as 9 years are considered old enough to get married, leaving the children exposed to child sexual abuse and other acts of pedophilia.

The Islamic law also confirms the legality of sexual intercourse with prepubescents. In **In the reliance of the traveler, Chapter N3.0: The Words that Effect a Divorce, N9.9** stipulates that a waiting period is obligatory for a woman divorced after intercourse, whether the husband and wife are prepubescent, have reached puberty, or one has and the other has not. Intercourse means copulation (def: n7.7).

In fact, the child sexual abuse in Islam is legally and scripturally permitted. According to Ayatollah Khomeini, the founder of the Islamic Republic of Iran, a man may satisfy his sexual desires with a minor girl as young as a new-born. In his book **Tahrir al-Wasilah vol. 2, page 221-222**, Khomeini mentions that it's not permissible to have intercourse with a child before the age of nine but all other pleasures like as amorous touch, hugging, and thighing are permitted even with a breastfeeding child. Sunni legal sources also attest to and confirm the practice, and add that embracing her, fondling, kissing her, masturbating with her hand and ejaculating between her thighs is all permissible (Islamweb- Fatwa no.23672). Thighing is the act of rubbing the penis between the legs as an alternative to sexual intercourse when it is not feasible owing to age or menstruation (76).

Back to the issue of child marriages, In 2018, Turkey's Directorate of Religious Affairs stated that according to Islamic law, the beginning of adolescence for boys was the age of 12 and for girls the age of nine. On the same website, it said that whoever reached the age of adolescence had the right to marry. This is in a country whose legal age of marriage is 18 (77).

In Yemen, more than half Yemen's girls are married before they reach puberty. In 2008 it was reported that 52.1 per cent of girls are underage when they wed, according to the Gender Development Research and Studies Centre. When the government attempted to establish a minimum legal age for marriage, it was met with resistance from Muslim leaders. During one protest, protesters carried the Quran, and some held posters that said such a requirement for marriage went against Sharia, or Islamic law. The

legislative debate followed the highly publicized story of Nojoud Mohammed Ali, who was 10 when she sought a divorce in 2008 from her 30-year-old husband. Her story and that of Fawziya Abdullah Youssef, a 12-year-old Yemeni girl forced into marriage and who died delivering a baby, fueled the movement in favor of a minimum age for marriage (78).

### **Islam: Sex Slavery**

Islam permits men to have sexual intercourse with female captives of war even if they are married and their husbands are alive. In the Quran, they are described as “those whom one's right hand possesses”. It also allows the practice of concubinage where there is no limit on the number of concubines men can keep and have sex with. They can even sell or gift these female slaves to other men at will without the consent of the sex slaves

**Quran 4:24;** “And (also forbidden are) all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication...”

When women were captured in wars, they would be shared amongst Muslim men as war booty. Since they were now owned, the married women's rights are superseded by those of their Muslims men owners. Allah decreed that even if these captives were married, and their non-Muslim husbands still alive, Muslim men can still have sex with them. And because of them now being the property of the Muslims, consent was no longer a necessity. In other words, providing scriptural basis for rape. Mohammed himself allowed his followers this despicable practice and this is also captured in the hadith:

**Sahih al-Bukhari 7409** - Narrated Abu Sa'id Al-Khudri: That during the battle with Bani Al-Mustaliq they (Muslims) captured some females

and intended to have sexual relation with them without impregnating them. (So that they would be able to sale them after) So they asked the Prophet about coitus interruptus. The Prophet said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection."

Ibn Abbas, the cousin of Mohammed also confirmed, not only the validity of this despicable practice, but also practiced it. In addition to this abomination, the sex slaves' consent is not required. In **Muwatta Malik, 29, 1265** - "...There is no harm in practicing coitus interruptus with a slave-girl without her permission..."

According to the Islamic traditions, Mohammed himself owned at least two female sex slaves, Maria al-Qibtiyya, better known as Mary the Copt and Raihanah bint Zaid An-Nadriyah whom Mohammed took as a slave of war after the Siege and defeat of the Banu Qurayza tribe by Mohammed's Muslim armies.

In perfect alignment with the above tradition and **Quranic verse 4:24**, in 2015, an online news channel Haaretz reported that around 6,000 members of the Yazidi minority had been kidnapped from their homes in the Sinjar region by ISIS the previous year. The majority have since been sold into slavery, raped repeatedly, and forced to become sex slaves. Others got their freedom through ransoming, again a dictate of the sunnah of the prophet. ISIS considers Yazidis as unbelievers and devil-worshippers, for which reason it was enslaving and killing them (79).

Ekhlas, who was 14 at the time of ISIS short-lived rule, tried to escape up Mount Sinjar but was not fast enough. She was captured and held as a sex slave for six months." I was raped every day for six months", she said in her recorded testimony (80).

### **Mut'ah: Legalised Prostitution**

Further in the same verse- **Quran 4:24**, Allah also allowed the practice of Mut'ah, for the those whom you "benefit, enjoy, profit"

(istamta'tum)”, in other words, a sexual pleasure between a man and a woman for a period of time and for an agreed payment (mahr). It is considered a kind of 'rental' because in general a man's basic aim in this kind of marriage is the sexual enjoyment of a woman, and in return for his enjoyment the woman receives a certain amount of money or property. If the two people decide to extend the time of the temporary marriage, there is no prescribed minimum or maximum duration. Mut'ah marriage essentially provide Muslim men with the scriptural justification to engage in prostitution.

Prostitution, politely referred to as "the oldest profession in the world", is the business or practice of engaging in sexual activity in exchange for payment. Although frowned upon in many societies, the profession has always thrived underground. Only recently some Western states have started legitimatizing it, giving hope that someday it will be legalized.

The West has a whole history from time immemorial of sacralizing the intuition of marriage. Prostitution is stigmatized, regarded as immoral. The hypocrisy of it all is that even those that use the services of prostitutes would reject it in public and indulge in private. For married individuals, engaging the services of sex workers is an unforgivable abomination. It can end marriages, bring shame to a family, and can bring complete ostracization. To avoid these devastating consequences, most world societies have continued to shame and frown upon the profession, to safeguard and support the institution of marriage.

Islam, however, brought a complete reversal of the marriage norms. The introduction of **Mut'ah** marriage has divided Muslims on moral lines. The revelation of a Quranic verse that authorized the practice of “temporary” marriage, which in practice is prostitution was tantamount to submitting to the will of the devil. hadith narrations to support this practice are also available. The following authentic hadith is a good example:

**Sahih Muslim 1404a** - Abdullah (b. Mas'ud) reported: We were on an expedition with Allah's



Messenger and we had no women with us. We said: Should we not have ourselves castrated? He (the Holy Prophet) forbade us to do so He then granted us permission that we should contract temporary marriage for a stipulated period giving her a garment, and 'Abdullah then recited this verse: 'Those who believe do not make unlawful the good things which Allah has made lawful for you, and do not transgress. Allah does not like transgressors" (**Quran 5.87**).

The shameful practice continued after Mohammed had died. Although some traditions claim that the practice was later prohibited, there is no evidence in the Quran to suggest Allah abrogated his decree, hence some Muslims continue to follow the command of their God without any shame. The continued practice after Mohammed's death is confirmed in:

**Sahih Muslim 1405c** - Ibn Uraij reported: 'Ati' reported that jibir b. Abdullah came to perform 'Umra, and we came to his abode, and the people asked him about different things, and then they made a mention of temporary marriage, whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Prophet and during the time of Abu Bakr and 'Umar. and according to Islamic traditions

Although largely denied by Sunni Muslims, there is evidence to believe that the practice was never abrogated and is still valid to date. This can be read in:

**Sahih al-Bukhari 4518** - Narrated 'Imran bin Husain: 'The Verse of Hajj-at-Tamatu was revealed in Allah's Book, so we performed it with Allah's Messenger, and nothing was revealed in Qur'an to make it illegal, nor did the Prophet prohibit it till he

died. But the man (who regarded it illegal) just expressed what his own mind suggested’.

In 2009, the Arab News reported that many Saudis were engaging in “temporary marriages” with Indonesian women with the intention of divorcing them. There are so many offices in Indonesia that facilitate such marriages, Al-Watan Arabic daily said. The marriage takes place in the presence of witnesses and a man posing as the father of the bride. These women did not know that their marriages would end within a few days and that they would have to bear children of people who would abandon them. Aysha Noor, an Indonesian woman was quoted as saying ““We in Indonesia consider people of Makkah and Madinah as blessed ones. The man gave me a dowry of six million Indonesian rupiahs (SR2,024). The dowry helped us to solve some of our economic problems. My family did not know that the man was intending to have a temporary marriage. (81)”

The Shia sect have no qualms with the practice, as they dispute the Sunni sect claim that it was abrogated. In 2019, a UK Newspaper, The Guardian reported that in Iraq, religious “pleasure marriages” were being widely practiced. An undercover reporter approached several clerics with marriage offices near the shrine of Kadamiya in Baghdad to gauge how many were willing to perform mut’ah ceremonies. Out of 10 clerics that were approached, eight agreed to arrange a pleasure marriage for the reporter. “You can marry a girl for half an hour and as soon as it’s over, you can marry another,” one of the clerics, Sayyed Raad, told the reporter on camera, “even after half an hour, you can marry another,” he repeated. He even offered to officiate a pleasure marriage between the reporter and “a young virgin” (82).

Whatever the reasons maybe, one wonders how such a practice was made lawful to men, when all it does is the further degradation and humiliation of their already oppressed women in general, and wives in particular. And is prostitution now a virtuous deed in the eyes of God?

## **Islam: Halala Marriages**

Halala Marriage is a practice in which a woman, after being divorced by his husband, marries another man, consummates the marriage, and gets divorced again in order to be able to remarry her former husband. This is another of Allah's decrees that accentuate women as sex objects and trivializes their rights, and is found in Islam's holy book:

**Quran 2.230** - So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

As an explanation of the above verse, Mohammed judged the below case accordingly:

**Sahih al-Bukhari 5825** - Narrated `Ikrima: Rifa`a divorced his wife whereupon `AbdurRahman bin Az-Zubair Al-Qurazi married her. `Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Messenger came, `Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When `AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, `Abdur-Rahman said, "By Allah, O Allah's Messenger! She has told a lie! I

am very strong and can satisfy her but she is disobedient and wants to go back to Rifa`a." Allah's Messenger said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa`a unless `Abdur-Rahman has had sexual intercourse with you." ...

The practice of "halala marriages" is still being practiced today even in Western countries. In the UK in April 2017, the BBC reported that a number of online services were charging "divorced" Muslim women thousands of pounds to take part in "halala" Islamic marriages. Women would pay to marry, have sex with and then divorce a stranger, so they can get back with their first husbands.

One man, advertising halala services on Facebook, told an undercover BBC reporter posing as a divorced Muslim woman that she would need to pay £2,500 and have sex with him in order for the marriage to be "complete" - at which point he would divorce her in order for her to be able to back to husband. In the same article, a divorced Muslim woman by the name Farah is quoted:

"I knew of girls who had gone behind families' backs and had it done and been used for months," she says. "They went to the mosque, there was apparently a designated room where they did this stuff and the imam or whoever offers these services, slept with her and then allowed other men to sleep with her too. (83)"

In summary, if a man divorces his wife and later realizes that he has made a mistake, he cannot re-marry his wife until she has had sexual intercourse with another man. This is supposedly designed to make men think twice before divorcing their wives. The law appears to only consider the psychological hurt of men, dismissing both physical and psychological distress women would have to undergo because of this flawed law. To be mounted by a man you neither know nor love must feel like the worst of psychological tortures. The woman in this case is being punished for the mistake of the man.

The humiliation of having her chastity violated by a stranger is not only unjust for both the man and the woman but also devoid of basic logic and human decency.

### **Muslim Women: The Predicament**

In 2014, 276 mostly Christian female students were kidnapped from the Secondary School in the town of Chibok in Borno State, Nigeria. Boko Haram claimed responsibility for the kidnaps as part of its war to create an Islamic Caliphate in the region. Although a few managed to escape or were conditionally released, the majority were either forcibly converted to Islam, married off to the Jihadis, sold off or simply slaughtered. This event alone caused an international outcry, culminating in the **#BringBackTheGirls** media campaign.

As with all Allah's decrees and the prophet's Sunnah, pious Muslims today ardently follow these without question. The kidnap of Chibok schools' girls in Northern Nigeria is testament to this practice. The girls were regarded as war captives and their Muslim captors are divinely allowed to treat them accordingly. And most of the Islamist terrorist raids today, the pattern of slaughtering men, kidnapping, and taking female sex slaves comes as standard. This has also been witnessed during ISIS's short-lived rule of the Islamic State where Yazid girls and women were captured and forced into sex slavery.

Al Shabaab, the major terrorist group in Somalia uses the similar methods to boost its rank and file, boosting its coffers by ransoming its captives for money or simply use them as bargaining chips for their demands against opponents.

Women are considered low- hanging fruit. They pause little to no resistance during raids, provide these terror groups with the local and international attention that they desperately need and can also be used as leverage to advance the groups' religious agendas. The **#BringBackTheGirls** international campaign is a good example of the responses that highlights the dangers a non-Muslim girl child faces in mostly Muslim majority societies.

These examples from the Quran and hadiths show how women got a raw deal from their God, Allah. Several hadith narrations reduce women to just sexual objects, who have no say on how and when they have sexual relations. 'Your wives are a tilth unto you; so, go to your tilth when or how you will' (**Quran 2.223**).

Can a man obey his wife? Islam says NO! The Reliance of the Traveler, the Sharia manual disagrees. **Chapter P28.0: Masculine Women and Effeminate Men- P28.1** The Prophet (Allah bless him and give him peace) said. -1- "Men are already destroyed when they obey women."

Some hadiths shockingly humiliate and degrade women, lowering them to the same level of dogs and donkeys.

**Sahih al-Bukhari 511** - Narrated `Aisha: The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e., women) dogs...'

And where do we find evil omens?

**Sahih al-Bukhari 2858** - Narrated `Abdullah bin `Umar: I heard the Prophet saying. "Evil omen is in three things: The horse, **the woman** and the house."

There are no known women today bidding to be in the highest political office in Muslim majority countries, and there has never been in the long history of Islam. Could there be dismissive perceptions on the capabilities of women leaders?

**Sahih al-Bukhari 7099** - Narrated Abu Bakra: 'During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "**Never will succeed such a nation as makes a woman their ruler.**"

This is also supported by **The Reliance of The Traveler** Sharia manual that states that a leader of the caliphate should be male - **O25.3: The Qualifications of a Caliph - (d) male (K: to be able to devote himself fulltime to the task, and to mix with men, the leadership of a woman being invalid because of the rigorously authenticated (sahih) hadith. "A people that leave its leadership to a woman will never succeed"):**

Women also have no control over who they can marry. They only have one option, to marry a Muslim man and only one man. On the other hand, and as is the norm with Islamic privileges, men have it all. They can marry up to four wives without needing consent from the other wives. They can also marry outside their religion. According to the **Reliance of the Traveler**, the classic manual of Islamic law, 'It is not lawful or valid for a Muslim man to be married to any woman who is not either a Muslim, Christian or Jew; Nor is it lawful or valid for a Muslim woman to be married to anyone besides a Muslim - **Reliance of The Traveler p529.**

What happens then when a Muslim man marries a Christian or Jewess woman? The non-Muslims must convert to Islam and by law, children must follow their father's religion. As for Muslim women, if they want to marry a non-Muslim man, the man must convert to Islam first before they can marry and their offspring by default, become Muslims.

In 2014, A Sudanese female doctor who married a Christian man was convicted on charges of apostacy and was sentenced to death. A 26-year-old Meriam Ibrahim, whose father was Muslim, married a Christian man in 2011 and had a child with him but as the Sharia does not recognize a Muslim woman's marriage to a non-Muslim, she had committed an offence which is punishable by death unless she repented. The case attracted international condemnation from human rights advocates and in particular, women's rights groups (84).

This rule may help explain the phenomena today of most Muslim converts being due to marriage. This ruling essentially

prohibits Muslims from leaving Islam due to marriage and at the same time, puts Islam in a favorable position to acquire converts and Muslim offspring, thus continued growth of the Muslim communities, an essential element to the Islamic religion's fast growth statistics.

The screws on the women's marriage options are tightened even further in the same Sharia manual, as the document introduces prescripts of the unsuitable matches for marriage in Islam. Section M4.2 of Reliance of The Traveler; p. 523, it is clearly stated that 'The following are not suitable matches for one another: (1) a non-Arab man for an Arab woman (O: because of the hadith that the Prophet (Allah bless him and give him peace) said, "**Allah has chosen the Arabs above others**")

In 2020, A Sudanese football player by the name Issam Abdulraheem married a light skinned Arab named Reem Khougli. According to the story by journalist Zeinab Mohammed Salih, the newly wed pair received horrific racial abuses on their picture they had posted on Facebook. One of the comments by Facebook user read "Seriously girl, this is haram [Arabic for forbidden] ... A queen marries her slave, (85)" Issam Abdulraheem had to stop posting more pictures to avoid more abuse. This is a highlight of the Arab superiority over the non-Arabs which lies at the heart of Arab societies, and in Islamic Sharia. To support the Arab superiority the following hadith reads:

**Ibn Sa'd, Vol. 1, p. 12** - Ali Ibn Abi Talib, said: Verily the Prophet said: God divided the earth in two halves and placed (me) in the better of the two, then He divided the half in three parts, and I was in the best of them, then He chose the Arabs from among the people, then He chose the Quraysh from among the Arabs, then He chose the children of 'Abd al-Muttalib from among the Banu Hashim, then he chose me from among the children of 'Abd al-Muttalib, and from them he chose me.



As per the above hadith, a non-Arab man marrying a white Arab woman is an unacceptable humiliation in the eyes of the divinely superior Arab masters. In a Muslim majority country or community, this kind of union attracts all kinds of abuses and threats of physical harm and even death. Where strict Sharia is practiced, this matter would be brought before the court of law and can result in undesirable consequences for the both the non-Arab man and his Arab wife.

Men are also allowed to marry multiple women and can also have slave women (bondwomen) to add to up to four of their wives, whilst women can only marry one husband, an imbalance and injustice that reduces women to sexual pleasure objects:

**Quran 4.3** - ...then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then 'content yourselves with' one or those 'bondwomen' in your possession...

Mohammed also encouraged his followers to discriminate against women based on their virginity. This can be read in:

**Sahih al-Bukhari 5080** - Narrated Jabir bin `Abdullah: When I got married, Allah's Messenger said to me, "What type of lady have you married?" I replied, "I have married a matron' He said, "Why, don't you have a liking for the virgins and for fondling them?" Jabir also said: Allah's Messenger said, "Why didn't you marry a young girl so that you might play with her and she with you?"

### **Islam: Women's Other Shortfalls**

There are numerous other shortfalls heaped upon the hapless women. Amongst them are that they are great purveyors of sin and are the majority of the inhabitants of hellfire:

**Sahih Muslim 2738a** - Imran b. Husain reported that Allah's Messenger said: "Amongst the inmates of Paradise, the women would form a minority."

If a woman is asked for marriage and she keeps quiet, does that mean she has consented?

**Sahih al-Bukhari 6946** - Narrated `Aisha: I asked the Prophet, "O Allah's Messenger! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent."

And more misery for the oppressed women:

**Sunan Ibn Majah 1986** - It was narrated that Ash'ath bin Qais said: "I was a guest (at the home) of 'Umar one night, and in the middle of the night he went and hit his wife, and I separated them. When he went to bed he said to me: 'O Ash'ath, learn from me something that I heard from the Messenger of Allah" A man should not be asked why he beats his wife, and do not go to sleep until you have prayed the Witr.'" And I forgot the third thing."

**Jami` at-Tirmidhi 1174** - Mu'adh bin Jabal narrated that The Prophet said: "No woman annoys her husband in the world except that his wife among the Al-Huril-Ain said: 'Do not annoy him, may Allah destroy you, he is only like a guest with, soon he will part from you for us.'"

Their testimony is only worth half of their male counterparts' – **Quran 2.282**. They are subjected to the whims of their husbands, and their lives as miserable here on earth as they will be in the hereafter.

The Sharia goes into overdrive in curtailing women's freedoms and attempting to control every aspect of their lives. The Reliance of

the Traveller, a classic Sharia manual has a whole chapter P42.2: A Wife's Rebelling Against Her Husband (def: m10.12) which lists the below prescriptions on women:

**P42.2** The Prophet (Allah bless him and give him peace) said:

1- "Allah will not look at a woman who is ungrateful to her husband, while unable to do without him."

2- "When a man calls his wife to his bed and she will not come, and he spends the night angry with her, the angels, curse her until morning."

3- "It is not lawful for a woman to fast when her husband is present, save by his leave. Nor to permit anyone into his house except with his permission."

4- "Whoever leaves her husband's house (A: without his permission), the angels curse her until she returns or repents."

(Khalil Nahlawi:) It is a condition for the permissibility of her going out (dis: m 10.3-4) that she takes no measures to enhance her beauty, and that her figure is concealed or altered to a form unlikely to draw looks from men or attract them., Allah Most High says, "Remain in your homes and do not display your beauty as women did in the pre-Islamic period of ignorance" (**Koran 33.33**). (**al-Durar al-mubaha (y99)**, 160)

The Islamic sacred law, **Chapter O4.0: Indemnity (Diya) O4.9** also says; "The indemnity for the death or injury of a woman is one-half the indemnity paid for a man"

Amongst other women's supposed shortcomings, the below hadiths capture Mohammed in a conversation with women he had met on his way to a prayer:

**Sahih al-Bukhari 304** - Narrated Abu Sa'id Al-Khudri: Once Allah's Messenger went out to the Musalla (to offer the prayer) of 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you

(women)." They asked, "Why is it so, O Allah's Messenger?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Messenger! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

The hadith shows that not only are women less intelligent than men, but that their menses are an impediment to paradise. If all this is true, women could be paying a heavy price for the design faults of their God.

### **Women In the Middle East and North Africa (MENA)**

Islam is by far the dominant religion in nearly all the MENA territories; 91.2% of the population is Muslim. The Global Gender Gap Report 2020 provides a comprehensive overview of the current state of the global gender gap and of efforts and insights to close it. The index offers a benchmarking tool to track progress and to reveal best practices across countries and subjects.

The Middle East and North Africa (MENA) region, has the lowest score (61.1%) of all regions in the Global Gender Gap Index. Many women in the region continue to face limitations of basic rights, including for divorce, inheritance, asset ownership, access to justice and freedom of movement. On the economic gender gap, the region's labor markets are also generally characterized by low female participation and discrimination against women, with dire

consequences on economic growth, social cohesion, and social mobility.

In 16 countries, less than half of women participate in the labor force. The rate is even below 20% in six countries, including in Yemen, where the female participation rate of 6.3% is the lowest in the world. Furthermore, the estimated earned income of women is on average 28% of what men earn (86).

Whilst it is habitual for Islamic apologists to attempt to spin these findings in a bid to absolve the religion from the adverse report, the embarrassment could be better used as a platform for Muslim majority countries to consider liberating the women by abandoning some of the unfavorable Islamic religious prescriptions in favor of secularized laws that have the interests of women affairs at heart. Studies have shown that the equality of sexes serves the world and humanity better. Empowering women and promoting gender equality are of paramount importance to humanity's quest towards poverty reduction. "When more women work, economies grow (87)". Gender discrimination laws perpetuate women's oppression and in turn, impedes economic development.

The United Nations, amongst the global governance institutions advocates for gender equality and has been at the forefront of supporting and encouraging all nations to observe women's rights and aspirations. The status of Muslim women in both family and society has not changed since the 7<sup>th</sup> century, whilst their male counterparts continue to change with the times. Women all around the world deserve much better and should never be treated any less than men in all spheres of life. The misogynistic attitudes towards women should never have a place in today's societies, so are the primitive religious texts that buttress these prejudicious ideologies.

## Chapter 13:

# ISLAM'S APOSTATES

Perhaps one of the most conversed about Islamic law in the West is that of apostasy. Whenever this topic is brought into public discourse, Islamic apologists find it hard to openly discuss it, perhaps because the same people vigorously demand the freedom of faith and conscience for themselves and their Muslim communities, the right to be Muslims in a secular West. It would therefore be seen as hypocritical for them to deny anybody else their right to follow a religion of their choice, or to be irreligious. This indeed is a fine line to tread for Muslim human rights defenders as the apostasy law in Islam is not only in complete violation of human rights laws, but it is also, in every respect, archaic.

An apostate, by definition, is a person of sound mind who renounces a religious or political belief or principle. In a summarized Islamic definition, apostasy is explicit renunciation of Islam, by deeds or by uttering anything that implies disbelief or by omission, and by that meaning, stopping Islamic practices and rituals. In the Sharia manual, the **Reliance of The Traveler**, it lists at least twenty instances that constitute apostacy. Once one of these conditions is met, the punishment is execution. And this is can only be ordered by a Muslim ruler.

In many societies, rejecting one's identity or faith has consequences, which can include being shunned, bullied, disowned, or even banished by their family members or societies, and in extreme cases, death. There is lot of pressure on the would-be apostates to avoid these negative consequences, however, most people can apostatize and still live harmoniously with their families and within their communities.

Islam brings in a whole new level of dealing with apostasy, which, in an ideal Islamic state, is death. Again, here it can be observed that like any other Islamic law, it leaves no room for maneuver. Unlike other religions and cultures, this is God's law and as dogmatic as the law is, any deviation is punished.

There are a few verses in the Quran that deal with Apostasy. Although there are no specifics of the capital punishment, the verses can be interpreted together with others that deal with unbelievers. For example:

**Quran 3.90** - Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e., disbelief in the Quran and in Prophet Muhammad SAW) - never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.

The verse clearly indicates that repentance is not accepted, thereby leaving the apostate as an unbeliever. It is therefore incumbent upon the Muslims to apply **Quran 9.29** which commands the killing of unbelievers. According to a **Sunan an-Nasa'i 4059** - Ibn 'Abbas said: "The Messenger of Allah said: 'Whoever changes his religion, kill him.'" Mohammed, the prophet of Islam often ordered the murder of apostates himself. He ordered the killing of Ibn Khatal, who had apostatized. This can be read in:

**Sunan an-Nasa'i 2867** - It was narrated from Anas that the Prophet entered Makkah wearing a helmet. It was said that Ibn Katal was hanging on to the drapes of the Kabah and he said: "Kill him."

Another hadith that confirms the above:

**Sahih al-Bukhari 3017** - Narrated 'Ikrima: 'Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.' No

doubt, I would have killed them, for the Prophet said, 'If somebody (a Muslim) discards his religion, kill him.' "

According to the **Reliance of the Traveler**, a classic authoritative manual of Islamic Sacred Law, Apostasy from Islam is "the ugliest form of unbelief" for which the penalty is death ("When a person who has reached puberty and is sane voluntarily apostatizes from Islam, he deserves to be killed"). (Reliance o8.0 & ff.) The manual lists a considerable number of instances that constitutes apostasy and in **O8.4** it declares that there is no indemnity for killing an apostate (O: or any expiation, since it is killing someone who deserves to die)

The Quran also weighs in:

**Qur'an 4:89** "They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But **if they turn renegades, seize them and slay them wherever you find them**; and (in any case) take no friends or helpers from their ranks."

To understand the seriousness of apostasy in Islam, one must go back to the time of Caliph Abu Bakr who launched wars against apostates in Arabia during 632 and 633 AD. The passing on of Mohammed resulted in many tribes and individuals seeking ways to revert to pre-Islamic life and abandoning the Islamic community. Abu Bakr managed to crush the rebels, slaughtering those that refused to revert back to Islam. The wars saved Islam from disintegration, and the coercion used by Muslims to halt apostacies flies in the face of the Meccan **Quranic 2:256** verse which says 'There shall be no compulsion in the religion...'

## **Islam: The Blasphemy Laws Hypocrisy**



‘Uttering anything that implies disbelief’, a provision within the apostasy law also includes blasphemy against Allah or Mohammed. Insulting or mocking Mohammed is perceived as a serious case of unbelief and only punishable by immediate death. As articulated in **The Unsheathed Sword**, the book by **Ibn Taymiyyah**, an Islamic jurist scholar:

“Whoever insults the Prophet is to be killed whether they are Muslim or disbeliever, and the generality of the Islamic scholars have consensus towards that view.”

Applied to Muslims and non-Muslims alike, the blasphemy laws are used in more than 50 countries worldwide, with Pakistan leading on frequency. In Pakistan, the laws are used mostly against minorities, particularly Ahmadiyyas, Christians and Hindus.

In Muslim majority countries, the blasphemy laws have led to many vigilante deaths of innocent people deemed to have blasphemed against Islam and its prophet, Mohammed. These arbitrary actions can be traced back to the times of the prophet himself. In one such narration, Mohammed approved of the senseless and gruesome slaughter of slave mother who used to revile him. This is in:

**Sunan Abi Dawud 4361** –‘Narrated Abdullah Ibn Abbas: A blind man had a slave-mother who used to abuse the Prophet and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet and abuse him. So, he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet was informed about it.

He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand

up. Jumping over the necks of the people and trembling the man stood up.

He sat before the Prophet and said: Messenger of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So, I took a dagger, put it on her belly and pressed it till I killed her.

Thereupon the Prophet said: **Oh, be witness, no retaliation is payable for her blood.'**

In a religious sense, blasphemy laws are meant to forbid: the vilification of religion and religious groups, defamation of religion and its practitioners, denigration of religion and its followers, offending religious feelings, or the contempt of religion. Applied fairly across all religions, the laws appear well-intended, but what if a religion's life artery is blaspheming other religions?

Islam appears to have an open license to wantonly vilify, defame, denigrate, offend and disrespect of other religions and beliefs. From the religion's inception, Islamic traditions inform us that Mohammed himself blasphemed against every Meccans god, including the God of his own tribe. A member of the Quraish reported that Mohammed **"cursed our gods, insulted our religion, mocked our way of life and cursed our forefathers of error; either you must stop him or you must let us get at him..." (10)**" The lamentation is evidence that Mohammed deeply hurt the feelings of the Arabian tribes. He also went on to destroy and burn their idols and converted their places of worship to Islamic shrines.

Mohammed and his companions are on record blaspheming against other gods by hurling obscenities against them and their followers. Mohammed's closest companion Abu Bakr is quoted:

**History of al-Tabari, Volume 8, p. 76** - Urwah went to the Prophet and began speaking to him. The

Prophet spoke as he had spoken to Budayl. Then Urwah said: "Muhammad, tell me: if you extirpate [i.e., exterminate] your tribesmen, have you ever heard of any of the Arabs who destroyed his own race before you? And if the contrary comes to pass, by God I see both prominent people and rabble who are likely to flee and leave you." Abu Bakr said, **"Go suck the clitoris of al-Lat!** Would we flee and leave him?"

Mohammed himself was no exception in the use of vulgarities. This is found in:

**Mishkat Al Masabih** - Ubayy b. Ka'b told that he heard God's messenger say, "If anyone proudly asserts his descent in the manner of the pre-Islamic people, **tell him to bite his father's penis**, and do not use a euphemism. (88)"

Mohammed blasphemed rival prophets without any hesitation. He rejected the claims of his contemporary Musaylimah al-Kadhdhab, a preacher of monotheism from the Banu Ḥanifah tribe, who also claimed to be a prophet in 7th-century Arabia. He called him "the arch-liar".

Once Mohammed had prevailed against his pagan tribes, much of Islam's blasphemous rhetoric was now directed towards the Jews, Christians, and Zoroastrians. **Quran 7.166** calls Jew "pigs and monkeys". **Quran 5.116** falsely accuses Christians of taking Mary is God. **Quran 98.6** calls Jews and Christians, "the worst of creatures", **Quran 9.30** calls Jews and Christians, "deluded", "polytheists", Jesus Christ, the Christian God-man, just a man. **Quran 9.28** calls pagans and unbelievers "(najis) filthy" and the Islamic Sharia calls Sikhs, Baha'is, Mormons and Qadianis, "cults", and their books, "pseudo-scriptures". Christianity and Judaism "abrogated religions". The Ahmadis, the followers of an Islamic sect Ahmadiyya are considered heretics and non-Muslims, and its founder, an "Imposter". The Islamic prayer that is recited five times a day by all Muslims

denigrates Jews and Christians as religious followers that earned God's wrath, and those that went astray respectively.

It then comes across as the highest level of hypocrisy for Muslim leaders to demand blasphemy laws that would protect Islam and the feelings of the Muslims from the same blasphemous acts that they dish out to other religions and beliefs. A monopoly in disparaging other beliefs whilst taking umbrage at even justified retaliatory remarks against their religion. For a religion that is based on directly challenging, addressing, accusing, and critiquing other religions, Islam does not appear to be able to stomach reciprocation of the same. It essentially places itself above the blasphemy laws, or any other law for that matter. In Islam, what is good for the goose, is not necessarily be good for the gander.

In 2021, Pakistan, a world leader in blasphemy related persecutions has been advocating the criminalization of blasphemy against the Muhammad in the West. "We need to explain why this hurts us, when in the name of freedom of speech, they insult the honor of the prophet", Pakistan's then Prime Minister Imran Khan said (89). This is the country whose blasphemy laws has led to the targeting of minorities, fake allegations and at least 69 vigilante murders since 1990 (90)

In 2012, Kuwaiti MPs approved a law with a death penalty for Muslims who curse God, the Koran, all prophets, and the wives of Islam's Prophet Mohammed. Non-Muslims who commit the same offence face a jail term of not less than 10 years, according to the bill (91). Despite the "all prophets" stratagem, it's quite apparent that the bill was introduced to protect Mohammed and Islam from scrutiny. As for the "wives of prophets", its most likely a ruse to protect Aisha, Mohammed's child bride from the Shiite sect, who accuse her of all manner of things.

The desperation by Muslim leaders to universally criminalize blasphemy appears not driven by sincerity, but rather, by the realization that scrutiny is Islam's Achilles heel. In the past, Islam has always controlled its religious texts and how they are consumed

by its communities, often employing coercion and the threat of violence if ever one deviates from the Islamic supposition. In non-Muslim countries, however, The Quran's fallibility and Mohammed's moral flaws face daily exposure in public platforms. This has caused embarrassment amongst the Muslims youths, which in turn fuels irreligiosity and rebellion. It has also caused anger and a sense of victimization amongst the adults, at what they perceive as Islamophobia.

In fact, Pakistan has been, for many years, at the forefront of lobbying the United Nations to declare blasphemy against Mohammed, a universal crime. If that succeeds, that would be the death of Individualism, and a seismic regression of human civilization, all this just to protect Islam and its prophet.

The blasphemy laws have also been a source of tension and conflict amongst communities. Many believe the laws can also be used to settle personal scores with non-Muslims and Muslims alike. In 2008 in Northern Nigeria, a Muslim man's failed attempt to marry a young Christian woman resulted in him accusing her of "blasphemy" triggering violence in the Nigerian town of Yana. The clashes on February 1 reportedly left at least one person dead, seven Christians hospitalized, and five churches destroyed (92). Boko Haram in northern Nigeria shares similar tendencies towards people of different faiths, often requiring them to recognize Mohammed as a prophet. Anyone who objects to these impositions is accused of blasphemy, and by the precepts of Islamic law, their blood can be shed.

In Muslim majority countries or communities, non-Muslims could not dare deny the prophethood of Mohammed, even in private conversations as it is considered blasphemous. Anyone who also dares to elevate anyone or religious leader above Mohammed is guilty of the same. In 2020, a 22-year-old Nigerian singer named Yahaya Sharif-Aminu was sentenced to death by hanging for blaspheming against the Prophet Muhammad. His crime, praising an Imam to the extent that it elevated him above Mohammed (93).

If anyone dares to or is suspected of blasphemy, the consequences could affect not only the individual, but their families and even their communities. Yahaya Sharif-Aminu's family home in Nigeria was destroyed, leaving the whole community on the edge. As for the minority faiths, they are often violently attacked, killed, their religious symbols desecrated, many of them ending up in jail for life after they have been accused of blaspheming against Mohammed.

It's prudent to mention that although the punishment for apostasy is death, most Muslim majority countries often combine Sharia with secularized laws, making a guilty verdict difficult to reach. In Sharia compliant countries, the differences in the interpretation of the law by the Islamic schools of jurisprudence provides opportunities for a delay and other interventions but not the avoidance of the eventual death penalty if one fails to revert to Islam during the grace period. Most, if not all Islamic apologists and scholars also agree that in a Sharia compliant Islamic state, the death penalty would be applied.

In 2015, twenty-five Muslim men, including three teenagers, were arrested, and faced the death penalty in Sudan after being charged with apostasy for following the wrong version of Islam. They were accused of "rejecting the prophet Muhammad's teachings", rejecting the hadiths and taking the Qur'an as the sole source of religious legitimacy - a crime punishable by death in Sudan. The men, aged between 15 and 51, belonged to the minority Hausa ethnicity, many of whom follow a different interpretation of Islam to the one sanctioned by Omar al-Bashir's government.

Rifaat Abdel-Mo'min Awad, one of the teenagers facing the death penalty was quoted as saying that this law had to be changed because it conflicted with the constitution that gives the rights to people to believe in whatever they want. "I will never change my mind from what I was told is the right and true Islam, even if they want to kill us, let them do so," Awad said (94).

If you're born in a Muslim family, there is effectively no option for you to leave the religion, which you never chose in the first place. Many people would choose to unwillingly remain Muslims for fear of the various undesirable consequences, which could include all manner of abuse, intimidation, acts of violence upon them and even death. These can be meted out by family members, vigilantes and even the state itself.

### **Saudi Arabia and Atheism Catch- 22**

According to a 2012 poll by **WIN/Gallup International**, 19% of 502 Saudi Arabians surveyed stated they were "not religious", and 5 percent described themselves as "convinced atheist" Extrapolating that figure on a national scale suggests there are about 1.4 million atheists living in Saudi Arabia (95). These figures would come as shock to many considering that Saudi Arabia is perceived as an ultra-conservative Islamic country, and perhaps the center of the Islamic community.

"God Delusion" a book by the prominent atheist and biologist Richard Dawkins is apparently one of the biggest book downloads in Saudi Arabia, with at least 3 million digital copies downloaded to date (96). The emergence of the internet appears to exacerbate irreligiosity as access to information encourages people to look at alternatives. It was not surprising then that in response to the growing irreligiosity of many Saudis, in 2014, the Interior Ministry issuing a royal decree branding all atheists as terrorists (97).

Although the response from the ministry sounds desperate, there is a genuine fear that rather than give its citizens the freedoms that they demand, the theocracy is prepared to burn the whole country down until it presides over its ashes, just to protect the prophet and the religion.

### **Iran: Theocracy and Secularism Dilemma**

**In the nearby Republic of Iran, a Shiite dominated country, a comparable situation has recently been observed. The 2016**

Government run National Population and Housing Census found that 99.5% of the total population were Muslims with non-Muslims only contributing 0.3% (98). The figures represent a high religiosity in a country many in the West would have expected dissenting masses. The number of political and religious refugees coming out of Iran suggest a dissatisfied populace, yet the census figures say otherwise.

In 2020, however, The Group for Analyzing and Measuring Attitudes in IRAN (GAMAAN) ran a survey titled "Iranians' attitudes toward religion" Over 50 thousand respondents were surveyed, around 90% of whom lived in Iran. The study's findings reflected the views of literate Iranian residents aged above 19, who comprise 85% of Iran's adult population. The results can be generalized to the target population with a 95% credibility level and credibility intervals of 5%.

The most shocking findings were that only 32% of the population identified itself as Shi'ite Muslim. The figure is a far cry from what the Government census provided. Additional to that, 8.8% identified themselves as Atheist, an offence that is punishable by death. About 35% of the population drink alcoholic beverages occasionally or regularly and when asked "How often do you observe the duty to pray [namāz]," almost 60% reported that they do not pray. 68% agreed that religious prescriptions should be excluded from legislation, even if believers hold a parliamentary majority, and 72% opposed the law mandating all women wear the hijab, the Islamic veil (99).

On the forced Islamic veil, in 2022, the country was gripped by large scale spontaneous protests after the death of Mahsa Amini, a 22-year-old woman arrested by morality police in Tehran on 13 September for allegedly violating Iran's strict rules requiring women to cover their hair with a hijab, or headscarf. Women in several cities and towns responded by setting their headscarves on fire and cutting their hair in public to chants of "Woman, life, freedom." Schoolgirls, men and teenage boys, in a show of support, also participated in large numbers in the demonstrations in playgrounds



and on the streets, despite the heavy presence of the security forces, who have a history of using live ammunition on civilians (100).

The conclusions to draw from this survey and the latest protests are that there may be an ex-Muslim movement happening in Iran, right under the nose of the theocratic regime. Many more responses from the survey paint a picture of a theocracy presiding over a secularized populace. Perhaps that would explain many Iranians' desperation to skip their own borders for an opportunity to realize their dreams of living in a free society. Both Saudi Arabia and Iran, representing both the main Muslim sects are grappling with issues of closet ex-Muslims within their borders. Despite the harsh consequences for apostatizing, it appears beneath all the calm, a storm is brewing. Without the apostate laws, Islam would likely buckle under the weight of its own religious dogmas. And the Islamic ideologues are well aware of the truth of the matter.

### **Islam: How to Deal with Apostates**

For those that apostatize from Islam, the below selected Quranic verses and Hadiths provide instructions on either how they have been dealt with in the past, and how they should be dealt with at present:

**Sunan an-Nasa'i 4059** - Ibn 'Abbas said: "The Messenger of Allah said: 'Whoever changes his religion, kill him.'"

**Sunan Abi Dawud 4356** - Abu Burdah said: **A man who turned back from Islam** was brought to Abu Musa. He invited him to repent for twenty days or about so. Muadh then came and invited him (to embrace Islam) but he refused. **So, he was beheaded.**

**Qur'an 4:89** "They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is

forbidden). But **if they turn renegades, seize them, and slay them wherever you find them...**"

**Quran 88:21-24** "So remind. You are only a reminder. You have no control over them. But whoever turns away and disbelieves, God will punish him with the greatest punishment, to us they will all return.

**Sunan Abi Dawud 4360** - Jarir reported the prophet as saying: When a slave runs away and reverts to polytheism, he may lawfully be killed.

**Quran 16:106** – Anyone who after accepting faith in God, speaks unbelief, except under compulsion while their heart remaining firm in faith, yes those who open their breast to unbelief, on them is punishment from God, and theirs will be a dreadful penalty.

**Quran 3:85** "If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter, He will be in the ranks of those who have lost (All spiritual good)."

**Quran 3:56** "For those who reject faith and disbelieve, I will punish them with terrible pain in this world and in the Hereafter, and they will not have anyone to help."

**Sahih al-Bukhari 3017**- Narrated Ikrima: Ali burnt some people, and this news reached Ibn 'Abbas, who said, Had I been in his place I would not have burnt them, as the Prophet said, don't punish (anybody) with Allah's Punishment.' Hadith doubt, I would have killed them, for the **Prophet said, if somebody (a Muslim) discards his religion, kill him.**

The **Reliance of The Traveler** Sharia Manual also weighs in, offering a legal vice clamp for the potential apostates. **Chapter O8.0: Apostasy from Islam (Ridda)**

**O8.1** When a person who has reached puberty and is sane voluntarily apostatizes from Islam, he deserves to be killed.

**O8.4** There is no indemnity for killing an apostate (O: or any expiation, since it is killing someone who deserves to die).

In January 2021, a former Imam of Macca Mosque in Dolwe Island Mayuge District in Uganda and later a Christian convert was killed by a Muslim mob. According to several witnesses, the local Muslim community was upset in Yusuf for leaving Islam and becoming a Christian. Yusuf was seriously beaten and left unconscious. He later died while receiving care at the hospital, the International Christian Concern, an ecumenical, non-governmental, non-partisan Christian organization reported (101).

The above example shows how leaving Islam whilst in Muslim majority community is laced with eminent danger. Despite the dangers, however, closet ex-Muslims in these areas continue to rise. The irreligiosity pattern that has been discovered in both Iran and Saudi Arabia can be applied to Muslim majority countries although the citizens of these countries cannot publicly declare apostasy for fear of the ramifications.

YouTube, a video sharing platform is home to many ex-Muslims advocating for secularism in their home countries and encouraging their closet ex-Muslim countrymen and women to be brave and confront the religious dogmas or to look at alternatives. It is a great sacrifice as these campaigns are also filled with death threats, coercion, intimidation, harassment, and ostracism from Muslims who feel that they are obliged to protect their prophet and religion.

The law of Apostasy has not only brought immeasurable fear in Muslims communities but is also responsible for family divisions and hatred against anyone perceived to have deviated from the straight path or is simply used to settle personal scores. This law has been used to intimidate and silence critics of Islam. Even the

moderate Muslims would not dare criticize or disapprove any Islamic doctrine or any of Mohammed's Sunnah and other morally contentious deeds, for fear of being labelled apostates.

The law has also brought more misery to women, who are already struggling under the heavy yoke of other discriminatory laws in Islam. With their roles in life rigidly prescribed and heavily curtailed, apostatizing becomes inconceivable. With the only outlet to freedom blocked by this undesirable law, many young Muslims have opted to immigrate to Western countries to seek protection and the freedom they have only dreamt of in their Islamic societies. In Western countries, they can still choose to remain Muslims but without the fear of victimization if they don't strictly follow the Islamic laws, rituals, and expectations. Alternatively, they can altogether apostatize without the threat of the death penalty lingering over their heads.

Ex-Muslim groups are sprouting up in many Western countries that guarantee their protection from persecution and discrimination for leaving Islam. In the UK, the Council of Ex-Muslims of Britain (CEMB), which is currently lead by Maryam Namazie was founded in 2007. Part of its manifesto is aimed at both breaking the taboo of quitting Islam and "taking a stand for reason, universal rights and values, and secularism" The group, like many other ex-Muslims groups provides a safe haven for the ex-Muslims in dire need, raise awareness of all forms of repressions that are found in Islam. They regularly hold television shows, conferences, and many other support activities. Membership is estimated at 4000, and they stated that they assist around 350 persecuted ex-Muslims a year (102).

Another of such groups is Ex-Muslims of North America (EXMNA), which was founded in September 2013 by Sarah Haider and Muhammad Syed, and in Toronto by Sadar Ali and Nas Ishmael. With the new-found freedom to renounce their religion without the fear of the consequences of apostasy, these groups often hold meetings and other events in support of their members, and often provides emergency support and grants to ex-Muslims in dire times. The group is estimated to have about 4000 members across

United States and Canada. For those that escaped persecution from their countries or communities, these groups offer a new home, where the like-minded share their experience, and knowing that they are not alone in their predicaments (103).

To date, there are over 30 Ex-Muslim organizations dotted around the globe with the biggest presence in the West for obvious reasons, protection!

## Chapter 14:

# JIHAD: WHAT'S IN FOR THE MARTYRS

What is Jihad? The definition of Jihad on the internet can take you on a merry-go-round, with Islamic and Non-Islamic “experts” alike contradicting each other on its definition. If you are lucky, the search may land you on the path of an American Muslim political activist of Palestinian descent, and a Women's March Organizer Linda Sarsour's speech she gave at the Islamic Society of North America convention in 2017.

“I hope that... when we stand up to those who oppress our communities, that Allah accepts from us that as a form of jihad, that we are struggling against tyrants and rulers not only abroad in the Middle East or the other side of the world, but here in the United States of America, where you have fascists and white supremacists and Islamophobes reigning in the White House” (104).

The use of the word Jihad drew an immediate backlash, as many Westerners understood the term to mean Holy war that is waged on behalf of Islam as a religious duty. She immediately defended herself for using the term by pointing out that the correct definition of Jihad in Arabic was just “to struggle”. When she emphasized her commitment to non-violence, it therefore meant with certainty that what she meant was the personal spiritual struggle of every Muslim to follow the teachings of Allah in their daily lives.

Soon after this elaboration from Ms Lindar Sarsour, many in the West joined the bandwagon to define Jihad as primarily an inner struggle, and nothing to do with Holy war. Twitter and many other social media platforms users sang the same hymn to drive the point home. Only the terrorist groups would re-define the word to mean

Holy war in-order to justify their violence towards the non-Muslims. Soon, the liberal West took Ms Sarsour's definition of Jihad as primary, and many articles have since been written at length to prove that indeed the term Jihad, had all along been hijacked by terrorist organizations like ISIS and Al-Qaeda to exert violence when its true meaning is non-violent. A hadith to back this claim is available:

**Sunan Abi Dawud 4344** - Narrated AbuSa'id al-Khudri: The Prophet said: 'The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler'

For critics of Islam, Ms Lindar Sarsour's utterances were an implicit declaration of holy war on the Whitehouse, or at least an act of defiance that was meant to deliberately court a bit of controversy. Either way, she succeeded in re-defining the meaning of the term jihad to the Westerners, of which many had not heard of the term before. Her popularity with the left wingers and the minority groups also meant the new narrative held instantaneously and was forcibly demanded from anyone who had thought otherwise. With the threat of being called Islamaphobes, racists and bigots, many were silenced. As of 2020, Western social media platforms would censure non-Muslims' articles that define Jihad as war against Infidels (non-believers).

The question is, was Ms Sarsour sincere in her use of the term or had she identified an opportunity to play semantics? And was the backlash purely out of ignorance of the meaning of the term and its Islamic context?

Another hadith appears to offer a chillier perspective, a definition Ms Lindar Sarsour's opponents might have heard about:

**Sunan Ibn Majah 2794** - It was narrated that 'Amr bin 'Abasah said: "I came to the Prophet and said: 'O Messenger of Allah, which Jihad is best?' He said: '(That of a man) whose blood is shed and his horse is wounded.'"

Another hadith to support the idea that the jihad of warfare takes precedent over the spiritual one:

**Sahih al-Bukhari 2785** - Narrated Abu Huraira: A man came to Allah's Messenger and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battlefield, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu- Huraira added, "The Mujahid (i.e., Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope."

Allah himself appears to concur on which jihad is better:

**Quran 4.95** - "Allah has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight above those who sit (at home) by a huge reward."

Against this background, should anyone rely on Twitter handles with abstract avatars, or obscure social media personalities to define Islamic terms? The answer is, definitely NO. There are authentic Islamic sources and scholarly exegesis that go back to the time of the Islamic prophet himself that can provide accurate definitions. There are Sunni Islam's four main schools of jurisprudence that can provide people with not only the definition, but also their contexts, and finally, there are Sharia manuals, from which all Muslims derive their laws.

Often regarded as the sixth pillar of Islam, the significance of the doctrine of Jihad cannot be understated and deserves an objective and careful examination. What's the better place to start looking for the definition of Jihad other than the Sharia? For those unfamiliar with the Sharia, it is Islamic canonical law based on the teachings of



the Quran and the traditions of the Prophet. The code is for all living Muslims to adhere to and helps them understand how they should live their lives according to Allah's wishes. It is what is in the Sharia that matters most. As attested elsewhere, it is the supreme God's law of the land and to be a true Islamic state, Sharia compliancy is the sole mandatory requirement.

As contained in the most common classical manual of Islamic Law, the **Reliance of the Traveler**, the below are the summaries of the definition of Jihad, its obligatory character, and its objectives:

**Chapter O9.0: Jihad** - (O: Jihad means to war against non-Muslims and is etymologically derived from the word mujahada signifying warfare to establish the religion. And it is the lesser jihad. As for the greater jihad, it is spiritual warfare against the lower self (nafs), which is why the Prophet (Allah bless him and give him peace) said as he was returning from jihad. "We have returned from the lesser jihad to the greater jihad."

The scriptural basis for jihad, prior to scholarly consensus (def: b7) is such Koranic verses as:

- 1- "Fighting is prescribed for you" (**Koran 2: 216**);
- 2- "Slay them wherever you find them" (**Koran 4: 89**);
- 3- "Fight the idolators utterly" (**Koran 9: 36**):

and such hadiths as the one related by Bukhari and Muslim that the Prophet (Allah bless him and give him peace) said: "I have been commanded to fight people until they testify that there is no god, but Allah and that Muhammad is the Messenger of Allah, and perform the prayer, and pay zakat. If they say it, they have saved their blood and possessions from me, except for the rights of Islam over them. And their final reckoning is with Allah"; and the hadith reported by Muslim, "To go forth in the morning or evening to fight in the path of Allah is better than the whole world and everything in it." ...

### **O9.1: The Obligatory Character of Jihad**

Jihad is a communal obligation (def: c3.2). When enough people perform it to successfully accomplish it, it is no longer obligatory

upon others (O: the evidence for which is the Prophet's saying (Allah bless him and give him peace) ...

**O9.8: The Objectives of Jihad** The caliph (o25) makes war upon Jews, Christians, and Zoroastrians (N: provided he has first invited them to enter Islam in faith and practice, and if they will not, then invited them to enter the social order of Islam by paying the non-Muslim poll tax (jizya, def: o11.4) -which is the significance of their paying it, not the money itself-while remaining in their ancestral religions) (O: and the war continues) until they become Muslim or else pay the non-Muslim poll tax ( in accordance with the word of Allah Most High:

"Fight those who do not believe in Allah and the Last Day and who forbid not what Allah and His messenger have forbidden-who do not practice the religion of truth, being of those who have been given the Book-until they pay the poll tax out of hand and are humbled" (Koran 9.29), ...

### **Jihad: Sunni Islam's Four Main Schools of Jurisprudence**

**Hanafi Fiqh** - a) Jihad means to be involved in fighting in the path of Allah by one's life, wealth, and speech. (alBadai us-Sanai)

b) It is further explained to call the unbelievers towards the true Religion of Islam and to fight against them if they are unwilling to accept this true Religion. (Fathul Qadeer)

**Maliki Fiqh** - a) The Muslims are to fight with the Kuffar (disbelievers) to advance Allah's Religion. (Hashiyatul Adwi/Ash Sharhus Sagir)

**Shafi'ee Fiqh** - a) The meaning of Jihad in Shari terms is to make utmost effort in fighting in the path of Allah. (Fathul Bari)

**Hanbali Fiqh** - a) Jihad means to fight against the unbelievers. (Matalibe Ulin Nuha)

### **Jihad Verdict: Prominent Islamic Scholars**

**Ibn Taymiyya (d. 1328)**, an Islamic Hanbali jurist scholar, muhaddith, theologian, judge and philosopher: "Since lawful warfare is essentially jihad and since its aim is that the religion is God's entirely and God's word is uppermost, therefore according to all Muslims, those who stand in the way of this aim must be fought. As for those who cannot offer resistance or cannot fight, such as women, children, monks, old people, the blind, handicapped and their likes, they shall not be killed unless they actually fight with words (e.g., by propaganda) and acts (e.g., by spying or otherwise assisting in the warfare)" (105).

**Ibn Khaldun (d. 1406)**, Maliki jurist, renowned philosopher, historian and sociologist, summarized Jihad: "In Muslim community, the holy war is a religious duty, because of the universalism of (Muslim) mission and (the obligation to) convert everybody to Islam either by persuasion or by force...The other religious groups did not have a universal mission, and the holy war was not a religious duty for them, save for the purpose of defense...Islam is under obligation to gain power over other nations (105).

**Shiite A- Amili (d. 1622)** as written in Jami-i-Abbasi (the popular Persian manual of Shia Law) "Islamic Holy war (Jihad) against followers of other religions, such as Jews, is required unless they convert to Islam or pay the poll tax (105)"

During the 1991 Gulf war, the then Iraqi President Saddam Hussein's called for a holy war against the United States and its Arab allies. "We tell all the Arabs, all the believing strugglers . . . wherever they are to rise to jihad (holy war) and struggle by targeting the forces of evil, treachery and corruption everywhere and targeting their interests wherever they are. This is your duty," Hussein said (106).

### **Jihad: Other Islamic Sources**

**Sahih al-Bukhari**, one of the six major hadith collections of Sunni Islam has 199 references to jihad, and all references are in the context

of warfare.

The Quran, Hadiths, Sharia, and Classic scholars all define Jihad in the context of warfare. It therefore stands to reason that in Islam, the term Jihad cannot take the lexical definition but in terms of warfare, and that it's an obligation for the whole Muslim community, everyone able to perform it, male or female, old or young.

David Cook, a professor of the history of Islam at Rice University also argues that attempts to present jihad in purely spiritual terms are completely unsupported by the evidence, and only occur in writings for Western audiences (107): "Those who write in Arabic or other Muslim majority languages realise that it is pointless to present jihad as anything other than militant warfare" (108).

### **Mohammed, The Ultimate Islamic Jihadi**

The Ultimate Jihadi in Islam is without doubt, the prophet of Islam himself, Mohammed. Firstly, for someone to command Muslim respect and subservience, they must be special. Mohammed convinced his followers that he was that special person, Allah's messenger, and that whoever championed his cause was essentially on Allah's side. The early Muslim community, the ummah, would have felt special to be Allah's representatives on earth, and that their actions were the dictates of Allah.

Once Mohammed had secured the trust and subservience of the few followers, he devised creative ways to keep them engaged, motivated, invigorated and most importantly, to keep them devoted to the new faith. When he realized that he also needed to materially provide for the growing Muslim community, the Emigrants, he scripturally legitimized the attack and robberies of the Meccan caravans and the surrounding Medinan tribes, in essence, he sacralized acts of criminality. It wasn't his idea, but Allah's!

Once the new economic lifeline plans were accepted as scripturally legitimate by the Muslim community, the raids, ambushes, assassinations, robberies and looting of surrounding

tribes became a religious obligation that was rewarded here on earth in the form of war booty, and in paradise in the form of virgins and other canal pleasures. Mohammed also managed to convince his followers to embrace death as they would embrace life. He convinced them to be cannon fodder for him in his lifetime, and even after his death! And there is no doubt that in that respect, he succeeded.

The number of battles that Mohammed himself was involved in or at least planned varies according to sources. In one source, it is believed Mohammed fought eight major battles, led eighteen raids, and planned another thirty-eight military operations (109). His ruthlessness, brutality and uncompromising stance served to strengthen his hand with opponents and allies alike, and the use of terrorism was meant to strike fear in the hearts of his future adversaries. Public executions, mass murder, torture, assassinations, intimidation, and humiliation were common tactics during the 10-year period of his battles.

To earn the Ultimate Jihadi title, one has to consistently exhibit considerable brutality, cold-hearted savagery, and impaired empathy. To preside over gruesome decapitation of almost nine hundred capitulated Jewish men, including all pubescent males of a Medinan tribe named Banu Qurayza is quite the stuff of legends, but for Mohammed, it was just routine, nothing to write home about. According to hadith narrations, the butchering began early in the day, ending in torchlight. Those who survived the pogrom were taken captive and sold at slave markets, rewards for the genocidal Muslim jihadis. (Ishaq:464). On this event alone, the blueprint of savagery was immortalized, and the subsequent Caliphs and other extremist groups have, without reservations, obliged to continue the legacy of this sacralized sunnah of the prophet of Islam.

Jihadists around the world aspire to emulate their prophet in military Jihad, and many a people have certainly heard the harrowing lamentations of those affected by Islamist terrorist violence. The West in particular, gets appalled by what it perceives as medieval barbarism but with the mistaken belief that Mohammed,

the prophet of Islam never taught his Muslim followers to use violence, subjugate, slaughter, intimidate, rape, displace other people on basis of their beliefs. This, of course, would be what the media and political leaders have made them to believe. Muslim apologists also propagate the narrative that their prophet was a peaceful man who lived harmoniously with other non-Muslim communities in his entire lifetime, and that Islamic terrorists are deliberately distorting his teachings for their own evil ends.

Muslims have always tried to convince all and sundry that Mohammed was the best man to ever walk on earth, and the best example for all mankind. This is, of course, on the premise that if it is in the Quran, then it must be true! Do the Islamic traditions support this assertion? A benign prophet who was peaceful, humble, tolerant, and respected co-existence?

The true portrayal of Mohammed can be gleaned from the few following Islamic traditions. In them, we discover compelling evidence of a man who exerted savage violence, intimidation, kidnappings, abuse, humiliation, discrimination and many other inhumane acts towards anyone and everyone who perceived his prophethood proclamation as fraudulent:

**Ibn Ishaq 550**, "The apostle had instructed his commanders when they entered Mecca only to fight those who resisted them, except a small number who were to be killed even if they were found beneath the curtains of the Kabah.

**Ibn Ishaq:327** - Allah said, 'A prophet must slaughter before collecting captives. A slaughtered enemy is driven from the land. Muhammad, you craved the desires of this world, its goods and the ransom captives would bring. But Allah desires killing them to manifest the religion. (10)'

**Sunan Abi Dawud 3002** - Narrated Muhayyisah: The Apostle of Allah (peace be upon him) said: **If you gain a victory over the men of Jews, kill them.**

So Muhayyisah jumped over Shubaybah, a man of the Jewish merchants. He had close relations with them. He then killed him.

**Sahih al-Bukhari 3167** - Narrated Abu Huraira: While we were in the Mosque, the Prophet came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "**If you embrace Islam, you will be safe...**"

**Ibn Ishaq/Hisham 879:** Muhammad kidnapped a man's wife and children, then used them as leverage to force him to convert to Islam. The apostle told them to tell Malik that if he came to him as a Muslim, he would return his family and property to him and give him a hundred camels. On hearing this, Malik came out of al-Taif, converted to Islam, and Mohammed gave him back his family and property, and gave him a hundred camels (10).

**Sahih al-Bukhari 2977** - Narrated Abu Huraira: Allah's Messenger said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), ...

**Sahih Bukhari, p.408, vol.1** - "Narrated Ibn Umar (ra) that the Prophet (saw) said, "My livelihood is under the shade of my spear, and he who disobeys my orders will be humiliated. (110)"

**Al-Tabari, Vol. 9, p. 42** - We have been dealt a situation from which there is no escape. You have seen what Muhammad has done. Arabs have submitted to him and we do not have the strength to fight. You know that no herd is safe from him. And no one even dares go outside for fear of being terrorized.

**Ishaq:588** - When the Apostle descends on your land none of your people will be left when he leaves.

**Tabari 7:97** The morning after the murder of Ashraf, the Prophet declared, "Kill any Jew who falls under your power."

**Sahih al-Bukhari 4124** - Al-Bara' bin `Azib said (through another chain of sub-narrators): "On the day of Quraiza's (siege), Allah's Messenger said to Hassan bin Thabit, 'Abuse them (with your poems), and Jibril is with you.'"

**Al-Tabari, Vol. 8, p. 122** - The Prophet gave orders concerning Kinanah to Zubayr, saying, 'Torture him until you root out and extract what he has. So Zubayr kindled a fire on Kinanah's chest, twirling it with his firestick until Kinanah was near death. Then the Messenger gave him to Maslamah, who beheaded him.

**Ishaq:326** - 'If you come upon them, deal so forcibly as to terrify those who would follow, that they may be warned. Make a severe example of them by terrorizing Allah's enemies'

**Tabari 9:69** "Killing Unbelievers is a small matter to us"

**Al-Tabari -Volume 8, Page 38** - Muhammad had boys of Jewish tribe of Banu Qurayza beheaded. The Messenger of Allah commanded that all the Jewish men and boys who had reached puberty should be beheaded. Then the Prophet divided the wealth, wives, and children of the Banu Qurayza Jews among the Muslims.

**Tafsir Ibn Kathir Juz'21, p.213** - Then the Messenger of Allah commanded that ditches



should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized.

**Ibn Ishaq p289** - They said that when the apostle heard about Abu Sufyan coming from Syria, he summoned the Muslims and said "This is the Quraysh caravan containing their property. Go out to attack it, perhaps God will give it as a prey (10)"

**Sunan an-Nasa'i 2867** - It was narrated from Anas that the Prophet entered Makkah wearing a helmet. It was said that Ibn Katal was hanging on to the drapes of the Kabah and he said: "Kill him."

**Sunan an-Nasa'i 4059** - Ibn 'Abbas said: "The Messenger of Allah said: 'Whoever changes his religion, kill him.'"

**Sahih Muslim 1701a** - Jabir b. 'Abdullah reported that Allah's Apostle stoned (to death) a person from Banu Aslam, and a Jew and his wife.

**Bulugh al-Maram, 10, 12** - Ibn 'Abbas (RAA) narrated that the Messenger of Allah said: "Whoever you find doing as the people of Lot did (i.e. homosexuality), kill the one who does it and the one to whom it is done, and if you find anyone having sexual intercourse with animal, kill him and kill the animal." Related by Ahmad and the four Imams with a trustworthy chain of narrators.

**Al-Tabari, Vol. 7, p. 133** - When Muhammad saw Hamzah he said, 'If Allah gives me victory over the Quraysh at any time, I shall mutilate thirty of their men!' When the Muslims saw the rage of the

Prophet they said, 'By Allah, if we are victorious over them, we shall mutilate them in a way which no Arab has ever mutilated anybody.

**Sahih al-Bukhari 4355-** Narrated Jarir: In the Pre-Islamic Period of Ignorance there was a house called Dhu-l-Khalasa or Al-Ka'ba Al- Yamaniya or Al-Ka'ba Ash-Shamiya. The Prophet said to me, "Won't you relieve me from Dhu-l- Khalasa?" So, I set out with one-hundred-and-fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet and informed him, and he invoked good upon us and Al- Ahmas (tribe). 100 men of the Bahilah, and 200 of banu-Khath'am were killed in order to destroy the idol of Durl-Khalasa (111)

There is nothing peaceful about early Islam after Mohammed's death either. Khalifa **Umar bin al-Khattab** recommendations to the commander of the troops he sent to al-Basrah (636 CE) during the conquest of Iraq, he reportedly said:

"Summon the people to God; those who respond to your call, accept it from them, but those who refuse must pay the poll tax out of humiliation and lowliness (Quran9.29). If they refuse this, it is the sword without leniency. Fear God with regard to what you've been entrusted (105)"

The evidence is something Muslims are undoubtedly aware of and being in line with the Sunnah of the prophet, Islamist terrorist groups like Boko Haram, ISIS, Al-Qaeda, and their ilk aspire to imitate Mohammed's exploits but many fall short in their desperate attempts.

### **Rewards for Muslim Martyrs**

So, what is the honor of fighting Jihad? Why did Allah make so many decrees for Muslims to go out and fight? Is dicing with death

an act to wish for? The answer to these and many other questions of similar nature is that Jihad is seen as only second-best deed behind the belief in Allah and Mohammed. It's importance in Islamic theology cannot be understated, as evidenced by the kind of rewards that it elicits:

**Sahih al-Bukhari 7530** - Narrated Al-Mughira: Our Prophet has informed us our Lord's Message that whoever of us is martyred, will go to Paradise.

**Qur'an 4:74-75** – Let it be known that only those people should fight in the cause of Allah who are willing to exchange the life of this world for the Hereafter; and whoever fights for the cause of Allah, whether he dies or is victorious, will soon be granted a mighty reward.

**Qur'an 3:169** – And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.

**Quran 2.154** - "And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive (it) not".

**Qur'an 4:104** – And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e., Paradise) that for which they hope not, and Allah is Ever All Knowing, All Wise.

**Quran 47.4** - "If you encounter the disbelievers in a battle, strike-off their heads. Take them as captives when they are defeated. Then you may set them free as a favour to them, with or without a ransom, when the battle is over. This is the Law. Had God wanted, He could have granted them (unbelievers) victory, but He wants to test you through each other. The deeds of those who are killed for the

cause of God will never be without virtuous results".

**Qur'an 9:111** – God has purchased from the believers their very lives and their wealth, that they will have the Paradise; they fight in the cause of God so they kill and are killed; a promise that is true upon Him in the Torah and the Gospel and the Qur'an. And whoever fulfils this pledge with God, then have good news of the pledge which you are concluded with. Such is the great triumph.

**Qur'an 3:157-158** – If you should die or get killed in the cause of Allah, His forgiveness and mercy will be far better than all the riches you could gather.

**Qur'an 3:195** – ...those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards.

In fact, martyrs are ranked just below prophets, and according to the **Reliance of the Traveler's V2.8: The Intercession of the Prophets and Righteous**, it is obligatory to believe in the intercession of the martyrs besides the prophets and religious scholars. They have a direct route to paradise and have many other privileges as stated in the below hadith:

**Sunan Ibn Majah 2799** - It was narrated from Miqdam bin Ma'dikarib that the Messenger of Allah said: "The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives)

from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives.”

If a Jihadi does not die in battle, there are a lot of benefits that they can enjoy here on earth, the spoils of war. This could be in the form of war- booty, sex slaves, servants, and the many other advantages that Muslim men have in this life. In fact, according to the Muslim traditions, there were times when whole battles were planned, or at least Muslim men were persuaded to join them just for spoils of war, not for the purpose of propagating Islam. **Wahidi - Asbab Al-Nuzul by Al-Wahidi on Quran 9.49** says:

...This was revealed about Jadd ibn Qays the hypocrite. This is because when the Messenger of Allah, Allah bless him and give him peace, was preparing for the Battle of Tabuk, he said to him: “O Abu Wahb, would you not like to have scores of Byzantine women and men as concubines and servants?” He said: “O Messenger of Allah, my people know that I am very fond of women and, if I see the women of the Byzantines, I fear I will not be able to hold back. So do not tempt me by them, and allow me not to join and, instead, I will assist you with my wealth” ...

By these hadith narrations and Quran verses, to die as a martyr appears to be the most attractive proposition of all. The benefits outweigh the risk by the longest haul in the life of a human being, and it would, indeed, be foolish not to embrace the risk-free route to eternal life. In fact, wishing for death in this context makes perfect sense. In his letter to America before the September 11 terror attacks, Osama Bin Laden is quoted to have written “We love death more than you love life” This has of late become the dictum for terrorist groups whenever they exert threats of violence to anyone that they consider an enemy of Islam.

Many other Muslim terrorists make efforts to get killed during their terrorist attacks. In the West, a normalized approach would be

for a terrorist to wear a fake suicide bomb so that the security services would kill them instead of arresting them alive. This way, it's guaranteed that soon after committing an atrocity, they go straight to paradise and enjoy eternal life forever without the need to go through the risky deeds- based route.

## Chapter 15:

# ISLAM AND THE HATE SPEECH CONUNDRUM

Does Islam respect other religions, beliefs, and cultures? What kind of scriptures about other religions, beliefs and cultures are found in Islamic scriptures? Does Islam have some of its scriptures that amount to hate speech by the definition of the term? To answer these and many other questions relating to how Islam's scriptures about other beliefs, groups of people and other gods, its fundamental to firstly define the term "Hate Speech".

According to the **United Nations**, hate speech is any kind of communication in speech, writing or behavior, that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are, in other words, based on their religion, ethnicity, nationality, race, color, descent, gender or other identity factor (112). According to the same organization, to address hate speech, it requires a coordinated response that tackles the root causes and drivers of hate speech, as well as its impact on victims and societies more broadly (112).

On the other hand, there is free speech, often referred in full as Freedom of speech and expression, defined as a principle that supports the freedom of an individual or a community to articulate their opinions and ideas without fear of retaliation, censorship, or legal sanction (113). It is recognized as a human right under article 19 of the Universal Declaration of Human Rights (UDHR). Although not absolute, Western citizenry refer to this basic right as one of the most important fundamental rights in a democracy. In United States of America, it is one of the rights declared in the First Amendment to the U.S. Constitution, an amendment that earned the United States the colloquialism "Leader of the Free World". New and young

democracies around world look up to American First Amendment as a basis to model their own freedoms.

That said, conundrum avails itself once one juxtaposes the definitions of “hate speech” and “free speech”. With the obvious intricacies surrounding the two concepts that are both meant to protect individual rights, many ordinary citizens and institutions have had to be forced to regularly review their understanding and application of these concepts, to avoid legal, social, and religious consequences.

In December 2020, Cambridge University, a UK based top university, the second-oldest university in the English-speaking world held a vote on their policy on free speech due to pressure from both sides of the debate. The new guidelines which required opinions to be “respectful” were then overwhelmingly rejected, as it was deemed to be a threat to academic freedom. A total of 86.9 per cent of the governing body objected to the proposal, opting instead for academic freedom and a policy that emphasizes “tolerance” of differing views rather than respect.

The report indicated that some academics had argued that controversial opinions or subjects could be blocked if they were accused of lacking respect or causing offence. Professor Ross Anderson argued that requiring “respect” would undermine the “freedom to question”, with academics being afraid to examine controversial views in case they were reported for being disrespectful to the opinions of others (114).

This vote is evidence of complexities surrounding free speech and hate speech, which can depend entirely on the feelings of the individual recipient of such speech. Censorship of controversial ideas and debates, the two concepts that have played important roles in the progress of mankind, is tantamount to defeating the whole purpose of institute of higher learning. Many other universities in the liberal West have long abandoned their commitment to tolerance, in favor of respect, which is seen by many on the right as a



capitulation of the fundamental human rights to the bullying of the far left.

Hate speech has gained notoriety through social media platforms, and many nation states have been scrambling to craft new laws to counter this phenomenon. Disagreements on what constitutes hate speech have recently surfaced mostly in liberal societies due to a fine line between it and the much-revered freedom of speech. A fine line that, in the heat of the moment or simply due to ignorance, sometimes fades into nothingness. This has left social media companies to take matters into their own hands and arbitrarily deal with what they perceive to be hate speech, in the process, aggrieving many who feel robbed of their natural right, the Freedom of Speech. The debate is not yet over, and it may take some time before unanimity on the subject is reached. On “incitement”, the UN further articulated:

“...Incitement is a very dangerous form of speech, because it explicitly and deliberately aims at triggering discrimination, hostility and violence, which may also lead to or include terrorism or atrocity crimes”, the United Nations added (113).

True to the UN’s concerns, there have been numerous statements made by individuals, groups and even nation states that constitute hate speech. Some people have gone on to act upon those speeches by abusing, discriminating, harming, and even causing the death of others. Due to the nature of the interconnectedness of the world, the effects of hate speech can cascade across societies and even nation states, affecting many people in the process, including bystanders. It is indeed sad that there are people out there who find pleasure in others’ pain. Suffice it to say, hate speech, in its truest form, is simply diabolical. Without countering hate speech, the world would be a harsh place for everyone, worse for the minorities, the weak and the voiceless. And if you’re in the West, the minorities include the Muslims.

Humans have always strived to find solutions for their problems and have accomplished many feats in this respect. Protecting fellow human beings from harm is what has enabled us to establish our sovereignty in this world, and what separates us from the animal kingdom. And this has been accomplished without sacrificing the weak, the sickly and the outright imbeciles, but by influencing the laws of nature. So, when it comes to finding ways to protect our own kind from hate speech, history puts us in good stead!

Talking about history, it's inconceivable, given the topic of the conversation, not to mention at least two historical events that had a profound effect on humanity, and left a monstrous stain on human conscience. The Holocaust and the Rwandan Genocide.

### **Hate Speech: The Nazi and The Holocaust**

It goes without mention that the Holocaust stands out as one of the worst and most troubled period for mankind in recent times. Between 1933 and 1945, antisemitism, a term used to describe hostility to, prejudice, or discrimination against Jews was central to Hitler's Nazi ideology. Although the attitude was prevalent around Europe in general, Nazi Germany, led by dictator Adolf Hitler amplified the hostilities against the Jews by enacting the hatred into law.

Anti- Jew propaganda became mainstream news, and that set into motion a series of events that put the Jews into the crosshairs of the generality of the Nazi Germany population. Having adopted the fabricated Protocols of the Elders of Zion as fact of history, the antisemitism law also provided Hitler with the power to implement the "Final Solution to the Jewish question" the official code name for the murder of all Jews within reach, which was not restricted to the European continent (115).

In his first anti-Semitic writing, Hitler characterized a Jew as "racial tuberculosis of the nations," and went further to accuse a Jew that "...his power is the power of money, which multiplies in his hands effortlessly and endlessly through interest, and which forces

peoples under the most dangerous of yokes” and called for the “irrevocable removal” of Jews from German life (116).

After an intense propaganda drive on the “danger of Jewry” to dissatisfied Germans, Hitler managed to develop his hate ideology and it culminated in the senseless massacre of about six million Jews, their crime, just for being Jews!

### **Hate Speech: The Rwandan Genocide**

In Africa, lest its forgotten, another kind of genocide that reduced mankind to the animal kingdom, or even worse, was the Rwandan Genocide. Started in 1994, the bloodcurdling event set Africans against their own kind when the Hutu ethnic majority went into a large-scale massacre of the Tutsi, leaving behind 800 000 dead (117), and some experts have estimated that between 250,000 and 500,000 women were raped during the genocide (118) and an estimated 2,000,000 Rwandans, mostly Hutu, were displaced and became refugees (117).

What started as a political tug-of-war after the assassination of the then president of Rwanda Juvenal Habyarimana, soon descended into a racial hatred between Rwanda’s two main ethnic groups, the Hutu and Tutsi. And the trigger to violence was hate speech against the Tutsi, broadcasted mainly over a radio channel that focused on anti-Tutsi propaganda. It only took hate speech from influential Hutu political elites to set neighbor against neighbor, and what ensued were horrific acts of violence and savagery of apocalyptic proportions against mostly, defenseless Tutsi civilians.

### **Hate Speech: The Role of The Internet**

From these two examples, it’s apparent that hate speech has always existed and has been part of mankind from time immemorial. And with lessons learned, perhaps the focus that has, of late, been placed on hate speech, especially in the liberal West, should be viewed in light of these recent events. The emergence of social media platforms where hate speech can easily be allowed to fester if unchecked poses

an even greater risk than a single radio station that ignited the powder keg of hate and savagery in Rwanda. Hate Speech has also opened the topic to serious and wider conversations, and attempts at formulating policies have been long overdue, considering the seriousness of the matter.

Influenced by the psychology of online behavior, humans have tended to disinhibit their behaviors behind the keyboard, the lack of restraint one feels when communicating online in comparison to communicating in-person (119). By this, they successfully disassociate their online personas from their real-world ones. The absence of physical cues and the ability to mask one's true identity have tempted some users to abandon social etiquette, in favor of nonconformity, knowing fully well that if anything that they have posted backfires, they are more likely to get away with it. Due to this and the lack of behavioral checks, an increase in instances of hate speech became inevitable, hence the need for new ways to address the issue, at the same time, endeavoring not to infringe upon other individual liberties.

### **Hate Speech, The Islamic View**

And the new phenomenon of hate speech comes with new terminology to cater for it. Amongst the new terms for those accused of hate speech is one against Islam, Islamophobia. Although the term is not new and can be traced back to as early as 1910 in France, the increase of the term's usage is recent times and its meaning appear to have evolved to its contemporary use. Some commentators suggest that it was as a result of the 9/11 terrorist attacks in the United States. The early use of the term did not, according to Christopher Allen, have the same meaning as in contemporary usage, as it described a fear of Islam by liberal Muslims and Muslim feminists, rather than a fear or dislike/hatred of Muslims by non-Muslims (120)

Defined as the fear, hatred of, or prejudice against the Islamic religion or Muslims (121), the term though disputed, is now in

frequent use against anyone who so much as register a reservation on Islam, and that in some cases includes scholarly criticism. For an example, anyone who links an act of terrorism to the Islamic religious text is immediately labelled an Islamophobe, not as hatred towards Islam, but hatred against Muslims. In the liberal West, what follows the accusation is the public humiliation of the individual, and a possible career ending judgement handed down by the court of public opinion. In other words, you will be “canceled”. All this is being played out across social media platforms for all to see. Mob justice at its best, and a harsh deterrent for would be Islamophobes.

The emerging new ideas of humanity appear to be another impetus behind the hate speech focus. Not so distant in the past, perceptions towards gays, lesbians, and other members of the LGBTQ+ community began to change considerably. Acceptance of these groups meant that the individual members could now voluntarily disclose their membership to the wider community without shame, social stigma, and the fear of being victimized. Laws to protect the LGBTQ+ and such other minorities, generally referred to as ‘Protected Groups’ have been crafted in line with the philosophy of human rights.

Against this background, it should now be apparent as to why any exercise of free speech that Muslims are uncomfortable with would most likely be deemed hate speech by the major media corporations like Facebook, Twitter and YouTube or the law enforcement agencies. Any critics of Islam outside a formal debate would most likely be deemed hatred of Muslims.

Muslims have also developed an ingenuity to compel media companies to remove content that they consider taboo or that hurt their feelings by mass-flagging any such content on social media, much to the frustrations of the Westerners, who feel that they are being unfairly targeted, and their rights trampled upon. Although the problem of hate speech has long been established, the solutions, if any, have been at best, haphazard.

Hate speech for the sake of hatred of a particular person or group based on who they are is, by its very nature, is contemptible, but adding incitement that could trigger discrimination, hostility and even violence, and then rewarding the perpetrators is quite another level of moral repugnance. The line between right and wrong is nefariously blurred, shepherding the oblivious mankind into a moral minefield. As the UN articulated, hate speech should not be allowed to shape our worldview, or has it already been allowed to do so?

Using the definition of “hate speech” that the UN meticulously constructed for us, this book shall examine the Islamic literature to establish if some of it falls inside this category. Is there any kind of incitement by Islamic texts to explicitly and deliberately trigger “discrimination, hostility and violence, which may also lead to or include terrorism or atrocity crimes”, as the U.N puts the definition across? If it does, what are the root causes of it? To answer some of these nagging questions, it’s important to gather a few Quranic verses, hadiths and even Sharia to examine Islam’s standing point on the contentious subject.

### **Hate Speech that Incite Discrimination**

The Islamic scriptures are replete with discriminatory texts that affect Muslims and non-Muslims alike, although largely directed at non-Muslims. The texts also provide detailed and rather demeaning and pejorative instructions for dealing with these religious undesirables:

**Quran 5.51** - O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.

**Sahih Muslim 2167a** - Abu Huraira reported Allah's Messenger as saying: Do not greet the Jews and the Christians before they greet you and when

you meet any one of them on the roads force him to go to the narrowest part of it.

**Quran 98.6** - Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.

**Quran 9.28** - Believers, the pagans are filthy. Do not let them come near to the Sacred Mosque after this year. If you are afraid of poverty, He will make you rich if He wishes, by His favour. God is All-knowing and All-wise.

**Quran 3.110** - You are the best nation that ever existed among humanity. You command people to good and prohibit them from evil, and you believe in God. Had the People of the Book accepted the faith (Islam), it would certainly have been better for them. Some of them have faith, but most of them are evil doers.

**Quran 3:28** – Believers are not to take disbelievers for friends instead of believers. Whoever does that have nothing to do with God unless it is to protect your own selves against them. God warns you to beware of Him. To God is the destiny.

**Quran 5.80** - You have seen many of them establishing friendship with the unbelievers. Vile is what their souls have gained! They have invoked the wrath of God upon themselves, and they will live forever in torment.

**Sahih al-Bukhari 3152** - Narrated Ibn `Umar: `Umar bin Al-Khattab expelled all the Jews and Christians from the land of Hijaz. Allah's Messenger after conquering Khaybar, thought of expelling the Jews from the land which, after he conquered it belonged to Allah, Allah's Messenger

and the Muslims. But the Jews requested Allah's Messenger to leave them there on the condition that they would do the labour and get half of the fruits (the land would yield). Allah's Messenger said, "We shall keep you on these terms as long as we wish." Thus, they stayed till the time of `Umar's Caliphate when he expelled them to Taima and Ariha.

### **Hate Speech that Incite Hostilities**

The greater portion of the Quranic content is about the non-believers and how they should be viewed and treated by the Muslims. With acrimonious rhetoric directed particularly at the Jews and the Christians, given that they had rejected Mohammed's claims of prophethood. This also forms the very basis of the anti-Semitism that is abundantly found in Islamic scriptures. The below are a few examples of Islamic scriptures that incite hostilities:

**Sahih al-Bukhari 25** - Narrated Ibn 'Umar: Allah's Messenger said: "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, so 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."

**Quran 5.33** - The punishment of those who wage war against Allah and His messenger and strive to make mischief in the land is only this, that they should be murdered or crucified, or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter, they shall have a grievous chastisement,



**Quran 5.82** - You find Jews and pagans among the worst of the enemies of the believers. (Of the non-believers) nearest to them (the believers) in affection you find those who say, "We are Christians," for among them are the priests and monks who are not proud.

**Qur'an 8:12** – I will cast terror into the hearts of those who disbelieve.

**Sahih al-Bukhari 2925** - Narrated `Abdullah bin `Umar: Allah's Messenger said, "You (i.e., Muslims) will fight with the Jews until some of them will hide behind stones. The stones will (betray them) saying, 'O `Abdullah (i.e., slave of Allah)! There is a Jew hiding behind me; so, kill him.'"

**Riyad as-Salihin 1812** - Anas (May Allah be pleased with him) said: The Messenger of Allah said, "Dajjal (the Antichrist) will be followed by seventy thousand Jews of Isfahan and will be dressed in robes of green colored satin."

**Quran 2.91** – on Jews - And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, "Then why did you kill the prophets of Allah before, if you are [indeed] believers?"

**Sahih al-Bukhari 1375** - Narrated Abi Aiyub: Once the Prophet went out after sunset and heard a dreadful voice, and said, "The Jews are being punished in their graves."

**Sahih al-Bukhari 4123** - Narrated Al-Bara: The Prophet said to Hassan, "Abuse them, and Gabriel is with you (i.e, supports you)." (Through another group of sub narrators) Al-Bara bin Azib said, "On

the day of Quraiza's (besiege), Allah's Messenger said to Hassan bin Thabit, 'Abuse them, and Gabriel is with you (i.e. supports you).' "

**Quran 2.65** - Further on Jews, "And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."

**The Reliance of The Traveller, Chapter O11.0: Non-Muslim Subjects of the Islamic State (Ahl Al-Dhimma) O11.1** No formal agreement of protection is made with citizens who have "pseudo-scriptures of cults that have appeared since Islam (n: such as the Sikhs, Baha' is, Mormons, Qadianis, etc.), they neither are nor could be a Book, since the Koran is the final revelation (dis: w4).)

### **Hate Speech that Incite Violence**

The Islamic scriptures are also saturated with commands and traditions that, if followed ardently, would inevitably lead to violence against non-Muslims and minorities. These scriptures are often used by terrorist groups to justify their acts of terror on any prescribed group:

**Quran 9.29** - Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel **themselves subdued**.

*"and feel themselves subdued")* Ibn Kathir wrote in his commentary that it means, disgraced, humiliated, and belittled. Therefore, Muslims are not allowed to honour the people of Dhimmah or elevate them above Muslims, for they are miserable, disgraced, and humiliated.

**Quran 9.5** - And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakat, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

**Qur'an 9:14** – Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people.

**Quran 9.123:** O you who believe! fight those of the unbelievers who are near to you and let them find in you, hardness; and know that Allah is with those who guard (against evil).

**Qur'an 9:73** – Prophet, make war on the unbelievers and the hypocrites and deal rigorously with them. Hell shall be their home: an evil fate.

**Quran 2.191** - And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

**Quran 2.193** - Fight them so that there will be no disbelief in God and God's religion will become dominant. If they change their behaviour, there would be no hostility against anyone except the unjust.

**Sunan Abi Dawud 2502** - Abu Hurairah reported the Prophet as saying “He who dies without having fought or having felt fighting (against the infidels) to be his duty will die guilty of a kind of hypocrisy.”

**The Reliance of The Traveler Sharia Manual, Chapter P17.0:**  
Sodomy and Lesbianism - **P17.3** The Prophet (Allah bless him and give him peace) said: "Kill the one who sodomizes and the one who lets it be done to him."

**Sunan an-Nasa'i 4059** - Ibn 'Abbas said: "The Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him.'"

**Al-Tabari – 9:69** - "Killing Unbelievers is a small matter to us" The words of Muhammad, prophet of Islam.

**Sunan Abi Dawud 3002** - Narrated Muhayyisah: The Apostle of Allah (peace be upon him) said: If you gain a victory over the men of Jews, kill them. So Muhayyisah jumped over Shubaybah, a man of the Jewish merchants. He had close relations with them. He then killed him. At that time Huwayyisah (brother of Muhayyisah) had not embraced Islam. He was older than Muhayyisah. When he killed him, Huwayyisah beat him and said: O enemy of Allah, I swear by Allah, you have a good deal of fat in your belly from his property.

### **Anti-Semitism in Africa – The Case Study**

Islam has these kinds of texts that have plunged Africa into a religiously polarized continent and an epicenter for Jihad activities. In a continent reeling from extreme poverty, poor governance, security challenges and youth disillusionment, the outlook couldn't be starker. In a desperate effort to find answers to our predicament, it has become easier to find someone or something to put blame on. The Islamic literature not only provides the general targets for blame, but also particular ones, with solutions that pose existential threats to any targeted individual or group.

As already established, Islam has in its body of religious texts, statements that constantly attacks other faiths, cultures, and

minorities. For example, there is an abundance of antisemitic statements in the Islamic literature that not only discriminates against Jews but have also triggered violence, pogroms, and expulsions against them.

The Islamic daily prayer includes the following statements: "Not of those who incurred Your wrath, nor (of those who) went astray" According the commentary of a highly influential Islamic scholar Kathir - **Ibn Al Kathir**, those who incurred Allah's wrath are Jews, and those who went astray are Christians. Its evidently clear the effects of derogatory remarks against a particular group of people five times a day has on every pious Muslim.

The commentary is supported by the following hadith: **Sahih al-Bukhari 782** - Narrated Abu Huraira: Allah's Messenger said, "Say Amen when the Imam says 'Ghairi l-maghdubi `alaihim wala d-daalleen' (not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)".

The below are a few examples of recorded numbers of Jews who lived side by side with other races and religions in Africa. The figures show the shocking decline of their presence due to anti-Semitism, racial and religious cleansing in Muslim majority countries, a precedent that was set by the Islamic prophet in the Arabian Peninsula. The figures also show that Africa is only second to the Near East in the persecution, slaughter, and displacement of the Jews. Their lives are insecure and largely unaccountable for by their host nations, and vulnerable to unprovoked attacks:

- **Algeria** - 1962 only Muslims were permitted Algerian citizenship, and 95% of Algeria's 140,000 Jewish population left. By 1975 the government had seized all but one of the country's synagogues and converted them to mosques or libraries (122) (123) (124).
- **Egypt** - In 1948, approximately 75,000 Jews lived in Egypt. About 100 remain today, mostly in

Cairo. 25,000 were expelled, others migrated or killed (125).

- **Libya** - Home of one of the oldest Jewish communities in the world, dating back to at least 300 BCE. In 1948, about 38,000 Jews lived in Libya. Upon Libya's independence in 1951, most of the Jewish community emigrated, others killed, and their properties confiscated. No known Jew still lives in Libya today (126).
- **Morocco** - In 1948, approximately 265,000 Jews lived in Morocco. By 1971, the Jewish population was down to 35,000. Between 5,000 and 8,000 live there now. Many migrated, others killed during periods of unrest (127).
- **Tunisia**- In 1948, approximately 105,000 Jews lived in Tunisia. About 1,500 remain today. Most migrated other killed during periods of unrest (128).

In conclusion, In 2021, Google, Apple and Amazon removed a “free speech” social network Parler from their platforms over what they considered its failure to remove “egregious content” according to BBC News report (129). The social network has become popular with people and groups banned from Twitter for their “free speech”. Explaining the reasons for the suspension, Google said the Parler app had failed to remove posts inciting violence.

In the same period, the tech giants also banned the then President of USA accusing him of inciting violence. Snapchat followed Twitter, YouTube, and Facebook to permanently ban Mr Trump from platforms:

“In the interest of public safety, and based on his attempts to spread misinformation, hate speech, and incite violence, which are clear violations of our guidelines, we have made the decision to permanently terminate his account,” a spokesman for the company said in a statement (130).

Based on the noble reasons given above, it also stands to reason that any book, article, or posts that incites a certain group to commit violence, hostility or discrimination against another group should meet the same fate as Parler and Mr. Trump. Based on the examination of the Quranic scriptures that have already been provided in this chapter, the Quran perfectly fits in this schema, yet Google does not have any qualms staking the apps on its App store, or books in its warehouses. Perhaps there are exceptions to hate speech after all?

Some of the human catastrophic events and suffering that have been highlighted in this chapter can be attributed to the hate speech found in the Islamic literature. Without the texts that incites discrimination, hostilities and violence against non-Muslims, the world wouldn't be spending fortunes beefing up their security organs and securing all national important structures, public venues and events, transport systems, LGBTQ+ spots and even inanimate statues. Departments of Homeland Security of almost all states have now created specialized counter terrorism branches, next generation counter terrorism systems, and the related alerting systems, and around the clock surveillance of terror suspects both in physical and virtual worlds. In addition to all this, there is the overt institutional racial profiling of Asian people in most Western states, most of whom are just innocent law-abiding people, victims of circumstances. Matters of national security are no longer business as usual in these times of constant Islamist terrorist threats.

Taking a flight is no longer an experience to look forward to for both non-Muslims and Muslims alike. Everyone has to go through fingerprint biometric identification, intelligent security cameras, explosive detection systems, x-ray systems, computed tomography systems, bomb sniffing dogs, unmanned aerial vehicles (drones) and physical search whilst being flanked by fully armed security guards, and the airport perimeter fortified by formidably armed military forces. Armored cockpit doors are now kept under lock and key to make hijackings difficult. Even bringing your own water on the plane has become history before our own eyes, all this almost

entirely against the threat of Islamist terrorism. Maybe it's time people recognize hypocrisy when they encounter it.

As for Muslims who habitually call critics of Islam, Islamophobes, bigots, and racists, maybe they should take a hard look into their Islamic scriptures mirror first. Anti-Semitism is as ugly as Islamophobia, yet the liberal West would like us to believe that the former is a lesser anathema than the latter.



## Chapter 16:

# ISLAM, WHO ARE THE TRUE MUSLIMS?

The earth is home to more than 1.9 billion Muslims. Islam is also the world's fastest-growing religion, making up about 25% of the world population. The Islamic population is mainly split between 1.5 billion Sunni Muslims, about around 85% of the Muslim population in the world and 240-340 million Shia Muslims, about 10–15%, with the remainder scattered among a few smaller denominations. South Asia has the largest population of Muslims in the world, with about one-third of all Muslims living here. Islam is the dominant religion in half of the South Asian countries (Pakistan, Maldives, Bangladesh, and Afghanistan). It is the second largest religion in India and third largest in Sri Lanka and Nepal (131).

As already established, the vast majority of Muslims are followers of Sunni Islam, belonging to either Maliki, Shafi, Hanafi and Hanbali schools of jurisprudence. There are also sizeable minorities of Quranists, Shias, Ahmadis, Salafis, Sufis, Ibadis, Zaidis, Ithna Asharis, Ismailis and many other sects, and movements within these sects, such as Islamic modernism and Islamism.

In these times of Islamic toxic schisms, the legitimate questions to ask are, who, amongst the many sects of Islam, are the true Muslims? Are the Sunnis the true Muslims? What about the Shia? And what about the many sects within them? The Sufis, Salafis, Ismailis, Zaidis, Ithna Asharis, Quranists, Ahmadis etc.? What about their multiple schools of jurisprudence? And the many other movements within these sects?

There are also extremists, moderate, nominal, cultural, progressive, and even the liberal Muslims. Doesn't the Muslim identity encompass this diversity? Who has the right to tell another group that they are not true Muslims? Is there a scholarly consensus

on what constitutes true Islam? If the definition of true Islam is this complex, schismatic, and ferociously contested, isn't it sensible to take each individual or group at their word? These and many other questions are legitimate to ask as some Muslims groups appear to have an innate propensity to strip their fellow Muslim groups of their faith whenever they interpret the scriptures, and act in a way their group does not particularly like or approve.

### **Islam: How To Become a Muslim**

Becoming a Muslim is a simple and easy process. All that a person must do is to say a sentence called the Testimony of Faith (Shahada), which is pronounced as: I testify "La ilaha illa Allah, Muhammad rasoolu Allah."

These Arabic words mean, "There is no god but Allah, and Muhammad is the Messenger of Allah." Once a person says the Testimony of Faith (Shahada) with conviction and understanding its meaning, then he/she has become a Muslim (132). However, this has not always been the case during the time of the prophet of Islam. When Islam was still in its early times, it appears that the criteria of becoming a Muslim was very basic. There were neither schools of thought, sects, nor were there different movements within the religion. Simply, anyone who announced that they were a Muslim, was taken as such, a Muslim. This can be read in:

**Sahih al-Bukhari 3060** - Narrated Hudhaifa: The Prophet said (to us), "List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men..."

When Islam had gained many followers and conquered Arabia, adopted the formerly Bedouin pagan customs and rituals, the definition of a Muslim became more elaborate:

**Sahih al-Bukhari 391** - Narrated Anas bin Malik: Allah's Messenger said, "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim..."

The below hadith confirms the above one, although it comes with additional requirement, a development towards the current Testimony of Faith:

**Sunan an-Nasa'i 4990** - 'Abdullah bin 'Umar said: "Umar bin Al-Khattab told me: 'While we were with the Messenger of Allah one day, a man appeared before us whose clothes were exceedingly white and whose hair was exceedingly black. We could see no signs of travel on him, but none of us knew him. He came and sat before the Messenger of Allah, putting his knees against his, and placing his hands on his thighs, then he said: "O Muhammad, tell me about Islam." He said: "It is to bear witness that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, to establish the Salah, to give Zakat, to fast Ramadan, and to perform Hajj to the House if you are able to bear the journey..."

The Quran also indirectly defines a Muslim:

**Quran 9.29** - "Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the Jizyah willingly while they are humbled.

Amongst the Muslims, Allah appears to prefer a certain kind of Muslim, a Jihadi:

**Quran 4.95** - "Allah has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight above those who sit (at home) by a huge reward."

Judging by the definitions, it appears a Muslim was taken as one as soon as they had embraced Islam. Once the Testament of Faith had been developed, all one needed to do to become a Muslim was to recite it in front of witnesses and start living by Islamic customs and rituals. The criteria do not extend to how one interprets the Quran or the traditions. More importantly, there is no scriptural basis for denying anyone their faith for interpreting the Quran differently, or worse, misinterpreting it. If anyone fulfils the conditions of being a Muslim, they are a Muslim.

ISIS, Al-Qaeda, Boko Haram and their ilk profess to be Muslims, yet other groups and individuals are quick to lecture the world that they are not true Muslims. All the Islamic sects claim to be the true Muslims, and no one group has ever proven another group wrong. It is therefore reasonable to conclude that any member of these groups who completed the Testament of Faith, and are living by the Islamic customs and rituals, they are by definition, a Muslim.

Most Muslims are peaceful and live harmoniously with their non-Muslim neighbors. According to a 2017 Pew Research Centre report, more generally, Muslims mostly say that suicide bombings and other forms of violence against civilians in the name of Islam are rarely or never justified. And in many cases, people in countries with large Muslim populations are as concerned as Western nations about the threat of Islamic extremism. Interestingly, about half of U.S. Muslims (52%) now say homosexuality should be accepted by society.

That said, are Islamist terrorists and extremists not Muslims? Are the moderate Muslims the true Muslims? And who interprets the scriptural texts of Islam correctly? Having looked at many controversial commands in the Quran and the equally controversial deeds of Mohammed, the hard truths are that the so called low-life criminals, are indeed the true followers of the Quranic commands and the Sunnah of Mohammed, compared to the so-called moderate Muslims. In other words, "moderate" Muslims pick and choose the type of Islam they want practice, leaving out the violent form of Islam by design but not by requirement. By the Quran's own

declaration that Mohammed was the perfect example of conduct, if anyone ardently follows his commands, they will surely end up being attracted to the Islam of ISIS and its ilk.

Without the violent wars of conquest, expansionist ideology and the religious intolerance, Islam would not have rapidly expanded across many great land masses in that short time it did. As much as the majority of Muslims are repulsed by ISIS' tactics during the short-lived Islamic State, the hadith narrations of the 7<sup>th</sup> century Muslim raids against Arabian settlements are a perfect resemblance and are being used as precedent by the likes of ISIS, Boko Haram, Al-Qaeda etc.

There is an obvious denialist tendency by Islamic apologists, and for others, for political correctness reasons to arbitrarily distance Islam from the Islamist terrorist activities around the globe, labelling the responsible groups as not representative of true Islam. The difficulty with this approach is that the lack of central authority to proclaim this renders these efforts hollow.

On the other hand, according to the Pew Research report of 2016, Islam is the fastest growing religion in the world. What is interesting is the fact that despite the many different sects and movements within the religion, often calling each other heretics and even fighting and persecuting each other, when it comes to numbers, there is a unity of purpose; they are the Muslims! And this obsession with numbers was also instilled into the Muslim psych since the days of the prophet:

**Sahih al-Bukhari 4981** - ... but what I have been given, is Divine Inspiration which Allah has revealed to me. So, I hope that my followers will **outnumber** the followers of the other Prophets on the Day of Resurrection."

The Islamic sects put together will soon be the biggest religion in the world, taking over from their bitter rival, Christianity. For the sake of numbers, Islamic rivalry can wait! Against this background, it's prudent to say any person who professes Islam as their religion

should be taken as such, whether they are moderate, extremist, progressive, nominal, cultural or liberal!

## Chapter 17:

# VEILING OF TRUE ISLAMIC TEXTS AND TRADITIONS

Many Islamic apologists, scholars and even lay Muslims are well known for attempting to veil theological and traditional issues in Islam. The phenomenon comes in all shapes and forms as long as the outcome is minimising or completely obscuring Islam's contentious issues to the non-Muslim and Muslims alike. This has not been always the case though, as evidence of classic Islamic thought show liberal approach to these issues. Classic Muslims used to take pride in the conquests of infidel lands, with no remorse over human excesses. Muslim historians recorded in detail the number of infidels slain or enslaved, the cities and villages that were pillaged, and the lands, treasure, and movable goods seized (105). Hadith narrations also describe in great detail the prophet of Islam's religious and moral shortcomings, which people around him would openly and sometimes vehemently object to.

The phenomenon of veiling Islam's adverse scriptures appears to have been on ascendancy when the religion started to pervade the Western nations. The cultural and religious divergence with the West could be attributed to Muslims preferring to veil certain doctrinal and traditional issues to protect themselves and their religion from ridicule and other unfavorable attentions. In the liberal West though, Muslims have significant support from political leaders, the media and major publishing houses, who perhaps do so out of either solidarity with the Muslims leaders and their communities, complete ignorance of the Islamic scriptures and traditions, or merely virtue signaling.

Whenever a terrorist attack has been carried out in the West, media houses, politicians and their ilk, jostle, and trip each other to

be at the forefront of exonerating Islam from blame, using the language that one would expect to originate from an interfaith dialogue or a funeral eulogy. Anyone who deviates from the chorus is labelled a racist, islamophobe and a bigot. Whatever it may be, the attempt to veil Islam's inherent doctrinal and traditional issues has become standard, and in other institutions, a matter of policy.

It can perhaps be admitted that it is well-intended in most cases. When an atrocity has robbed us of our loved ones, our response should be aimed at discrediting the perpetrators of the heinous crime and protecting those that might suffer acts of revenge as a result. To maintain social and religious harmony, our rhetoric should always be aimed at the greater good of humanity. Even hashtags of peaceful Quran verses can help people get their confidence back. Abrogated or not, it really doesn't matter at the time. Below are examples of famous people, respectable for that matter, who have frantically tried to douse the flames after an Islamist terrorist attack:

- "Islam is Peace" - United States of America's president **George W. Bush's** words after 9/11 attack by Islamist terrorists.
- Islam is a "tolerant, peaceful" religion – UK's Prime Minister **Tony Blair's** words after 9/11 attack by Islamist terrorists.
- "Islam is a religion of peace" and "does not promote terrorism or killing people"- **Mohammed Ali's** words after 9/11 attack by Islamist terrorists.
- "cowardly" and "un-Islamic" - **Clerics in Yemeni** mosques after 9/11 attack by Islamist terrorists.
- "There's just one thing that most Americans and Osama bin Laden seem able to agree on: that the attacks on the World Trade Centre arose somehow from Islam." - **Nicholas**



**Kristof**, an American journalist, and political commentator (133).

- "There is nothing Islamic about terrorism. To use violence against civilians to create terror is one the greatest crimes of Islam," **Hamza Yusuf**, an American neo-traditionalist Islamic scholar (134).
- "There is no terrorism or a threat to civilians in jihad [religious struggle]." - **Abdel-Mo'tei Bayyouni**, al-Azhar Islamic Research Academy, Egypt (135).
- "ISIS owes more to the Kremlin than the Koran" - **Ben Macintyre**, an associate editor, columnist, and writer at large for *The Times* (136).
- "It is misguided to describe the attacks [on the World Trade Centre] as Islamic," - **Mahmud al-Rashid** from the Muslim Council of Britain (134).
- "This has nothing to do with Islam" - **Muslim Council of Britain** on a machete attack in Woolwich, south-east London, in which one man was killed (137).
- "This has nothing to do with Islam", says local **imam Tawfik Bouhlel** after Bastille Day terror atrocity which claimed the lives of at least 84 people (138).
- "What they do is criminal act. It has absolutely nothing to do with Islam, Islamic teachings, history, culture, or civilization of Islam," **The Organization of Islamic Cooperation (OIC)** expressing solidarity with Nigeria and victims of Boko Haram (139).

It is legitimate to ask, are these proclamations sincere or mere masquerades? Are extremist Muslims not Muslims? And do these utterances by our dear leaders match the reality or it's just mere

grandstanding? What evidence do they have that enables them to declare who the true Muslims are and who are not?

### **Religious Violence: The Views of the Near East**

In the Near East, however, Muslims and their leaders do not perceive shame in following the prescripts of their scriptures. Whilst in the West, the moderate Muslims generally douse the flames of an Islamist terror, in the near East, the majority like to stoke them, adding rocket fuel to engulfing flames! When a Muslim extremist commits an act of violence to defend the religion or the honor of their prophet, there is a significant Muslim support, or at least sympathy. In some instances, Muslims majority states have been accused of being in cahoots with violent Islamists, or at least turning a blind eye to violence perpetrated against non-Muslims and the minorities.

In 2014, Human Rights Watch reported that Sunni militant groups such as the ostensibly banned Lashkar-e Jhangvi (LEJ), an Al-Qaeda affiliate, operate with virtual impunity across Pakistan, as law enforcement officials either turn a blind eye or appear helpless to prevent attacks. In 2013, over 400 members of the Shia Muslim population were killed in targeted attacks that took place across Pakistan (140). Is it sincere to then declare the sectorial killings as having absolutely nothing to do with Islam?

In March 2013, several thousand Christians were forced to flee their homes in Lahore after allegations of blasphemy against a local resident, Sawan Masih. A mob of thousands then looted and burned some 150 homes and two churches as police looked on. Sawan Masih remained in jail at time of writing (140). Two churches and dozens of Bibles were also desecrated in the attack. Again, low-life criminals with absolutely nothing to do with Islam?

Members of the Ahmadiyya religious community continue to be a major target of blasphemy prosecutions and are subjected to longstanding anti-Ahmadi laws across Pakistan. In 2013, they faced increasing social discrimination as militant groups accused them of

illegally “posing as Muslims,” barred them from using their mosques in Lahore, vandalized their graves across Punjab province, and freely engaged in hate speech, inciting violence against them as authorities looked the other way or facilitated extremists (140). Nothing to do with Islam?

**Sheik Al-Qaradhwai** an Egyptian Islamic scholar and chairman of the International Union of Muslim Scholars, who commands an estimated audience of 40–60 million worldwide declared that Palestinian suicide attacks are considered "self-sacrifice" and not suicide, and thus are permitted and even welcome from a religious standpoint. He argued that the person who commits that act "is not a suicide [bomber]. He kills the enemy while taking self-risk, similarly to what Muslims did in the past... He wants to scare his enemies, and the religious authorities have permitted this. They said that if he causes the enemy both sorrow and fear of Muslims... he is permitted to risk himself and even get killed. (141)" Does the support for suicide bombings make Sheik Al-Qaradhwai un-Islamic? Are the 40-60 million of his followers, who subscribe to his teachings not true Muslims?

A Norwegian research foundation, FAFO conducted two opinion polls in the Palestinian territories in 2005. The results of one of the polls indicated that half of the Palestinian population agrees with the statement: ‘Suicide attacks against Israeli civilians are necessary to force Israel to make political concessions. 65 % supported Al Qaeda's bombings in USA and Europe and 70 % perceived Al Qaeda as resistance movement, not a terrorist organization (142). Does that mean Palestinians have absolutely nothing to do with Islam?

A pew research report of 2004 which was conducted in the predominantly Muslim countries indicated that Osama bin Laden, a figure supposedly a low-life criminal with nothing to do with Islam, was viewed favorably by large percentages in Pakistan (65%), Jordan (55%) and Morocco (45%). Even in Turkey, where bin Laden is highly unpopular, as many as 31% say that suicide attacks against Americans and other Westerners in Iraq are justifiable (143). Commenting on the 911 American attacks, Saddam Hussein, the

then Iraq leader of Shiite religious sect was quoted as saying ""the American cowboys are reaping the fruit of their crimes against humanity (144)"

It can be said with confidence that Umar b. al-Khattab, the companion of the prophet and the second "Rightly Guided Caliph" knew how to interpret the Quran better than the Westernized Muslims. In historian al-Tabari's recording of his recommendations to the commander of the troops he sent to al-Basrah (636 CE) during the conquest of Iraq, he reportedly said:

"Summon the people to God; those who respond to your call, accept it from them, but those who refuse must pay the poll tax out of humiliation and lowliness (Quran9.29). If they refuse this, it is the sword without leniency. Fear God with regard to what you've been entrusted (105)"

When he ordered the army to slaughter those that refused to accept Islam, does that make him a low-life criminal who has absolutely nothing to do with Islam?

ISIS, or Islamic State is a designated terrorist group that professes to following a Salafi jihadist doctrine, a Sunni Islam movement. Its former leader Abu Bakr al-Baghdadi had a BA, MA, and PhD in Islamic studies from the Islamic University of Baghdad, evidence that he was an astute Islamic scholar. The group professes to following the Quran and the sunnah of the prophet, and it made Sharia the supreme law of the land. Its force is estimated at over 200 thousand and operating from at least nine countries worldwide, yet the whole Islamic State's membership, its operatives, affiliates, and the tens of millions of its supporters are just low-life criminals who have absolutely nothing to do with Islam? Isn't it itself a moderate Muslim bigotry to label any individual or group that interprets the Quran differently from them as un-Islamic?

## Chapter 18:

# THE FOLLY OF ISLAMICA POLOGETICS TRADECRAFT

Religious scholars, apologists and other academics have categorized the Quranic revelations into two, namely the Meccan and the Medinan. This categorization basically identifies the revelations according to the city Mohammed was living in at the time. A conventional Islamic theological interpretation is that in Mecca, Muhammad and his community were weak, vulnerable, and persecuted, so Allah wisely commended patience and forbearance. However, when their power was established in Medina, the Muslims were commanded to fight for the cause of Allah, ushering in the triumphant advance of the religion (145).

Be that as it may, our wadding into the matter is for different reasons altogether. Questions have been asked about whether Islam is peaceful or violent. For a people of knowledge of the Islamic scriptures, the answer to the question requires an extra layer of inquiry, considering the role of the doctrine of abrogation.

In simple terms, Islam teaches that in the Quran there are some verses that "abrogate," or "cancel out," other verses. Certain verses are rendered null and void by later verses. Consequently, they are no longer applicable. Thus, one passage is replaced, or canceled out, by another (146). This doctrine is based on the below Quranic verse:

**Quran 2.106** - "We do not abrogate any verse or cause it to be forgotten unless We substitute for it something better or similar; do you know that God has power over all things?"

What complicates matters is that some of the abrogated or canceled verses remain in the Quran of today, making identifying them and their substitutes a complex exercise, even for seasoned scholars. A

few verses have been conclusively identified as abrogated but there are still wide scholarly differences on many others. In general, the Meccan verses of peace, pluralism, co-existence with other religious communities, compassion, kindness to neighbors, etc., have been abrogated and replaced by later Medinan verses of war, xenophobia, and intolerance (147).

One of such verses that provided a case for the use of violence is:

**Quran 2.216** – “Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not”.

Whilst it is very clear for a practicing Muslim that they should follow the later commandments, does that mean the abrogated verses were now null and void? In theory, yes but not completely so in the world of Islamic apologetics tradecraft. The Western Muslim apologists have taken advantage of the complexities of the doctrine of abrogation to mislead and misinform the non-Muslims and Muslims alike about the validity of some Quranic verses.

### **Islam: Preach Meccan, Practice Medinan**

In the immediate aftermath of an Islamist terrorist attack, prominent Muslim apologist are quick to label the perpetrators of the heinous crime, low-life criminals who have hijacked the peaceful message of the Quran for their own evil ends. As evidence to prove their assertion that Islam is a religion of peace, they would, without any hesitation, and devoid of shame, quote the benign Meccan verses or abrogated verses, even with full knowledge of their nullity. The world is whipped into shape and sing-along, in the process, silencing those “Islamaphobes, racists and bigots” who in fact would have been closer to the truths. Once the politicians, by virtue of their dominance of the media space, hastily join the chorus, the dominant narrative becomes, “Islam is a religion of peace”. This book will examine some of the Quranic verses that are deceptively used to

prove that violence towards unbelievers is un-Islamic. Others are repackaged for the Western audiences:

**Quran 2.256** – “Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.

For the Western audience, **Quran 2.256** – “There be no compulsion in religion”

**Quran 109.1-6** “Say: Oh, you who disbelieve! I do not worship that which you worship, nor do you worship That Which I worship. Nor will I worship that which you have been worshipping, neither will you worship That Which I worship. To you your religion and to me mine.”

For the Western audience, “**Quran 109.1-6** – “To you your religion and to me mine”

Many prominent Muslim scholars accede to the fact that these verses were abrogated or at least that there are scholarly disagreements on the matter. In the case of **Quran 2.256**, a related hadith narration indicate that it was in the context of a particular group of residents of Medina, i.e., children from one of the Muslim families who had been educated in the town's Jewish schools who had decided to depart with the Jewish tribe being expelled from Medina. His distraught parents were told by God and the Prophet in this verse that they could not compel their son to stay. This is captured in:

**Sunan Abi Dawud 2682** - Narrated Abdullah ibn Abbas: When the children of a woman (in pre-Islamic days) did not survive, she took a vow on herself that if her child survives, she would convert it a Jew. When Banu an-Nadir were expelled (from Arabia), there were some children of the Ansar

(Helpers) among them. They said: We shall not leave our children. So, Allah the Exalted revealed; "Let there be no compulsion in religion. Truth stands out clear from error." Abu Dawud said: Muqlat means a woman whose children do not survive".

In this case, it would be too convenient for Muslim apologists to then insinuate that the verse was for universal application, more so if we consider that later verses: **Quran 9.29, 9.5, 9.73 etc.** explicitly commanded Muslims to fight to kill unbelievers unless they accept Islam. In the case of Jews and Christians, until they pay Jizya with willing submission, and feel themselves subdued.

According to **Jalal- Al-Jalalayn's** exegesis of **Quran 9.5**, "Then, when the sacred months have passed — that is, [at] the end of the period of deferment — slay the idolaters wherever you find them, be it during a lawful [period] or a sacred [one], and take them, captive, and confine them, to castles and forts, **until they have no choice except [being put to] death or [acceptance of] Islam**; and lie in wait for them at every place of ambush, [at every] route that they use (kulla, 'every', is in the accusative because a [preceding] genitive-taking preposition has been removed). But if they repent, of unbelief, and establish prayer and pay the alms, then leave their way free, and do not interfere with them...."

As for **Quran 9.73**, **Kathir - Ibn Al Kathir's** exegesis, in short, states that it was the order for Jihad against the disbelievers and hypocrites. **Ibn `Abbas** said, "Allah commanded the Prophet to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them."

Like many other notable scholars, Sulayman ibn Musa, an Islamic scholar took the view that **Quran 2.256** was abrogated. He was quoted as saying "it is abrogated by 'O Prophet! Do jihad against the unbelievers and the hypocrites' (**Quran 9.73**) (148). According to the imminent Egyptian theologian Abu al-Fadl Abd ar-Rahman Jala



Ad-Din as-Suyuti (d.1505), "Everything in the Quran about forgiveness and peace is abrogated by verse **9:5**. (149)"

Considering the above, the contentious doctrine of abrogation would have actually resolved the apparent inconsistencies of these revelations but alas, it compounds the matters. Muslims are left to figure out for themselves which command is valid and according to which scholar. But crucially, all four Sunni schools of jurisprudence agree that the main purpose of Jihad is to fight the unbelievers if they are unwilling to accept the true religion of Islam, the command that is also codified in Sharia. If that's the case, then **Quran 9.73**, as a later revelation, abrogates **Quran 2.256**. Sadly, the scholars who point out the irrelevance of **Quran 2.256** and consider later revelations are unpopular in the West and are usually drowned by the overwhelming voices that find solace in deception rather than the truth.

### **Islam: Misquoting the Quran**

Misquoting Quranic verses to deliberately mislead people into thinking Islam is against violence is also a phenomenon amongst the defenders of Islam. The most misused Quranic verse amongst a few is:

**Quran 5.32** – "Because of that, we decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors".

When analyzed carefully and with the Quran's own admission, the decree was for the Children of Israel, therefore Muslims couldn't have been bound by it. Secondly, it appears that Allah is claiming to be the origins of the saying when it's obvious that it was culled from

a non-canonical Jewish source, Mishnah Sanhedrin 4.5, a section of the Talmud that deals with damages, i.e., civil and criminal proceedings. A Rabbinic commentary on the story of Cain and Abel to be specific. Muslims, however, disagree that they are not bound by the decree, and for good reasons, they point to many other instances where the Quran mentions the sanctity of human life (if we appeasingly avoid pointing out that human life in Islam refers to Muslim life), however, that is not the argument pursued by this book.

We observe how Muslims in the West prefer parts of the verse and not all when they try to prove their point, more often when there has been an Islamist act of terror. In many cases, the verse is streamlined, removing reference to the Children of Israel, plus the other ugly stuff. What the Western audience get is a version that resembles the below:

**Quran 5.32** – “if anyone kills a person, it would be as if he killed the whole of mankind; and if anyone saved a life, it would be as if he saved the life of the whole of mankind”.

There is an exception clause that is conveniently left out of the quotation: “...unless it be for murder or for spreading mischief in the land.” The question then arises as to what constitutes “mischief” (fasadin). The term is very broad. In one passage in the Qur’an, merely disputing Islam is regarded as making mischief (**Quran 3:60-63**). In another passage, rejecting Allah is making mischief (**Quran 7:103**) (107). According to Tafsir Ibn Kathir, Islam’s prominent exegete:

“Do not make mischief on the earth”, means “Do not commit acts of disobedience on the earth. Their mischief is disobeying Allah, because whoever disobeys Allah on the earth, or commands that Allah be disobeyed, he has committed mischief on the earth.”

Acceding to the exegesis, all non-Muslims are guilty of an offence of mischief, therefore their lives are not sacrosanct, and their blood can be shed. The claim that Islam is not inherently violent is therefore neither here, nor there, and this verse should never be used as evidence that Islam is a religion of peace. In fact, the chapter of the sword, by virtue of being at the tail end of the order of the revelations to Mohammed, cancelled all the earlier and in most cases, peaceful Meccan verses that Muslim apologists like to turn to, to refute non-Muslims' assertions that Islam is inherently violent.

Even the lesser evil practice of ransoming captives was later replaced with a decree to commit genocide:

**Ishaq:327** - Allah said, 'A prophet must slaughter before collecting captives. A slaughtered enemy is driven from the land. Muhammad, you craved the desires of this world, its goods and the ransom captives would bring. But Allah desires killing them to manifest the religion. (10)'

**Quran 8.67** - It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land...

Now, if one claims to have the truth, what is the purpose of deception and misinformation? Muslim apologists in their quest to refute every allegation against Islam, have chosen to permanently employ the dark arts of apologetics. The victims are not only non-Muslims, but the unsuspecting pious Muslims too.

### **Islam: The "Big Lie" Apologetics**

**The Farewell Sermon**, also known as Muhammad's Final Sermon or the Last Sermon is a religious speech, delivered by the Islamic prophet Muhammad on the 9th of Dhu al-Hijjah, 10 A H (6 March 632) in the Uranah valley of Mount Arafat, during the Islamic pilgrimage of Hajj (150).

The Farewell Sermon appears in Islam's most trusted hadith collections like Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawood, Sunan al-Tirmidhi and Sunan ibn Maja. It was a sermon for the Muslim community, and its messages were exclusively for the Muslims. The sermons according to the authentic hadith collectors are not particularly the same, they have variants but have common messages. For example, the messages about how men should treat their wives and even beat them, as espoused in **Quran 4.34**, and the emphasis on the exclusivist nature of Islam, the brotherhood of Muslims!

Recently, however, there has been concerted efforts by Muslim apologists to peddle a fabricated hadith narration, whose agenda is obvious to anyone of knowledge or who cares to research further; an attempt at correcting the religion's racial and discriminatory past and present. The following lines which do not appear in authentic hadiths have now been adopted as evidence that Mohammed, after all, was not primitive and barbaric as the West like to perceive of him, but a progressive model, and paragon of equality:

**"All mankind is from Adam and Eve; an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a white has no superiority over black nor a black has any superiority over white except by piety and good action..."**

Muslims have popularized this fabricated version to an extent that the authentic hadiths have basically been consigned to the peripherals. The internet is now awash with this fabrication, unashamedly leveraging on the Nazi Germany's dishonorable Minister of propaganda, Paul. Joseph Goebbels' "Big Lie" theory:

**"If you tell a lie big enough and keep repeating it, people will eventually come to believe it..."**

This sermon was found in a collection of Muhammad's sermons, "Sermons of the Prophet," translated by S. H. Faizi in 1987 (151). Faizi acknowledges that the authenticity of the texts thereof is still

doubted by ulema [Muslim scholars]. The sermon has for many years been on the online encyclopedia, Wikipedia without any primary sources.

Black Africans have been deceived into thinking this tradition was authentic and therefore a true representation of Islam's stance on racial equality. In this fabrication, there is a deliberate attempt to present Mohammed in modern and progressive terms, as a universal champion of equal rights, and perhaps may have even been deliberately fashioned for the Western audiences; a calculated attempt at meeting the moral demands and expectations of the Liberal West. For a prophet who believed that one Arab slave was worth two black African slaves, its indeed not difficult to decipher the real purpose of the fabrication.

The **#Blacklivesmatter** movement and its ilk have been targeted, infiltrated, hijacked, and then abused to peddle and validate these Islamic fabrications, luring unsuspecting Black Africans into believing that the West was historically and inherently racist, and that Islam is where Black Africans belonged. If **#Blacklivesmatter** is indeed for all black lives, then the group should not be deceived into thinking the Islamic slavery was the lesser of two evils. In the meantime, its abundantly clear that the gullible liberal West is now at the mercy of these unscrupulous Muslim revisionists, such is the folly of Islamic apologetics tradecraft!

## Chapter 19:

# ISLAM, CONCLUSIONS

Islam is not known for the originality of its ideology, but rather, by the undisguised appropriation of anything and everything that came before it, a bubbling cauldron of different belief systems.. As already proven in this book, the very fundamentals of the religion can be traced back to pre-Islamic belief systems, pagan beliefs and practices, and Mohammed's precursors. And the Quranic texts themselves bear witness to these unwelcoming facts. Islamic traditions report that many in Arabia accused Mohammed of re-telling legends and myths of people of former generations. And they were right, as this book has proven that many of the Jewish legends, Christian apocrypha, Talmudic material, medieval fiction, and other extra-Biblical scriptures are found in the Quran of today, masqueraded as revelations from Allah.

And as has already been proven too, the Quran is a book of embarrassing contradictions, mistakes, incoherence, rudimentary arguments, deplorable ethics, poor logic, and shallow reasoning. It's neither sophisticated nor coherent, with an abundance of kindergarten fairytales, and all manner of erroneous and unenlightened conjecture, proof that its scriptures originate from a rather ignorant, medieval mere mortal mindset. The random mentioning of Biblical characters and re-telling of Biblical stories, albeit; with inconsistencies, were a presumptuous attempt at morphing the pagan God, Allah into the God of the Bible. This was done, of course, in order to deceive the naïve and spiritually emaciated pagans into believing that the famed God of the Jews had suddenly ditched the Jews and Christians and had now chosen the habitual pagans of Quraish as his new favorite tribe.

Not even the bizarre doctrine of abrogation could fix or even mask the apparent fallibility of the author of the Quran. To add to

the improbable attempt at acting God, the Quran's lofty claims, which were meant to solidify Mohammed's claims of prophethood, also proved to be his undoing, as Allah's apparent ignorance of how the universe works is brutally exposed in the Quran. From the sun setting in the murky waters to stars being missiles to shoot at the devil, ludicrous claims if they come from a fallible human, let alone an omniscient God! The Muslim claim that the Quran is the verbatim word of God could well go down as the greatest blasphemous contempt of the sacralized omniscience of God.

For a proclaimed clear book, written in pure Arabic language, one has to wonder why, over the centuries, so many Islamic scholars, exegetes and translators have constantly attempted to re-define terms, words, twist meanings, re-arrange sentences and write deceptive interpretations and translations? And with the hindsight of modern scientific developments, many Islamic scholars have also attempted to re-classify erroneous but authentic classic traditions as fabrications, falsify translations, redact Quranic texts and narrations, or ruthlessly twist meanings, just to save the religion and the prophet from further embarrassment. Other Muslims have resorted to becoming Quranists in order to solve the issue of the prophet's moral flaws and other embarrassing claims that are found in the traditions. But covering deception with more deception can only work around people who are terrified or completely forbidden to ask questions.

The story of how Mohammed claimed to have met an angel which he thought was a demon, and the subsequent events leading to the proclamation of his prophethood by his concerned wife not only has all the undertones of paganism, but it is also comical, illogical, and devoid of Biblical basis. The Quran and the traditions confirm that Mohammed was a pagan man, lost and ignorant of scriptures. It was not necessarily impossible for him to be a monotheist prophet, but contextually, highly improbable, given the criteria and precedents set by the Biblical God. In addition, his failure to provide proof of his prophethood by way of miracles, signs

and wonders complicated the already feeble and unsubstantiated claim.

During Mohammed's early years of peaceful proselytizing, we are authoritatively informed that he gained only a few followers despite combining mainly Jewish, Christian, and pagan beliefs into his hybrid "monotheism". And despite appealing to authority of the well-known and revered Biblical characters like Abraham, Moses, Jesus, and Mary, it appears that to the Meccans, it was just mundane gab; they had heard all these fairy tales before. After all, there is a rich history of false prophets and prophetesses in that region who preceded Mohammed, who were either painfully rejected, or humiliatingly exposed by their own people when they failed to prove their prophethood claims. Mohammed fitted perfectly into this schema, and he, in all probability, would have faced the same doomed end to his claims if it were not for the persuasion of the sword.

Like any mere mortal, the rejection and subsequent humiliation at the hands of the Jews, Christians and even his own tribesmen drove Mohammed to be bitter, spiteful, and vengeful, often raging even over mere satires. His return to Mecca with thousands of Jihadi fighters was a clear case of genocidal intent on his own tribes had they attempted to resist his conquest. Those who had mocked him before his ascension to military power were not so lucky with their lives, as Mohammed leveraged on the adage "Revenge is a dish best served cold.". And those that lived to tell the tales had done so after they had humiliatingly groveled at the feet of the new sheriff in town.

Once Mohammed had successfully neutralized his tribesmen, his attention was then re-directed towards the Jews and Christians, the two monotheist groups from whom he had sought validations of his prophethood claims and was roundly rejected. All the "revelations" that Mohammed received commanding the Muslims to kill, rob, terrorize, intimidate, and humiliate these two groups should be taken in the context of the rejection and humiliation he received from them. It was retaliation, nothing more, nothing less!



He didn't need their validation anymore as thousands of his pagan tribesmen were already calling him a prophet, of course, a title anyone would reluctantly shout out when faced with the threat of decapitation. He didn't need to pray facing Jerusalem either, as the pagan shrine, Kaaba, perfectly accommodated his pagan beliefs, and was a perfect appeasement gift to his pagan tribesmen. In addition, Mohammed scripturally legitimized paganism as part of monotheism, giving every pagan practice and ritual, a fabricated Abrahamic background. Alternatively stated, paganism was no longer an abomination in the eyes of God, but a solution.

Islam proclaim Mohammed as the moral example of all Muslims, which is akin to legitimizing not only all his glaring moral flaws, but also the long list of his acts of criminality, which include kidnaps, ransoming, assassinations, aggravated robberies, rapes, murders, tortures, intimidations, coercion, religious vandalism, genocide etc., and we are witnessing these iniquities being replicated on a global scale by the ardent followers of the Islamic prophet. Even the immensely whitewashed Islamic traditions could not permanently efface the moral and ethical abominations of the Islamic prophet. And this proclamation alone exposes how far Muslims are prepared to go in order to protect and perpetuate an idea that is evidently flawed and is irreconcilable with the evidence found in the Islamic scriptures themselves.

Undeniably, the use of terror and violent coercion worked well for Mohammed. Once he had violently terrorized the Arab tribes into submission and subjugated the Jews and Christians of Arabia, he then lived the life of a demigod, enjoying the fringe benefits and unparalleled privileges that came with the self-proclaimed title of the "Last Prophet". He regularly churned out convenient verses to fulfill his desires, and extricate himself from undesirable situations, occasionally throwing a few bones in the form of eternal sexual fantasies "revelations" to his jihadis to keep them in line, and to keep them fighting and dying for him. He had complete control of his Muslim masses, dictating every aspect of their lives, from what they eat, where they eat it and how they eat it. He was above his own

God's law and could even abrogate his God's law on a whim; essentially, a god in his own right!

Although he was beyond reproach in the eyes of his fervent followers despite his moral flaws, a trait synonymous with cultism, his exploits certainly haven't done humanity any good in the past 1400 years. His ideology, which is inherently imbued with supremacism, antisemitism, racism, discrimination, misogyny, intolerance, violence, coercion, xenophobia, deception, and eternal hostilities, is an undesirable legacy humanity would forever have to live with, and the evidence of it is now virtually everywhere you look. The once sacrosanct human lives have become expendables and worthless, just to defend the honor of one flawed man and to protect and perpetuate, perhaps, one of the greatest fraudulent claims in the history of mankind. The only evidence to the truth claims of Islam is, with no doubt, the dreaded sword!

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