

THE ISLAMIC TRILOGY

VOLUME 2

THE POLITICAL TRADITIONS  
OF MOHAMMED

THE HADITH  
FOR THE UNBELIEVERS

BILL WARNER, PHD

THE ISLAMIC TRILOGY SERIES

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MOHAMMED AND THE UNBELIEVERS

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OF POLITICAL ISLAM

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This book is dedicated to the  
millions of victims of jihad over the last 1400 years.  
May you read this and become a voice for the voiceless.

## PREFACE

### THE CSPI TEACHING METHOD

The Center for the Study of Political Islam, CSPI, teaching method is the easiest and quickest way to learn about Islam.

#### *Authoritative*

There are only two ultimate authorities about Islam—Allah and Mohammed. All of the curriculum in the CSPI method is from the Koran and the Sunna (the words and deeds of Mohammed). The knowledge you get in CSPI is powerful, authoritative and irrefutable. You learn the facts about the ideology of Islam from its ultimate sources.

#### *Story-telling*

Facts are hard to remember, stories are easy to remember. The most important story in Islam is the life of Mohammed. Once you know the story of Mohammed, all of Islam is easy to understand.

#### *Systemic Knowledge*

The easiest way to study Islam is to first see the whole picture. The perfect example of this is the Koran. The Koran alone cannot be understood, but when the life of Mohammed is added, the Koran is straight forward.

There is no way to understand Islam one idea at the time, because there is no context. Context, like story-telling, makes the facts and ideas simple to understand. The best analogy is that when the jig saw puzzle is assembled, the image on the puzzle is easy to see. But looking at the various pieces, it is difficult to see the picture.

#### *Levels of Learning*

The ideas of Islam are very foreign to our civilization. It takes repetition to grasp the new ideas. The CSPI method uses four levels of training to teach the doctrine in depth. The first level is designed for a beginner. Each level repeats the basics for in depth learning.

When you finish the first level you will have seen the entire scope of Islam, The in depth knowledge will come from the next levels.

*Political Islam, Not Religious Islam*

Islam has a political doctrine and a religious doctrine. Its political doctrine is of concern for everyone, while religious Islam is of concern only for Muslims.

*Books Designed for Learning*

Each CSPI book fits into a teaching system. Most of the paragraphs have an index number which means that you can confirm for yourself how factual the books are by verifying from the original source texts.

LEVEL 1

INTRODUCTION TO THE TRILOGY AND SHARIA

*The Life of Mohammed, The Hadith, Lectures on the Foundations of Islam, The Two Hour Koran, Sharia Law for Non-Muslims, Self Study on Political Islam, Level 1*

LEVEL 2

APPLIED DOCTRINE, SPECIAL TOPICS

*The Doctrine of Women, The Doctrine of Christians and Jews, The Doctrine of Slavery, Self-Study on Political Islam, Level 2, Psychology of the Muslim, Factual Persuasion*

LEVEL 3

INTERMEDIATE TRILOGY AND SHARIA

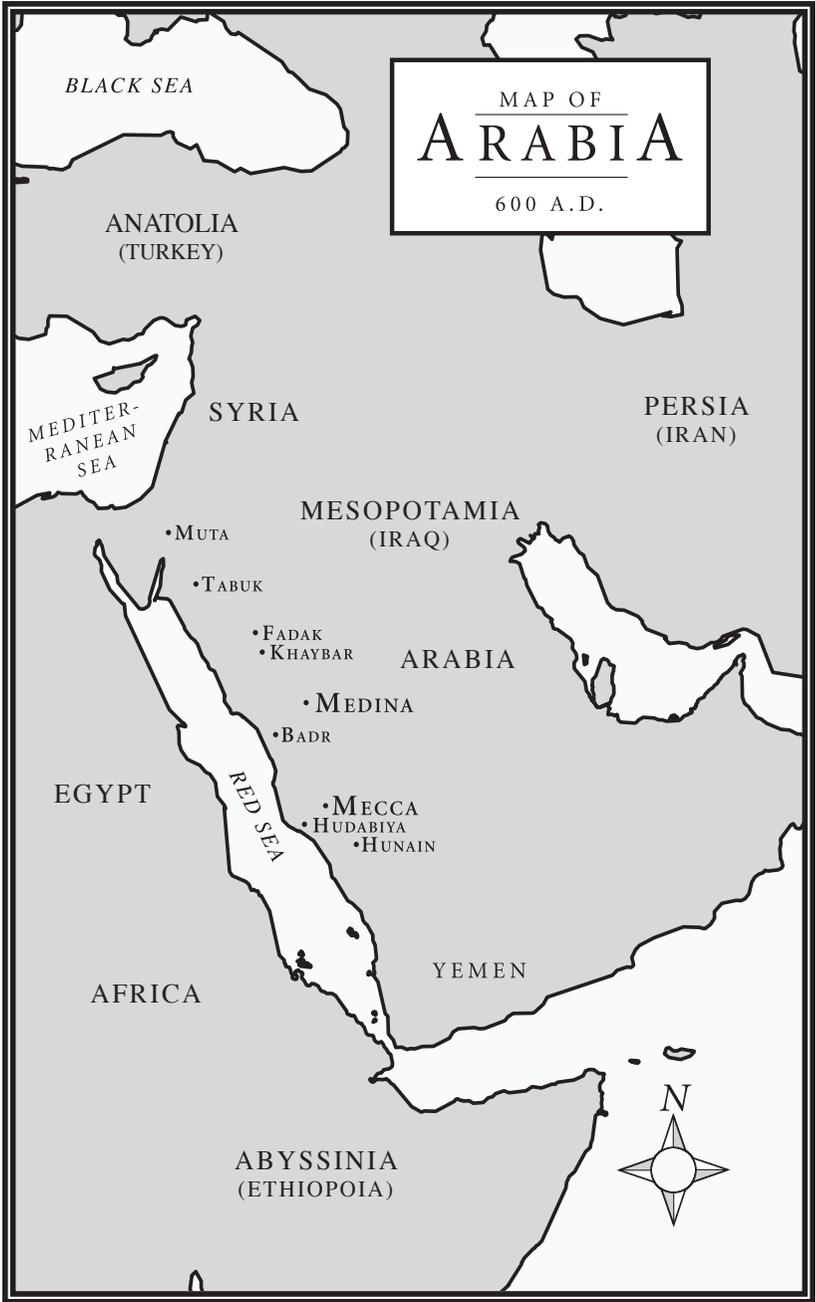
*Mohammed and the Unbelievers, Political Traditions of Mohammed, Simple Koran, Self-Study of Political Islam, Level 3, Sources of the Koran, selected topics from Reliance of the Traveller*

LEVEL 4

ORIGINAL SOURCE TEXTS

*The Life of Muhammed, Guillaume; any Koran, Sahih Bukhari, selected topics, Mohammed and Charlemagne Revisited, Scott.*

With the completion of Level 4 you are prepared to read both popular and academic texts.



## INTRODUCTION

### KAFIR

The first step in learning about Islam is to know the right words. The language of Islam is dualistic. There is a division of humanity into believer and *kafir* (unbeliever). Humanity is divided into those who believe Mohammed is the prophet of Allah and those who do not.

Kafir is the actual word the Koran uses for non-Muslims. It is usually translated as unbeliever, but that translation is wrong. The word unbeliever is neutral. As you will see, the attitude of the Koran towards unbelievers is very negative. The Koran defines the Kafir.

In Islam, Christians and Jews are infidels and “People of the Book”; Hindus are polytheists and pagans. The terms infidel, People of the Book, pagan and polytheist are religious words. Only the word “Kafir” shows the common political treatment of the Christian, Jew, Hindu, Buddhist, animist, atheist and humanist. What is done to a pagan can be done to a Jew or any other Kafir. Likewise, what is done to a Jew can be done to any other Kafir.

The word Kafir will be used in this book instead of “unbeliever”, “non-Muslim” or “disbeliever”. Unbeliever or non-Muslim are neutral terms, but Kafir is extremely bigoted and biased.

The Kafir is hated—

*40:35 They [Kafirs] who dispute the signs [Koran verses] of Allah without authority having reached them are greatly hated by Allah and the believers. So Allah seals up every arrogant, disdainful heart.*

A Kafir can be enslaved [Bukhari is a sacred text, see “Introduction to the Hadith” on page x.]—

*Bukhari 5,58,148 When some of the remaining Jews of Medina agreed to obey a verdict from Saed, Mohammed sent for him. He approached the Mosque riding a donkey and Mohammed said, “Stand up for your leader.” Mohammed then said, “Saed, give these people your verdict.” Saed replied, “Their soldiers should be beheaded and their women and children should become slaves.” Mohammed, pleased with the verdict, said, “You have made a ruling that Allah or a king would approve of.”*

A Kafir can be raped—

1759 *On the occasion of Khaybar, Mohammed put forth new orders about forcing sex with captive women. If the woman was pregnant she was not to be used for sex until after the birth of the child. Nor were any women to be used for sex who were unclean with regard to Muslim laws about menstruation.*

A Kafir can be beheaded—

47:4 *When you encounter the Kafirs on the battlefield, cut off their heads until you have thoroughly defeated them and then take the prisoners and tie them up firmly.*

A Kafir can be confused—

6:25 *Some among them listen to you [Mohammed], but We have cast veils over their [Kafirs'] hearts and a heaviness to their ears so that they cannot understand our signs [the Koran].*

A Kafir can be plotted against—

86:15 *They plot and scheme against you [Mohammed], and I plot and scheme against them. Therefore, deal calmly with the Kafirs and leave them alone for a while.*

A Kafir can be terrorized—

8:12 *Then your Lord spoke to His angels and said, "I will be with you. Give strength to the believers. I will send terror into the Kafirs' hearts, cut off their heads and even the tips of their fingers!"*

A Kafir can be made war on and humiliated—

9:29 *Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya], and they are humiliated.*

A Muslim is not the friend of a Kafir—

3:28 *Believers should not take Kafirs as friends in preference to other believers. Those who do this will have none of Allah's protection and will only have themselves as guards. Allah warns you to fear Him for all will return to Him.*

## THE THREE VIEWS OF ISLAM

There are three points of view in dealing with Islam. The point of view depends upon how you feel about Mohammed. If you believe Mohammed is the prophet of Allah, then you are a believer. If you don't, you are a *Kafir*. The third viewpoint is that of a Kafir who is an apologist for Islam.

Apologists do not believe that Mohammed was a prophet, but they never say anything that would displease a Muslim. Apologists never offend Islam and condemn any analysis that is critical of Islam as being biased.

Let us give an example of the three points of view.

In Medina, Mohammed sat all day long beside his 12-year-old wife while they watched as the heads of 800 Jews were removed by sword.<sup>1</sup> Their heads were cut off because they had said that Mohammed was not the prophet of Allah.

Muslims view these deaths as necessary because denying Mohammed's prophet-hood was an offense against Islam and beheading is the accepted method of punishment, sanctioned by Allah.

- Kafirs look at this event as proof of the jihadist violence of Islam and as an evil act.
- Apologists say that this was a historic event, that all cultures have violence in their past, and that no judgment should be passed. According to the different points of view, killing the 800 Jews was either evil, a perfect godly act or only another historical event, take your pick.
- Apologists ignore the Islamic belief that the Sunna, Mohammed's words and deeds in the past, is the perfect model for today and tomorrow and forever. They ignore the fact that this past event of the beheading of 800 Jewish men continues to be acceptable in the present and the future, thus the fate of Kafirs today.

This book is written from the Kafir point of view and is therefore, Kafir-centric. Everything in this book views Islam from how it affects Kafirs, non-Muslims. This also means that the religion is of little importance. Only a Muslim cares about the religion of Islam, but all Kafirs are affected by Islam's political views.

Both the apologists and the Muslims believe in an authoritarian philosophy of knowledge. The Muslim accepts without question every aspect of the Sunna and the Koran. The apologist bows to the authority and opinion of the Muslims and never contradicts them.

The Kafir approach to knowledge is analytic or critical. Critical thinking seeks truth through the friction of debate in order to tease out the resolution of an idea. Authoritarians forbid critical thought for the simple reason that it cannot co-exist with authoritative thinking. Muslims forbid critical thinking by threatening and inducing fear. Apologists forbid critical thinking on

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1 *The Life of Muhammad*, A. Guillaume, Oxford University Press, 1982, pg. 464.

the basis that offending any minority is a social evil. The offending speech is considered bigoted. The proof of bigotry is that the minority is offended. Even if the statement is true, it can still be called bigotry.

“Truth” has no meaning in authoritative knowledge. There are only thoughts that are allowed and thoughts that are forbidden. “Truth” is determined by appeal to authority, but only to the correct authority. Authoritative knowledge forbids debate. Those who want to debate are demeaned and insulted or simply locked out of the venue. Both political correctness and Islam agree that only “allowed” opinions may be expressed and “forbidden” opinions are declared to be bigotry—a moral evil.

Critical thinking, however, exists by debate. There are no forbidden ideas in critical or analytic thinking.

Notice that these different points of view that cannot be reconciled. There is no possible resolution between the view of the Kafir and the Muslim. The apologist tries to bring about a bridge building compromise, but it is not logically possible.

#### THE ISLAMIC BIBLE—THE TRILOGY

Islam is defined by the words of Allah in the Koran, and the words and actions of Mohammed, the *Sunna*.

The Sunna of Mohammed is found in two texts—the Sira (Mohammed’s life) and the Hadith. His words and actions are considered to be the divine pattern for humanity acceptable to Allah and the best source for these are the biographies, or Sira, by Ishaq and Al Tabari.

A hadith, or tradition, is a brief story about what Mohammed did or said. A collection of hadiths is called a Hadith. There are many collections of hadiths, but the most authoritative are those by Bukhari and Abu Muslim.

So the Trilogy is the Koran, the Sira and the Hadith. Most people think that the Koran is the “bible” of Islam, but it is only about 14% of the total textual doctrine. Statistically, Islam is 14% Allah and 86% Mohammed. The Trilogy, not the Koran, is the foundation of Islamic doctrine.

#### INTRODUCTION TO THE HADITH

A hadith, or tradition, usually only a paragraph long, is an action, brief story, or conversation about or by Mohammed. The action can be as elementary as Mohammed’s drinking a glass of water or putting on his sandals. A collection of these stories is called the Hadith or Traditions. So the Hadith is a collection of hadiths (the actual plural of hadith is *ahadith*).

The Hadith contains the *Sunna* (the ideal speech or action) of Mohammed, that is, his pronouncements. The actual words or deeds, then, that one should follow, are the Sunna; the story that gave rise to the Sunna is the hadith.

There are many collectors of hadiths, but the two most authoritative collectors were Muhammad Ibn Ismail Al-Bukhari, or Bukhari, and Abu Al-Husayn Muslim, or Muslim. Most of the hadiths in this book come from Bukhari. From 600,000 hadiths, he took the most reliable and recorded them in *Sahih of Al-Bukhari*, also known as *Sahih Bukhari*. Muslim's work is called *Sahih Muslim*.

Bukhari recorded about one hadith in a hundred and threw out ninety-nine percent of the rest because he found them unreliable, due to political enhancement or romantic storytelling. Like all the other writings about Mohammed, they were recorded about two hundred years after he died. That would be similar to writing George Washington's first biography today, and the writer would have to derive his facts from stories recounted in popular, cultural entertainment. In keeping with good storytelling, the stories would have grown over time and details would have been added and embellished with each telling.

There was another complication for Bukhari—politics. Since all Islamic politics are based upon what Mohammed did and said, stories could be found showing that Mohammed did or said whatever would prove a particular political view. When a ruler needed a hadith to prove a political point, the ruler got a hadith.

The way that Bukhari sorted out the hadiths was to use a chain of evidence. Whenever he heard a hadith from someone, he would try to determine where that person heard the hadith and from whom he or she heard it. The chain of evidence, called an *isnad*, had to go back to Mohammed's time. At the beginning of the chain, there had to be someone who was known to be reliable who had heard it from Mohammed or one of his companions. Some of Bukhari's *isnads* were a long chain of evidence going back five to ten generations. (Since the *isnads* are useful only to scholars, they are not referenced here because this is an introductory text.)

There are many other collections of hadiths. Four more collections, in addition to those of Bukhari and Muslim, round out the collection of six Hadiths called the "Six Musannaf." There are many other collections that are not as revered as these six, but Bukhari and Muslim are considered the most reliable.

The Shia Muslims use another set of hadiths; however, since the Shia are but a small part of Islam, their Hadith will not be dealt with here.

A few of the hadiths are not about Mohammed but about Ali, Umar, Abu Bakr, and Uthman. These four men were Mohammed's closest companions and became caliphs—absolute religious and political rulers of Islam and the equivalent of religious kings. They are called “the rightly guided caliphs,” and their Sunna (words and actions) are also considered ideal Islamic behavior.

All of the hadiths in this work have many duplicates or near duplicates—like multiple witnesses recounting the same event. They blend seamlessly with the Koran and the Sira. They do not contradict any of the Islamic doctrine. They are from the most trusted sources of hadiths—Bukhari and Muslim.

#### WHAT ARE THE DIFFICULTIES?

The Hadith are difficult to read and understand because:

- There is endless repetition of the same information.
- Most of the material is only of interest to a Muslim, e.g. how to pray.
- It is so long that it is discouraging to read.
- The English translation is awkward.
- The Hadith are obscure to Kafirs.

Bukhari's Hadith is vast, but the large number of hadiths is an illusion. If you were to go through the collection and combine all of the hadiths that describe the same scene, there are probably fewer than a thousand hadiths that are unique. It is interesting that no one has ever done this tedious, but straightforward editing task. Muslims don't do it because it would make the doctrine much easier to understand. Islam substitutes complexity for profoundness. A simplified Hadith would make the imam less necessary and give him less power. The entire Trilogy is designed to be difficult to understand.

#### CLARIFICATION

Since there are so many hadiths that report the same event with minor differences, it is obvious that all the hadiths that relate the same event need to be collected and a summary hadith be written.

The second simplification is to primarily deal with the hadiths that affect Kafirs. About 70% of the hadiths are about the minutia of being a Muslim, such as how to pray. For the Kafir, these hadiths may be amusing, but most of them are tedious and foreign to us. It is the politics of the Hadith, how Islam treats the Kafir, that is important to us. Remember this book is Kafir-centric. The text by Bukhari devotes 21% to jihad, 9% to the

Jews and 3% to Christians. This means we only need to understand about a third of the Hadith. There are about 2000 hadiths about Kafirs and since there is great repetition, there are only a few hundred hadiths that need to be scrutinized in a Kafir-centric study. This is very manageable.

*The Hadiths Are Written In Clumsy English.*

There is only one translation of Bukhari and Muslim into English and it is very clear that the translators were not native speakers of English. The hadiths here have been rewritten for clarity. Here is an example of how their translations have been made clearer. First, the original:

*So the Prophet faced the Kabah and the fools amongst the people namely "the Jews" said, "What has turned them from their kiblah (Bait-ul-Maqdis) which they formerly observed?"*

Here is the rewritten passage:

*So Mohammed faced Mecca and prayed and the fools among the people, namely the Jews, said, "What caused you to stop praying while facing Jerusalem?"*

This is very straightforward task for an editor.

WHAT IS THIS BOOK?

Selections have been made from thousands of hadiths from Bukhari and Muslim and have been sorted into categories. There is a large amount of repetition because the same story may be told as many as eight times by eight different people. It is rare to find a hadith that is not a duplicate.

Many of these hadiths concern political Islam, in other words, how Islam treats Kafirs. Many of the hadiths are about religious rituals. Mohammed prayed frequently, and the details of his prayer could be recorded as a hadith. The other ritual event that is recorded in detail concerns ablutions (ritual bathing). Some acts are ritually unclean, for example, urination or sex. After an unclean act, an ablution must be performed so a Muslim can enter a state of ritual purity in order to pray or pick up a Koran, for instance. Many different hadiths of ritual purity were preserved.

Since this book is about political Islam, few of these ritual purity and prayer hadiths are found here, but some of them have been included because they are interesting.

We know more about Mohammed's personal habits than those of any other man in history. How he put on his shoes or entered the bathroom was recorded so he could be a model for all humanity for all times.

Most repetitions of the same event have been left out. Some repetitions have been kept if a hadith illustrates principles in more than one topic. For instance, the same hadith about a black, female slave could be used in the subjects of women, slavery, and race. Some are repeated for the same reason that they are kept in the original Hadith. Each one shows a slightly different emphasis or an added detail.

Lastly, these hadiths are the very foundation of the Sharia, Islamic law; furthermore, there is no Islam without politics, so the lesson of the Hadith, the Sira, and the Koran is that Islam must rule all politics. The belief is that, since Islamic politics come straight from the only god, it is only a matter of time before political Islam prevails over all.

These hadiths are sacred literature. The Koran repeatedly tells all Muslims to copy the divine pattern of Mohammed's actions and words. For Islam, Mohammed is the model political leader, husband, warrior, philosopher, religious leader, and neighbor. Mohammed is the ideal pattern of man for all times and all places.

One way to view this book is as a map of the original texts. Once you have read this book, you will be able to read and understand the source texts.

#### WHAT ARE THE RESULTS?

Once all of the underbrush is cleared, some things stand out. The Hadith are filled with animosity toward Jews. The reason for this is the majority of the hadiths come from the Medinan period. In Mecca the Jews are portrayed positively. In Medina, Islam portrays the Jews in an extremely negative way.

It is also clear that some of the hadiths contradict each other. Islam is built on a foundation of contradictions. When Bukhari produced his Hadith, the only criteria were the chain of transmitters, not the content of the hadith. Many of the contradictory hadiths support one political view or the other. Remember that Islam is a political ideology, so it is not surprising that the hadith will be politically biased.

The Hadith not only flesh out the Koran and give the details of how to be a Muslim, but also, in some cases, they contradict the Koran. Now, this would seem to be an easy problem to solve. Surely the Koran trumps the Hadith, but it is not so. As an example, the Koran refers to prayer three times a day, but the Hadith gives the number as five times a day. Five is the number the Muslims accept, not three.

There is another major problem for some Muslims in the Hadith. The Hadith document brutality by Mohammed and the Muslims. Mohammed

ordered that some thieves have their hands and feet removed, hot nails put in their eyes and that they be left to die from thirst in the hot sun lying on sharp rocks. In other hadiths, he gives the rules for raping captured women.

In a modern world, some Muslim scholars reject this picture of Mohammed and condemn the entire idea of the Hadith. So they argue that Islam should depend only upon the Koran. The problem with this idea is that the Koran does not give enough information on how to practice Islam. If you throw out the Hadith, you can't practice Islam. So you have to accept some of the Hadith.

If you ever bring up a hadith that Muslims do not like, they say: "Well, some of those hadiths are not reliable." This magic incantation, "some hadiths are not reliable" can be used whenever necessary. However, if you are quoting from Bukhari, this is a failing argument, since it is the *crème de la crème*, the ultimate collection.

This deniability is part of the dualism of Islam. Dualism lets Muslims choose which side of a contradiction to use and not deny the truth of the other side of the contradiction, so one Muslim can say that a particular hadith is not "reliable" while another Muslim can use it. In Islam you can have your cake and eat it too. Dualism is one of the two fundamental principles of Islam and will be dealt with in its own chapter.

#### REFERENCE NUMBERS

The information in this book can be traced back to the source by use of the reference numbers:

I234 is a reference to Ibn Ishaq's *Sirat Rasul Allah*, translated by A. Guillaume as *The Life of Muhammad*. This is a reference to margin note 234.

T123 is a reference to *The History of al-Tabari* by the State University of New York. The number refers to the margin note 123.

M234 is a reference to *The Life of Mohammed* by Sir William Muir, AMS Press, New York, NY, 1975. The number is page 234.

B2,345 is a reference to *Sahih Bukhari*, Bukhari's Hadith. The three example numbers are volume 2, book 3, and number 45, a standard reference system.

M2,345 is a reference to *Sahih Muslim*, Muslim's Hadith. The example would be book 2, number 345.

12:45 is Koran chapter (sura) 12, verse 45.

SPELLING

It is the present state of knowledge of the West about Islam that there is no standardized spelling of proper Arabic nouns. Examples: Muslim/Moslem, Mohammed/Muhammad, Koran/Quran.

# ETHICS

## CHAPTER 1

*9:63 Do they not know that whoever opposes Allah and His Messenger will abide in the fire of Hell, where they will remain forever? This is the great shame.*

You would do well to read the Introduction.

Outsiders judge a religion by its ethics. They are not concerned with what it teaches about salvation or life after death, but they care greatly what the religion tells members about outsiders. The foundation of this interaction between adherents and non-members is ethics.

The Hadith is filled with details of the ethics of Islam.

### BROTHERHOOD

*The brother of a Muslim is another Muslim.*

B1,2,12 Mohammed: "True faith comes when a man's personal desires mirror his wishes for other Muslims."

B8,73,99 Mohammed: "Worshippers of Allah, do not allow hatred or jealousy to divide you. Live as brothers. It is sacrilege for one Muslim to desert his brother or to refuse to speak with him for three successive nights."

B9,85,83 Mohammed: "A Muslim is a brother to other Muslims. He should never oppress them nor should he facilitate their oppression. Allah will satisfy the needs of those who satisfy the needs of their brothers."

B3,34,366 Jarir gave an oath to Mohammed that he would always proclaim that there is no god but Allah and Mohammed is His prophet. He also promised to follow all prayer rituals, pay his taxes, hear and obey Allah's and Mohammed's commands, and never give bad advice to another Muslim.

### HONESTY

*A Muslim should always be honest in dealing with other Muslims.*

B3,34,301 A man selling wares in the market place swore by Allah that he had been offered a certain price for his goods when, in fact, no such offer existed. He lied about the offer to drive up the price for his goods and thus

cheat a fellow Muslim. Consequently, this verse in the Koran was revealed to Mohammed:

*3:77 Those who sell their covenant with Allah and their oaths for a meager price will have no part in the world to come. Allah will not find them worthy to speak to or even glance in their direction on the Day of Resurrection, nor will He forgive them. They will have a painful end.*

B1,2,54 Jarir promised Mohammed that he would strictly follow prayer ritual, pay his taxes to help the needy, and be faithful and truthful to all Muslims.

#### TRUTH

*In Islam something that is not true is not always a lie.*

B3,49,857 Mohammed: "A man who brings peace to the people by making up good words or by saying nice things, though untrue, does not lie."

*An oath by a Muslim is flexible.*

B8,78,618 Abu Bakr faithfully kept his oaths until Allah revealed to Mohammed the atonement for breaking them. Afterwards he said, "If I make a pledge and later discover a more worthy pledge, then I will take the better action and make amends for my earlier promise."

*When deception advances Islam, the deception is not a sin.*

B5,59,369 Mohammed asked, "Who will kill Ka'b, the enemy of Allah and Mohammed?"

Bin Maslama rose and responded, "O Mohammed! Would it please you if I killed him?"

Mohammed answered, "Yes."

Bin Maslama then said, "Give me permission to deceive him with lies so that my plot will succeed."

Mohammed replied, "You may speak falsely to him."

*Ali was raised by Mohammed from the age of ten and became the fourth caliph. Ali pronounced the following on lies and deception.*

B9,84,64 When I relate to you the words of Mohammed, by Allah, I would rather die than bear false witness to his teachings. However, if I should say something unrelated to the prophet, then it might very well be a lie so that I might deceive my enemy. Without question, I heard Mohammed say, "In the final days before Redemption there will emerge groups of foolish youths who will say all the right things but their faith will go no further than their mouths and will flee from their religion like an arrow. So, kill

the apostates wherever you find them, because whoever does so will be rewarded on Judgment Day.”

*Deceit is part of Islamic war against the Kafirs.*

B4,52,267 Mohammed: “The king of Persia will be destroyed, and no one shall assume his throne. Caesar will certainly be destroyed and no Caesar will follow him; his coffers will be spent in Allah’s cause.” Mohammed cried out, “Jihad is deceit.”

*Deceit in war:*

M032,6303 According to Mohammed, someone who strives to promote harmony amongst the faithful and says or conveys good things is not a liar. Ibn Shihab said that he had heard only three exceptions to the rules governing false statements: lies are permissible in war, to reconcile differences between the faithful, and to reconcile a husband and wife through the manipulation or twisting of words.

*The name for deception that advances Islam is taqiyya (safeguard, concealment, piety). But a Muslim must never lie to another Muslim. A lie should never be told unless there is no other way to accomplish the task Al Tabarani, in Al Awsat, said, “Lies are sins except when they are told for the welfare of a Muslim or for saving him from a disaster.”<sup>1</sup>*

*Another example of sacred deceit, taqiyya:*

I224 A member of the Abyssinian royalty, called the Negus, became convinced of the truth of Islam. He was accused by the Christians of leaving his religion. The Negus wrote on a piece of paper, “There is no god but Allah and Mohammed is his prophet. Jesus was a Muslim, born of Mary, conceived without a father.” He then pinned the statement under his shirt over his heart. [These are classical Islamic statements.] When the other Abyssinians accused the Negus of leaving Christianity and they said, “Jesus was the Son of God.” The Negus placed his hand over his heart (and the paper with the statement) and told the Christians, “I testify that Jesus was no more than this.” The Christians took him at his word and left him. When Mohammed heard this, he prayed for the Negus when he died.

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1. Bat Ye’or, *The Dhimmi* (Cranbury, N.J.: Associated University Presses, 2003), 392.

LAW

*The hadiths are the basis of the Sharia, Islamic law. Here is a hadith about capital crimes. Killing a Kafir is not a capital crime.*

B1,3,111 I [Abu] asked Ali, "Do you know of any sources of law that were revealed to Mohammed other than the Koran?" Ali responded, "None except for Allah's law, or the ability of reason given by Allah to a Muslim, or these written precepts I possess." I said, "What are these written rules?" Ali answered, "They concern the blood money paid by a killer to a victim's relatives, the method of ransoming a captive's release from the enemy, and the law that a Muslim must never be killed as punishment for killing a Kafir."

*If a father converts to Islam and his child or wife does not, then he or she cannot be an heir.*

B8,80,756 Mohammed: "A Muslim cannot be the heir of a Kafir and a Muslim cannot have a Kafir as an heir."

TREATMENT OF FELLOW MUSLIMS

*Do not harm another Muslim.*

B1,2,9 Mohammed: "The difference between a Muslim and an Immigrant<sup>1</sup> is that a Muslim avoids harming other Muslims with words or deeds, while an Immigrant merely abandons everything that Allah forbids."

*Weapons in the mosque are acceptable. The mosque is a political center as well as a community center and a place of worship.*

B1,8,443 Mohammed: "Arrows should be held by their heads when carried through mosques or markets so that they do not harm a Muslim."

B9,88,193 Mohammed: "You should not aim your weapons at other Muslims; you never know, Satan might tempt you to harm them, and your sin would send you to Hell."

*Killing a Muslim is a crime.*

B5,58,194 I asked Ibn Abbas about these two verses from the Koran:

25:68 *They do not call upon other gods along with Allah and do not kill those whom Allah has forbidden to be killed [other Muslims] except for just cause.*

4:93 *For those who intentionally kill another Muslim, Hell will be their punishment, where they will live forever. The wrath of Allah*

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1. Mohammed emigrated from Mecca to Medina. The Immigrant is a sacred figure in Islam.

*will be upon them, He will curse them, and they will receive terrible torture.*

He said, "When the verse from sura 25 was revealed to Mohammed, the pagans in Mecca wondered about their chances at salvation and said, 'We have taken lives that Allah has declared sacred. We have worshiped other gods alongside Allah, and we are guilty of fornication.' Allah then revealed to Mohammed:

*25:70 Allah is forgiving and merciful, and whoever repents and does good has truly turned to Allah with an acceptable and true conversion.*

This verse then dealt with the pagans from Mecca.

*4:93 For those who intentionally kill another Muslim, Hell will be their punishment, where they will live forever. The wrath of Allah will be upon them, He will curse them, and they will receive terrible torture.*

This verse means that if a man murders another, despite a full understanding of Islam and its laws and requirements, then he shall be punished by burning in Hell forever.

I then mentioned this to Mujahid who elaborated by saying, "The man who regrets his crime is excepted."

*In business, a Muslim should never cheat a Muslim.*

B9,86,109 Mohammed said, "A neighbor has a greater expectation of help from his neighbor<sup>2</sup> than anyone else." Some said, "If a man wants to buy a house there is no harm done if he uses trickery to prevent another from buying it." Abu Abdullah said, "So that man says that some people are allowed to play tricks on other Muslims though Mohammed said, 'When doing business with other Muslims do not sell them sick animals or defective or stolen goods.'"

B8,73,70 Mohammed: "Harming a Muslim is an evil act; killing a Muslim means rejecting Allah."

*A Muslim can swear a false oath by any other god and not be accountable.*

B8,73,73 Mohammed: "A Muslim who swears a false oath by the god of another religion is not obligated to fulfill that promise because he cannot be bound by a faith he does not hold."

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2. Other hadiths show that neighbor meant other Muslims who lived in their own neighborhoods.

POSITION TOWARD OTHER RELIGIONS

*Well before Mohammed, since the most ancient days, Mecca had been a center of religious tolerance. Many religions used Mecca as a pilgrim site. The Kabah was a temple of every known religion, including Christianity. This Sunna occurred after Mohammed conquered Mecca.*

B1,8,365 On the Day of Nahr, Abu Bakr dispatched Ali and others to Mecca to make a public declaration: “After this year no Kafir may make a pilgrimage to Mecca to worship, and the ancient rituals performed around the Kabah are now forbidden.”

*Mohammed’s deathbed wishes were to create religious apartheid in Arabia and to use money to influence Kafirs for Islam.*

B4,52,288 Ibn Abbas said, “Thursday, what a momentous thing happened on Thursday!” He then wept until his tears muddied the earth. Then he said, “On Thursday, Mohammed’s condition worsened and he [Mohammed] said, ‘Bring me a scribe with his tools so that I may leave you instructions that will keep you from going astray.’ Those present disagreed with one another, something one should not do in the presence of a prophet. They said, ‘Mohammed is gravely ill.’ Mohammed said, ‘Leave me alone; my condition now is better than what you wish for me.’

“On his deathbed Mohammed gave three final orders saying, ‘First, drive the Kafirs from Arabia. Second, give gifts and show respect to foreign officials as I have done. I forgot the third command.’”

RESPECT

B1,2,45 Mohammed: “A Muslim acting sincerely and hoping to gain Allah’s pleasure who joins the funeral party of a fellow Muslim and remains to the end of the service will be rewarded with two Qirats,<sup>1</sup> each the size of a mountain. The Muslim who offers the funeral prayer but does not stay for the burial will be rewarded one Qirat.”

SECURITY

B1,8,386 Mohammed: “Whoever follows our prayer rituals and dietary commands is a Muslim and is protected by Allah and Mohammed. Do not betray those protected by Allah because, if you do, you also betray Allah.”

*This hadith details security, education, and slavery.*

B4,53,397 Ali: “Muslims have no need to read anything other than the word of Allah and the legal regulations in this paper that govern the

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1. The meaning of this term is unclear.

compensation for injuries, the condition of livestock used to pay taxes that support the needy, the payment of blood money, and the status of Medina as a sanctuary. Therefore, anyone who sins against the doctrine, or falsely adds to it, or protects someone who does will be cursed by Allah, the people, and the angels. No amount of good acts will mitigate this transgression. Any freed slave who rejects the mastery of his former owner for the friendship of another will also be cursed. Protection granted by one Muslim must be upheld by all Muslims. Whoever violates the protection granted by a Muslim will also be cursed by Allah, the people, and the angels.”

## SLAVERY

*The reason for the tax exemption on horses was jihad. Mohammed gave cavalymen three times the amount he gave foot soldiers from the spoils of war (the wealth of the vanquished) to build a better cavalry.*

B2,24,542 Mohammed: “Horses and slaves owned by a Muslim are tax exempt.”

*It is forbidden to capture a Muslim and make him a slave. If a slave converts to Islam, then there is a benefit in freeing him. But there is no benefit in freeing a Kafir slave. Islamic slavery is a blessing because sooner or later the slave or the slave's descendants will convert to Islam in order to be free.*

B3,46,693 Mohammed said, “If a man frees a Muslim slave, Allah will free him from the fires of Hell in the same way that he freed the slave.” Bin Marjana said that, after he related that revelation to Ali, the man freed a slave for whom he had been offered one thousand dinars by Abdullah.

## THEFT

B8,81,793 When Ubada and a group of others pledged allegiance to Mohammed, the prophet said, “I accept your oath that you will worship only Allah and that you will not steal, kill unwanted children, slander others by lying or gossiping, or disobey my moral commands. If you honor all these promises, you will be rewarded by Allah in the afterlife. If you break any of these promises and are legally punished, you have made atonement and need not fear the punishment of Allah. However, if the will of Allah shields your sins from the eyes of man, your fate is in His hands to punish or forgive as he sees fit.”

Abu Abdullah said, “If a thief repents after his hand is severed, his testimony will be accepted. Any Muslim who repents after punishment will have his testimony accepted.”

B8,81,783 Aisha: “While Mohammed was alive, a thief’s hand was only severed if he stole something as valuable as a shield.”

B8,81,791 Mohammed: “Allah curses a thief, whether he steals an egg, a helmet, or a rope. Thieves are punished by cutting off their hands.”

ETHICS OF KILLING WOMEN AND CHILDREN IN JIHAD

*Killing children in jihad is acceptable. But in other hadiths we find they should not be killed. Both moral positions are Sunna; so both positions are available.*

M019,4322 When Mohammed was told that Muslims had killed the children of their enemies during raids, Mohammed said that it was permissible because “they are from them.”

*But here we find that only certain children should be killed.*

M019,4457 Yazid B. Hurmus said that Mohammed disapproved of killing children and believed that Muslims should not kill them unless they could tell the difference between a prospective Muslim and a prospective Kafir. In which case, it was permissible to kill the prospective Kafir child and allow the potential Muslim child to live.

*Here are two examples that determine the rules of jihad. They contradict each other, so the resolution is that either can be used as needed.*

M019,4319 In one of Mohammed’s battles, it was discovered that a woman had been killed by the Muslims; however, he did not approve of killing women and children.

M019,4321 According to Sa’b B. Jaththama, Mohammed said, “They are from them,” when told of the killing of women and children by Muslims during a raid.

*This is the Sunna of Mohammed*

# JIHAD

## CHAPTER 2

61:11 *Believe in Allah and His messenger and fight valiantly for Allah's cause [jihad] with both your wealth and your lives. It would be better for you, if you only knew it!*

The ethical system of the Hadith prepares the foundation of jihad. There is one set of ethics for the Muslim and another set of ethics for the Kafir. There are two ways to deal with Kafirs. One is to treat them as inferiors but in a kindly way. The other is jihad. About 21% of Bukhari is about jihad.

*Jihad* is a unique word. Its actual meaning is struggle or effort. Islam talks of two kinds—the lesser jihad and the greater jihad. The greater jihad is spiritual effort or internal struggle, to stop smoking, for example, or control one's greed. However, the term “lesser jihad” never occurs in any authoritative hadith. There are about 2% of the hadiths in Bukhari that hold up other things as equal to jihad. The other 98% of the jihad hadiths refer to armed violence. It was violence that gave Islam its success and that is why nearly every jihad hadith calls armed jihad the best action a Muslim can perform.

Jihad, armed struggle, is usually called “holy war,” but this term is simplistic and far too narrow. It means, in fact, fighting in the cause of Allah, and it encompasses an entire way of life.

The dual ethics established by the sacred texts of Islam—treating Muslims one way and Kafirs another—are the basis of jihad. Perhaps the clearest expression of this duality is a phrase known to all Muslims: The world is divided into—

*dar al Islam*, land of submission, and  
*dar al harb*, land of war.

The land of war is the country that is free of Islam, free of Allah. The land of the Kafir must become the land of those who have submitted and are the slaves of Allah. The Trilogy repeatedly stresses that Islam should be in a state of constant pressure against Kafirs; therefore, the relation between Islam and the rest of the world is sacred war or temporary peace. This struggle is eternal, universal, and obligatory for the

Muslim community. The only pause in jihad comes through the need for Islam to strengthen itself. Peace is temporary. War is permanent.

Jihad is laid out in all three of the Trilogy texts.

#### THE KORAN OF MECCA AND MEDINA

The early portions of the Koran were written in Mecca and are generally religious in nature. The part of the Koran written in Medina is very different. Islam developed a complete political ideology there. The Koran of Medina lays out the divine right of aggression and violence in all forms against the Kafir.

The Koran has 111 verses devoted to jihad. Three chapters of the Koran are titled War Treasure, Battle Array, Victory and War Steeds. Nearly all of the jihadic verses are found in the Koran of Medina. Since the jihadic verses were written later than the “peaceful” ones of Mecca, the jihadic verses can abrogate or nullify the peaceful ones.

Below we have examples of the dual nature of political Islam. These following verses do not contradict each other; they merely express the dual nature of the Islamic ethical system. They are equally acceptable and used according to the given situation.

#### KORAN OF MECCA

*73:10 Listen to what they [Kafirs] say with patience and leave them with dignity.*

*109:6 To you be your religion, and to me my religion.*

*20:130 So be patient with what they say, and constantly celebrate your Lord's praise before the sun rises and before it sets and for part of the night and at both ends of the day so that you may please Him.*

*50:45 We know exactly what the Kafirs say, and you should not compel them. Use the Koran to warn those who fear my threat.*

*10:99 But if the Lord had pleased, all men on earth would have believed together. Would you compel men to become believers?*

*45:14 Tell the believers to forgive those who do not hope for the days of Allah. It is up to Him to reward men according to their actions.*

*43:88 And the Prophet will cry, “My Lord, truly these are people who do not believe.” So turn away from them and say, “Peace.” They will soon find out.*

## KORAN OF MEDINA

2:191 *Kill them wherever you find them, and drive them out of whatever place from which they have driven you, which is worse than murder.*

9:123 *Believers, fight the Kafirs who are near you, and let them find you to be tough and hard.*

8:12 *Then your Lord spoke to His angels and said, "I will be with you. Give strength to the believers. I will send terror into the Kafirs' hearts, cut off their heads and even the tips of their fingers!"*

9:29 *Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya] and they are humiliated.*

2:193 *Fight them until you are no longer persecuted and the religion of Allah reigns absolute, but if they give up, then only fight the evil-doers.*

5:33 *The only reward for those who war against Allah and His messengers and strive to commit mischief on the earth is that they will be slain or crucified, have their alternate hands and feet cut off, or be banished from the land.*

47:4 *When you encounter the Kafirs on the battlefield, cut off their heads until you have thoroughly defeated them and then take the prisoners and tie them up firmly.*

## THE SIRA

The ideology of political Islam is laid out in the Sira, the life of Mohammed, and the Koran gives the divine vision, similar to a political constitution. In Mecca, aggression was limited to persuasion, arguments, threats, and fist fights. Mohammed tried these methods for thirteen years and gathered 150 followers. In Medina, he used war and conquest to rule all of Arabia.

Roughly seventy-five percent of the material of Mohammed's biography is devoted to jihad. In Medina, over a nine-year period, Mohammed personally attended twenty-seven raids. There are thirty-eight other battles and expeditions in his biography. This is a total of sixty-five armed events<sup>1</sup>, not including assassinations and executions, for an average of

1. A. Guillaume, *The Life of Muhammad* [the sira], (Karachi: Oxford University Press, 1967) 659-60.

one every seven weeks over a period of nine years. This aggression enabled Mohammed to triumph over all of the ancient Arabic religions and political centers and rule Arabia as its first king.

#### JIHAD IN THE HADITH

The Hadith spells out the details of jihad. Who can be killed, under what circumstances, at what times, the actual words to be said upon attack, how to handle defeat, what to do with prisoners, how to build morale, and more are drawn from the ideal words and actions of Mohammed. The Hadith is a precise tactical manual for jihad.

The hadiths call armed struggle “fighting in Allah’s Cause” or “Allah’s Cause.” Many of the hadiths focus on jihad.

#### SUMMARY

The Koran gives the divine authorization for political Islam and jihad.  
The Sira shows the strategy of conquest.  
The Hadith is the tactical manual.

#### THE FUNDAMENTALS OF JIHAD

This hadith summarizes all the key elements of jihad. (Only the fourth item, the Day of Resurrection, is purely religious in nature). It tells us that the whole world must submit to Islam; Kafirs are the enemy simply by not being Muslims. To achieve this dominance Islam may use terror and violence. It may use psychological warfare, fear, theft. It may take the spoils of war from Kafirs. Violence and terror are made sacred by the Koran. Peace comes only with submission to Islam.

B1,7,331 Mohammed:

I have been given five things which were not given to any one else before me:

1. Allah made me *victorious by awe, by His frightening my enemies* for a distance of one month’s journey.
2. *The earth has been made for me and for my followers*, a place for praying and a place to perform rituals; therefore, anyone of my followers can pray wherever the time of a prayer is due.
3. *The spoils of war has been made lawful for me* yet it was not lawful for anyone else before me.
4. I have been given the right of intercession on the Day of Resurrection.

5. Every Prophet used to be sent to his nation only but *I have been sent to all mankind*. [Emphasis added.]

*Political Islam is universal and eternal.*

M001,0031 Mohammed: "I have been ordered to wage war against mankind until they accept that there is no god but Allah and that they believe I am His prophet and accept all revelations spoken through me. When they do these things I will protect their lives and property unless otherwise justified by Islamic law, in which case their fate lies in Allah's hands."

#### OBLIGATION

*All Muslims have an obligation to perform jihad. Jihad is second only to prayer and respect for one's parents.*

B1,10,505 Abdullah asked Mohammed, "What act is most beloved by Allah?" Mohammed answered, "To pray at the specified times." Abdullah then asked, "What is the next highest good?" He said, "Honor and obey your parents." I asked a third time, "What is the next highest good?" Mohammed replied, "To wage holy war in the name of Allah." Abdullah concluded, "I did not ask the next highest good, but if I had, Mohammed would have told me."

*Jihad is one of the best actions that a Muslim can perform.*

B2,26,594 Someone asked Mohammed, "What is the greatest act a Muslim can perform?" He said, "Accept Allah as the only god and that I am His prophet." Mohammed was then asked, "What is the next best act?" He answered, "To wage holy war in the name of Allah." Mohammed was then asked, "What is the next highest good?" He replied, "To make the sacred pilgrimage."

*The following hadith is one of the few references about the greater jihad (spiritual effort). Only about three percent of the hadiths concerning jihad are about the greater jihad, spiritual struggle. The other ninety-seven percent are about jihad as supreme war.*

B2,26,595 One of Mohammed's wives, Aisha, declared to him, "We believe fighting holy war is the most righteous action for Muslims." He replied, "Women can best wage jihad by taking the holy pilgrimages." Aisha persisted, "Should not women fight alongside men during jihad?" Mohammed responded, "The best way for women to fight for Islam is by doing what is acceptable to Allah, which is for them to partake in holy pilgrimage." Aisha assented and said, "After that conversation with Mohammed, I resolved to never forgo [pilgrimage to Mecca]."

*To commit suicide is a sure path to Hell. But to kill oneself in jihad is a sure path to eternal pleasure in Paradise.*

B5,59,509 The army was arranged in rows at the battle at Khaybar. Amir's sword was short, and he aimed at the knee of a Jew. The sharp blade glanced off the Jew's knee and cut Amir's leg. He bled to death. After the battle, Al Akwa was sad and Mohammed asked him, "What is bothering you?" Al Akwa said, "They say Amir is lost because he killed himself." Mohammed said, "No, they are wrong. Amir will get a double reward [an elevated place in Paradise]." Mohammed raised two fingers. "Amir was a strong fighter in the Cause of Allah. There are few who have achieved such goodness as Amir."

*Killing yourself in jihad is good, but suicide is a great sin.*

B8,73 Mohammed: "If someone kills himself, by any means in this world, then he will be tortured on the Day of Resurrection in the same manner."

*The best Muslim is a jihadist. A saintly man is second best.*

M020,4655 Mohammed: "The Muslim who lives the best life is the man who is always prepared to wage holy war in the name of Allah and who is constantly alert for the sound of war or a cry for help and always willing to face certain death. The next most virtuous life for a Muslim is the hermit who abides on a mountain or valley tending his herd, praying regularly, giving zakat [charity tax to be spent on Muslims], and worshiping Allah until he dies. There are no better men than these."

*To avoid jihad is a great sin. The jihadist must be unafraid of death and never retreat except as a strategy. The enemy, the Kafir, must never be given mercy.*

B4,51,28: Mohammed commanded, "Shun the seven deadly sins." Asked to elaborate, Mohammed said, "Worshiping gods other than Allah, witchcraft, the unsanctified murder of a believer, lending money at excessive rates of interest, squandering the assets of a ward or orphan, granting mercy to or fleeing from an unbelieving enemy in battle, and impugning the character of true believing, pure, and virginal women."

*To be a real Muslim, one must aspire to be a jihadist.*

M020,4696 Mohammed: "The man who dies without participating in jihad, who never desired to wage holy war, dies the death of a hypocrite."

*Here we have prophetic hadiths. Jihad will be practiced into the future.*

B4,152,146 Mohammed: "A time will come when the people will wage holy war, and it will be asked, 'Is there any amongst you who has enjoyed

the company of Mohammed?’ They will say: ‘Yes.’ And then victory will be bestowed upon them. They will wage holy war again, and it will be asked: ‘Is there any among you who has enjoyed the company of the companions of Mohammed?’ They will say: ‘Yes.’ And then victory will be bestowed on them.”

M020,4712 Mohammed: “You shall conquer many lands and Allah will grant you victory over your enemies in battle, but none of you should stop practicing for war.”

*Fighting in jihad is demanded for all Muslims except for the frail or the crippled. To sit at home is inferior to jihad. Jihad is an obligation for all times and all places and for all Muslims.*

B6,60,118 After the following verse was revealed to Mohammed, he called for a scribe,

*“Not equal are those believers who sit at home and those who strive and fight in the Cause of Allah.”*

After the scribe arrived with his writing utensils, Mohammed dictated his revelation. Ibn Um Maktum, who was present, exclaimed, “O Mohammed! But I am blind.” A new revelation was then revealed that said:

*4:95 Believers who stay at home in safety, other than those who are disabled, are not equal to those who fight with their wealth and their lives for Allah’s cause [jihad].*

*Muslims should dedicate their jihad to their parents.*

B8,73,3 A man once asked Mohammed, “Should I join the holy war?” Mohammed responded by asking if the man’s parents were alive. When the man affirmed that they were, Mohammed answered, “Join the struggle for their sake.”

*Jihad is one of the highest goals of Islam, equal to charity and prayer.*

B8,73,35 Mohammed: “The Muslim who does charitable works for the poor or elderly is like a holy warrior or a devout person who fasts all day and prays all night.”

*When the leader calls for jihad, every Muslim should take part immediately.*

B4,52,42 Mohammed: “After the conquest of Mecca, there is no need to migrate to Medina, but holy war and the willingness to participate still remain. If your ruler demands warriors, answer his call immediately.”

*Jihad is the best deed. The smallest action in jihad is rewarded more than prayer and fasting.*

B4,52,44 A man said to Mohammed, "Tell me what act is rewarded as much as jihad." Mohammed replied, "I do not know of any." The prophet added, "Can a Muslim warrior, while in the field of battle, perform his prayers according to ritual or fast without stopping?" The man said, "No one can do that." Abu-Huraira then added, "The Muslim jihadi is rewarded by Allah merely for the footsteps of his mount while it is tethered and grazing."

*An ordinary jihadist is superior to a saint.*

B4,52,45 Someone asked, "Mohammed, who is the best person?" Mohammed said, "A Muslim who uses all of his strength and resources striving in Allah's cause." The person then asked, "Who is the next best person?" Mohammed replied, "A Muslim who remains secluded from the world, praying to Allah and not bothering the people with foolishness."

*Here is Allah's contract with all Islam: to die in jihad is the sure way to go to Paradise. If the jihadist does not die, then he can keep what wealth he takes with violence from the enemy, the Kafir.*

B4,52,46 Mohammed: "A Muslim holy warrior, fighting for Allah's cause is like a person who does nothing but fast and pray. Allah promises that anyone killed while fighting for His cause will be admitted without question into Paradise. If such a holy warrior survives the battles, he can return home with the captured property and possessions of the defeated."

*A jihadist fights so that Islam will triumph, not just for wealth or fame. The jihadist is the purest and best Muslim.*

B4,52,65 A man asked Mohammed, "One man fights for wealth, one man fights to achieve fame, and another fights for pride. Who among them fights for the cause of Allah?" Mohammed said, "The man who fights so that Islam should dominate is the man who fights for Allah's cause."

B4,52,72 Mohammed: "After entering Paradise no one would want to return to the world even though he might have everything in it, the only exception being the Muslim warrior who would return to be martyred ten times more for the honor he received from Allah."

*All the Kafirs who fight against jihad are doomed to burn in Hell for defending their culture and civilization.*

B4,52,72 Mohammed told us that Allah revealed to him that "any holy warrior killed will go to Paradise." Umar asked the prophet, "Is it true

that Muslims killed in battle will go to Paradise and Kafirs who are killed in battle will go to Hell?” Mohammed said, “Yes.”

*A Muslim should support jihadists in every way. This includes financing the fighters and supporting their families.*

B4,52,96 Mohammed: “Anyone who arms a jihadist is rewarded just as a fighter would be; anyone who gives proper care to a holy warrior’s dependents is rewarded just as a fighter would be.”

*The smallest detail of supporting jihad brings a great reward.*

B4,52,105 Mohammed: “If a man, motivated by belief in Allah and the promises Allah makes, gives a horse to be used for jihad, he will be rewarded on Judgment Day for the food and water the horse consumed and the waste it expelled.”

*Practicing jihad for even one day puts a believer in Paradise and is better than all the world.*

B4,52,142 Mohammed: “To battle Kafirs in jihad for even one day is greater than the entire earth and everything on it. A spot in Paradise smaller than your riding crop is greater than the entire earth and everything on it. A day or a night’s travel in jihad is greater than the entire world and everything on it.”

M020,4645 Mohammed said: “Abu Sa’id, anybody that happily acclaim Allah as his God, Islam as his faith, and Mohammed as his prophet must be admitted into Paradise.” Abu Sa’id marveled at this and said, “Mohammed, say that again.” Mohammed repeated his statement and added, “Another act raises a man’s status in Paradise a hundred-fold; the difference between one level and another is equivalent to the distance between the heavens and the earth.” Abu Sa’id asked, “What is this act?” Mohammed said, “Wage war for Allah! Wage war for Allah!”

*Jihad cannot stop until all of the world has submitted to Islam. All Kafirs’ lives and wealth can and will be taken by jihad. Only those who submit to Islam will be spared.*

B4,52,196 Mohammed: “I have been directed to fight the Kafir until every one of them admits, ‘There is only one god and that is Allah.’ Whoever says, ‘There is only one god and that is Allah,’ his body and possessions will be protected by me except for violations of Islamic law, in which case his fate is with Allah, to be punished or forgiven, as He sees fit.”

*One of the first things Mohammed taught new Muslims was the distribution of the spoils of war.*

B4,53,327 A delegation came to Mohammed from Rabi'a and asked the prophet for instructions for their tribe. Mohammed said, "I command you to perform five actions and I forbid you to do one act: accept Allah as the only god, perform your prayers strictly according to ritual, pay the charitable tax [*zakat*] for the support of the needy, fast during the month of Ramadan, give twenty percent of the property looted from Kafirs to Allah, and never drink alcohol."

#### INVESTMENT OF MONEY IN JIHAD

*The very best use of money is to spend it on jihad. Mohammed was the perfect example because he was indifferent to the personal use of money. He spent almost nothing on his household but gave generously to jihad.*

B2,24,489 I [Al-Ahnaf] was with members of the Quraysh tribe when a disheveled man approached and said, "Tell the hoarders of material wealth that they will forever suffer painful torture in the fires of Hell." After speaking, the rough-looking man, whom I did not recognize, walked a short distance away and sat down. I joined him and said, "The people did not like what you said." He replied, "Those people don't know anything. My friend told me that it is so." I asked him his friend's name. He said, "Mohammed asked me, 'Do you see Mount Uhud?' I said, 'Yes,' and I looked to the sun to gauge the time of day because I believed that he wished me to perform a task for him. Mohammed said, 'If I had a pile of gold as big as Mount Uhud, I would spend it all but three dinars on jihad.' Those people do not understand Islam, so they hoard material wealth. No, by Allah, so long as I am alive, I won't need their material wealth or their advice on religion."

*Allah rewards those who give to jihad and curses those who do not.*

B2,24,522 Mohammed: "Two angels descend from Paradise each day. One says, 'O, Allah! Reward those who contribute to jihad,' and the other says, 'O, Allah! Kill those who refuse to support jihad.'"

*Jihad is supported by the Islamic tax structure and can make a man rich.*

B2,24,547 A man ordered by Mohammed to collect a duty supporting jihad returned to him and reported that Ibn Jamil, Khalid, and Abbas refused to pay the tax. Mohammed asked, "Ibn Jamil was a poor man made rich by Allah and me. What makes him think he can refuse to pay his tax? It is unfair to ask Khalid to pay the tax because he remains a holy

warrior for Allah. Abbas, however, is my uncle and the tax is mandatory for him. In fact, he should pay twice the amount.”

*Allah says a Muslim should spend his money on jihad.*

B6,60,41 Hudhaifa said, “The following verse was revealed to Mohammed regarding the financial support of jihad.”

2:195 *Spend your wealth generously for Allah’s cause [jihad] and do not use your own hands to contribute to your destruction. Do good, for surely Allah loves those that do good.*

B8,78,633 I [Abu Dhar] joined Mohammed as he was sitting in the shade of the Kabah. He kept repeating, “They are the losers, by Allah! They are the losers!” I fretted to myself, “What have I done wrong? Does he perceive something improper in me?” As I sat beside him, Mohammed kept repeating, “They are the losers.” Allah knows how anxious I was. I could not remain silent. I asked him, “Who are the losers? I would sacrifice my parents for you, Mohammed.” He said, “The losers are the rich, except those who give money for jihad.”

B4,52,94 Mohammed said, “Whoever spends even a small amount on jihad will be welcomed by name by the gate-keepers of Paradise.”

Abu Bakr said, “O, Mohammed! People like that will never be destroyed.”

Mohammed said, “It is my wish that you will be such a person.”

M020,4668 Mohammed: “A person who financially supports a fighter for jihad is morally equivalent to an actual fighter. A person who cares for a warrior’s family during his service is morally equivalent to an actual fighter.”

*The wealth of Islam comes from jihad.*

B4,53,350 Mohammed: “When the Persian king is destroyed, his line will end with him. When Caesar is destroyed, there will be no more Caesars. By Him who holds my life in His hands, you will spend his wealth in jihad against the rest of the world.”

## GOALS

*The goal of jihad is the dominance of Islam over all other political systems and religions.*

B1,3,125 A man asked Mohammed, “Mohammed, what manner of fighting can be considered done for the sake of Allah? Some fight because they are angry and some for their pride.” Mohammed looked up at the

man and said, "The man who fights to make Islam dominant is the man who fights for Allah's cause."

*All other religions must submit to Islam. Then and only then will jihad stop. Until that time no person, other than a Muslim, is safe.*

B1,8,387 Mohammed said, "I have been commanded to fight the Kafirs until they admit: 'There is one god and He is Allah.' If they admit this, pray as we do, face Mecca as we do, and prepare their meat as we do, then their persons and possessions will be sacred to us and we will not limit them except in legal matters. Their judgment rests with Allah."

"Abu Hamza, what makes a person's life or possessions sacred?"

He [Abu Hamza] answered, "If a person gives witness that there is but one god, Allah, and if he prays like we do and faces Mecca, and if he obeys our dietary commands, then he is a Muslim and has the same entitlements and obligations as the rest of us. These things make a person's body and possessions sacred."

When jihad is successful, it is not the Muslim who is successful but Allah. Jihad is the triumph of Allah over the Kafir.

B3,27,23 Whenever Mohammed returned from a Holy Battle, or pilgrimage, he used to say, "Allah is great," three times. Every time Mohammed returned from jihad or Hajj, he would exclaim at every hill three times, "God is great," and then he would say, "There is no god but Allah; He is perfect and has no partners. He reigns over all kingdoms and all praise is due him. He is all-powerful. We return filled with repentance: praying, bowing down, and giving praise. Allah honored His promise and gave victory to His slave. Allah alone subjugated the Kafirs."

#### REWARDS

*A Muslim martyr is one who kills for Allah and Islam. But his killing must be pure and devoted only to Allah. If his motivation is pure, then the jihadist will achieve Paradise or be able to take the wealth of the Kafir.*

B1,2,35 Mohammed said, "The man who joins jihad, compelled by nothing except sincere belief in Allah and His Prophets, and survives, will be rewarded by Allah either in the afterlife or with the spoils of war. If he is killed in battle and dies a martyr, he will be admitted into Paradise. Were it not for the difficulties it would cause my followers, I would never stay behind while my soldiers head off for jihad. If I could, I would love to be martyred in jihad, be resurrected, and martyred again and again for Allah."

*One of Mohammed's instructions for new converts was to share the wealth taken in jihad: one-fifth had to be given to Islam. In addition, the new Muslim had to pay a tax to Islam.*

B1,10,501 Leaders from an Arab tribe came to Mohammed and said, "Our tribe is separated from you by distance and enemies, and we can only visit during the sacred months. Give us commandments so that we may bring them to our people." Mohammed said, "I command you to do four things, and I forbid you to do one. The things you must do are admit that there is but one god, Allah, and Mohammed is His prophet, strictly follow rules governing prayer, pay taxes to support the needy, and finally give me one-fifth of all spoils of war. The thing that you must not do is drink alcohol."

*No matter what sins a jihadist commits, he will not go to Hell.*

B2,13,30 I [Abu Abs] heard Mohammed say, "Anyone who even gets his feet dirty performing jihad will be saved from Hell by Allah."

*The pure jihadist must commit his life and wealth to jihad. If he can reach this highest form of devotion, then not even the pilgrimage to Mecca (the Hajj) can surpass it.*

B2,15,86 Mohammed said, "No good act during the rest of the year is better than departing on Hajj." Some of his companions asked, "What about jihad?" Mohammed answered, "Even jihad is inferior unless a man knowingly risks and loses both life and property for the sake of Allah."

M020,4649 Mohammed: "Except debt, all sins of a martyr are forgiven."

B3,27,6 I [Qatada] questioned Anas about the number of times Mohammed made the lesser pilgrimage. He answered, "Four." Once he even distributed spoils of war amongst the people. I assumed he meant the spoils from the battle of Hunain. I asked how many times he made the greater pilgrimage to Mecca. Anas responded, "Once."

B3,31,121 Mohammed said, "Anyone who gives more than his share to support the cost of jihad will be called and greeted at the gates of Paradise with, 'O slave of Allah! Here is wealth.' Anyone who scrupulously prayed will be called into Paradise from the gate of prayer; anyone who joined jihad will be called from the gate of jihad; anyone who fasted correctly will be called to the gate of fulfillment; anyone who gave alms will be called from the gate of charity." Abu Bakr said, "I would sacrifice my parents for you Mohammed! Nothing bad will happen to those called from those gates. Will anyone be called from all of them?" Mohammed answered, "Yes, I hope that you are one."

*Paradise lies in the shade of swords.*

M020,4681 Mohammed said, "Certainly, the gates of Paradise lie in the shade of swords." A shabby man rose and asked Abu Musa if he had heard Mohammed say this. "Yes," he replied. The shabby man then re-joined his friends and said his good-byes. He then unsheathed his sword, broke and discarded its scabbard, advanced upon the enemy, and fought until he was killed.

M020,4694 Mohammed: "A man who sincerely pursues martyrdom, even if he is not killed, shall still receive its reward."

B3,34,294 Jihadists were given mixed dates captured as spoils of war and would often exchange twelve pounds of mixed dates for six pounds of good dates. Mohammed discouraged this as he believed it to be a form of usury.

*After jihad, Ali had the money necessary for the obligatory marriage dowry.*

B3,34,302 As my [Ali's] share of the spoils of war I received an old she-camel, and Mohammed gave me another from his share. When my marriage to Fatima [Mohammed's daughter] approached, I hired a Jewish goldsmith to assist me in bringing a load of Idhkhir grass for resale to other goldsmiths, the proceeds to pay for my wedding reception.

*A jihadist can benefit Islam and achieve personal gain.*

B3,34,313 We departed with Mohammed in the year of the battle of Hunain. Mohammed gave me a captured suit of armor which I sold. I [Abu Qatada] took the money from the armor and bought a garden near the Bani Salama tribe. That was the first property I received after converting to Islam.

*Mohammed became rich from jihad, so rich that he could pay the debts of dead jihadists.*

B3,37,495 Every time a Muslim died in debt and was brought to Mohammed he asked, "Has he any property to repay his debts?" If the dead man had assets, then Mohammed would offer the funeral prayers. If not, he told the man's friends to offer the funeral prayer. After Allah made Mohammed rich by conquering the Kafirs, he said, "I have a greater obligation than other Muslims to be the guardian of Islam; therefore if a Muslim dies in debt, I am responsible for settling that debt. If a Muslim dies leaving assets and no debt, then it will belong to his heirs."

B3,39,527 Umar [the second caliph]: "If not for the sake of later generations, I would have divided the land I conquered among my soldiers as Mohammed did the land of Khaybar."

B3,40,563 As my share of spoils of war from the battle of Badr I [Ali] received a she-camel, and Mohammed gave me another. I allowed them to rest outside the door of one of the Helpers. My plan was to use the camels to haul Idhkhir grass to market. The price I received for the Idhkhir grass would pay for the banquet following my upcoming wedding with Fatima. A Jewish goldsmith who was to accompany me on the enterprise was with me.

Hamza was in a Helper's house drinking wine when a female singer urged him to slaughter the she-camels and cook them for the guests. So Hamza grabbed his sword, killed both camels, and began to butcher them. When I saw this, I went to Mohammed and told him what Hamza had done. Mohammed, accompanied by Zaid and me, went to Hamza and scolded him. Hamza looked at us and said, "Aren't you the slaves of my ancestors?" Mohammed backed out of the house and left. This was before the ban on drinking alcohol.

B3,44,668 I [Abaya] heard my grandfather say, "We were traveling with Mohammed and the people captured some camels and sheep from Kafirs. The people were hungry, and so they quickly slaughtered the beasts and began to cook them in pots. Mohammed was in the rear of the party but soon caught up and commanded that the pots be overturned. Mohammed then divided the spoils of war with ten sheep equaling one camel.

"One camel escaped and the men chasing it soon became exhausted as there were few horses among us at the time. Finally a man shot an arrow, which Allah allowed to find its mark. Mohammed said, 'Some of these animals are like wild beasts, so if you can not control it, kill it.'

"Before dividing the animals among the soldiers, I said, 'We may seize animals in the future but lack knives. May we slaughter them with reeds?' Mohammed said, 'Use anything that causes blood to flow, and you may eat the meat if Allah's name be mentioned during slaughter. Do not use teeth or fingernails to slaughter animals. Teeth are really nothing but bones (do not cut correctly) and the Ethiopians use fingernails to slaughter meat, and we should not emulate Kafirs.'"

The Muslims had attacked the Hawazin tribe and taken their property and their wives and children as slaves. Then the Hawazin converted to Islam and came to Mohammed to try to get their families and property back. Since there will always be another jihad (until all the world submits to Islam) the jihadists could return the slaves and get their income from the next jihad.

B3,47,757 After a delegation from the Hawazin met with Mohammed, the prophet addressed the people, gave deserved thanks and praise to Allah, and said, “Your brothers have come begging forgiveness and freedom for their captured tribe members. I think it is reasonable that we grant it. If any of you will meet my request, I’ll consider it a favor. If you choose to keep your share of the spoils of war until the next victory, then you will be reimbursed at that time.” The audience responded, “As a favor to you, we will free those slaves.”

*Mohammed gave the Helpers (the Medinans who invited the Muslims to Medina and supported them in the days before jihad) no spoils of war in the taking of Mecca. Mohammed gave the new converts the Helpers’ share to strengthen the faith of the new converts. Mohammed frequently used money to bond people to him.*

B5,58,122 The day Mecca fell to the Muslims, Mohammed did not give a share of the spoils of war to the Helpers, instead distributing the wealth among new converts from the defeated Quraysh, the tribe of Mecca. The Helpers were overheard to say, “This isn’t right. Our weapons are still red with the blood of the Quraysh, and they get our share of the spoils.” When Mohammed learned of the dissatisfaction of the Helpers, he asked, “What is this grumbling that I’m hearing?” The Helpers admitted that they were indeed upset at the perceived slight. Mohammed said, “Doesn’t it make you happy that while the Quraysh might bring spoils of war home with them, you get to take me into your homes?”

*Mohammed used the spoils of war as a reward for those who were new to Islam. Money is one of the ways to influence those who are weak in Islam.*

B4,53,373 Mohammed gave gifts to some and to others he did not. Those who did not receive gifts felt slighted and complained. Mohammed said, “I give presents to some people so that they do not stray from the path, or become disenchanted. Others simply need to be reminded of the wonder and pleasure Allah gives them. Amr is such a person.” Amr said, “The words of the prophet are more valuable to me than red camels.”

*War treasure was a routine source of income to the jihadists.*

B3,35,456 Abu Burda and Abdullah delegated me [Bin Abi] to inquire about rules governing the immediate payment for goods. They said, “When we accompanied Mohammed, we received spoils of war. We would pay the peasants of Sham in advance for goods and materials that would be delivered by a certain time.” I asked, “Did the peasants own and maintain crop land for cultivation?” They answered, “We never asked.”

*Mohammed often used money to influence others about Islam.*

B4,53,374 Mohammed: “I give money to the Quraysh to tempt them into remaining true to Islam, because they are new to the faith and their lives of ignorance are a short distance away.”

*As jihad grew and the wealth grew, Mohammed worried that the amount of wealth would corrupt the Muslims.*

B5,59,351 Amr, who fought at the battle of Badr alongside Mohammed, said, “After Mohammed had concluded a peace treaty with Bahrain and named Al-Ala’ their ruler, he deputized Abu Ubaida to go there and return with their submission tax payment [jizha]. When Abu Ubaida returned with the tribute, the Helpers, anticipating a dispersal of funds, met with Mohammed after morning prayers. Mohammed smiled upon seeing the Helpers and said, ‘I believe you already know about Abu Ubaida’s return.’ They said, ‘Yes.’ Mohammed then said, ‘Rejoice and wish for the things that make you happy. By Allah, I’m not afraid that you people will experience poverty, but I am afraid that you will handle success and riches just like others before you did. The competition for more wealth will turn you against each other and will destroy you as it did others before you.’”

*To die in jihad is the best life.*

B5,59,377 During the battle of Uhud, a man asked Mohammed, “Where will I go if I am killed in battle?” Mohammed said, “Paradise.” The man then threw away the meal that he was carrying, joined the battle, and fought until he was killed.

*Jihad is an obligation, not a recommendation. Allah demands jihad, now and forever, from all Muslims in all places and for all times.*

B5,59,379 When the Koran was being compiled, I [Zaid] overlooked a verse that I had heard Mohammed recite. It was found after some searching. The verse read:

33:23 *Some among the believers have been faithful in their covenant with Allah. Some of them have fulfilled their covenant with their deaths, and some are waiting for death, and they have not wavered in their determination.*

We then added the verse to the Koran.

*Jihad had to be waged far from Arabia and that meant fast transportation, so Mohammed used the rewards of jihad to build up his cavalry. He was a military genius who planned far ahead.*

B5,59,537 The day Khaybar fell, Mohammed distributed the spoils by giving one share to the fighter and two shares to the owner of a horse. Nafi’

a sub-narrator, elaborated, saying, “If a warrior supplied his own horse he received three shares; if he did not have a horse, he received only one.”

*Although Muslims can get to Paradise without jihad, jihadists will dwell in the highest levels there. Those who do not enter jihad must be judged on the Final Day. Their outcome is uncertain and they will suffer punishment of the grave. The jihadist goes straight to Paradise without judgment or suffering.*

B4,52,48 Mohammed said, “Allah will accept anyone into Paradise who accepts Allah as the one god and Mohammed as His prophet, prays strictly according to ritual, and fasts during Ramadan, even if he didn’t fight jihad or make a pilgrimage.” The people asked, “Shall we tell the people the good news?” Mohammed said, “There are one hundred levels in Paradise reserved for jihadis who fight for Allah. The difference between one level and the next is comparable to the distance between Heaven and Earth. Therefore, when you request something from Allah, request the highest level of Paradise.”

*The very best of rewards awaits the martyrs of jihad.*

B4,52,49 Mohammed said, “I dreamt last night that two men forced me to climb a tree whereupon I was taken into a wonderful house, the like of which I have never seen. One man said, “This is the house of martyrs.””

*One fight in Allah’s Cause is better than the rewards of the entire world.*

B4,52,53 Mohammed: “Nobody who died and went to Paradise would want to return to life even if he were given the world and all its possessions, the exception being the martyr who recognized the moral superiority of giving his life for Allah and who wished to return to life only to give it again. A single act of jihad in the afternoon or morning is greater than the entire world and everything in it. A place in Paradise, no matter how small, is greater than the entire world and everything in it. If a houri [a virgin of Paradise devoted to perfect sexual satisfaction] came from Paradise and revealed herself to man, she would fill the sky between heaven and earth with bright light and sweet aromas. The veil she wears is greater than the entire earth and everything in it.”

*No matter how little a Muslim does, if he dies in jihad, he will be given the highest rewards. Good works and morality pale in comparison to the rewards of jihad.*

B4,52,63 A man, his face shielded by his helmet, asked Mohammed, “Should I join the battle or accept Islam first?” Mohammed answered, “Accept Allah and then join the fight.” The man accepted Islam and was killed shortly after. Mohammed said, “A small effort but a great

prize. Even though he did not do much after accepting Islam, he shall be richly rewarded.”

*Mohammed was the perfect jihadist, and those who remember him (imitate him) will be given victory by Allah.*

B4,52,146 Mohammed: “There will come a time when men leaving for jihad will be asked, ‘Did any of you fight alongside Mohammed?’ They will answer, ‘Yes.’ Allah will then grant them victory over the Kafir. Later there will come a time when men leaving for jihad will be asked, ‘Did any of you fight alongside the men who fought alongside Mohammed?’ They will answer, ‘Yes,’ and Allah will grant them victory. Then there will come a time when people will ask, ‘Did any of you fight alongside the men who fought alongside the men who fought alongside Mohammed?’ They will answer, ‘Yes,’ and victory will be granted them also.”

*Slaves were a part of jihad.*

B4,53,344 When Fatima, Mohammed’s daughter, received word that Mohammed had been given a number of slave girls as his share of spoils of war, she hoped that her strains from manual labor might be relieved. When she could not find Mohammed, Fatima told Aisha, Mohammed’s favorite wife, that she wished to have a maid. Aisha passed her request to Mohammed, who visited the women after they had gone to bed. When they arose to greet him, Mohammed said, “Stay where you are.” Mohammed put his foot on Fatima’s chest and said, “Do you want to know what is better than a maid? Before going to bed, say, ‘Allah is Great,’ thirty-four times. Say, ‘All praise to Allah,’ thirty-three times, and say, ‘Glory to Allah,’ thirty-three times. This is better than asking for a maid.”

*Enslavement of the Kafirs and theft of their property were made sacred for Mohammed. Since Mohammed is the ideal pattern of behavior for all Muslims at all times and all places, the wealth of Kafirs is meant to be taken by others in Islam.*

B4,53,351 Mohammed: “Allah has made it legal for me to take spoils of war.”

*Allah has a contractual agreement with all jihadists. If they die in jihad, Allah will reward them above all people. If they don’t die, then they can profit by theft. So the jihadist has guarantees of profit in both this world and the next.*

B4,53,352 Mohammed: “Allah promises the jihadi with pure intent either a place in Paradise or a return to his home with spoils of war and the guarantee of Allah’s reward in the afterlife.”

*The wealth of Islam comes from what is taken from the Kafirs after jihad.*

B4,53,358 During the battle of Al-Jamal, Az-Zubair looked over the battle field, called me [Abdulla, his son] to him and said as we stood there, “My son, people are going to be killed today. Some will be oppressors, some will be oppressed. I will be killed as an oppressed one. My greatest concern is my debts. Do you believe that we will have any money left after paying off all my notes?” He then added, “Son, sell our assets and settle my debts.”

Although Az-Zubair never held a lucrative post, he saved his shares of spoils of war that had been allotted to him during battles alongside Mohammed, Abu Bakr, Umar, and Uthman....Anxious to gain their father’s wealth, Az-Zubair’s sons said, “Give us our inheritance now.” Az-Zubair said, “No, by Allah. You won’t get your inheritance until I have announced at four consecutive pilgrimages a call for anyone with money claims against me to come and allow me to settle the debt.” After four years of doing so, Az-Zubair distributed his estate among his sons and his four wives. The value of the estate was 50,200,000 dinars [a fortune from the spoils of war of jihad].

*The warrior gets the reward of the property of those he kills, so jihad can make the fighter wealthy. Many of Mohammed’s followers became professional jihadists, which meant all of their income was from war on the Kafirs.*

B4,53,370 During the battle of Hunain, I [Abu Qatada] was in the company of Mohammed. After the battle was joined, the Muslim army had begun to retreat when I saw a Kafir attacking a Muslim. I attacked him from behind and dealt him a mortal blow, though he almost killed me before he expired.

Following Umar, I asked him, “Why are the people fleeing?” “It is the will of Allah,” he said. When the soldiers returned, Mohammed said, “Anyone who can prove that he killed an enemy soldier may have the dead man’s possessions.”

I rose and asked, “Who will be my witness?” before sitting down again. Mohammed repeated, “Anyone who can prove that he killed an enemy soldier may have the dead man’s possessions.” I stood up again and asked, “Who will be my witness?” Mohammed announced for a third time his call for claims and for the third time asked for a witness. Mohammed asked me, “Abu Qatada, what do you have to say?” After telling him the whole story, a man got up and said, Mohammed, “He is telling the truth. I have the dead man’s possessions. Please compensate the man for me.”

Abu Bakr spoke up, “No, by Allah, Mohammed will not give you the spoils of war won by a warrior who fights on behalf of Allah and

Mohammed.” Mohammed said, “Abu Bakr is correct.” So Mohammed gave me the man’s armor, which I sold. I bought a garden with the money I received for the armor. It was the first property I acquired after my conversion to Islam.

## SEX

*Forced sex with the female captives of jihad was standard practice for Mohammed and his companions. These captives became slaves used for sex, and Mohammed had his choice of the most attractive new slaves. This is the ideal pattern of Islam.*

B3,34,431 One of the captives was a beautiful Jewess, Safiya. Dihya had her first, but she was given to Mohammed next.

*Mohammed accepted the forced sex with Kafirs.*

B3,34,432 While sitting with Mohammed, I [Abu Said Al-Khudri] asked, “Mohammed, sometimes we receive female slaves as our share of the spoils. Naturally, we are concerned about their retaining their value [the sex slaves were worth less money if they were pregnant when sold]. How do you feel about *coitus interruptus*?” Mohammed asked, “Do you do that? It is better not to do that. It is Allah’s will whether or not a child is born.”

B7,62,9 I [Ibn Masud] and some of the soldiers who fought alongside Mohammed did not have wives, so we asked Mohammed, “Should we get castrated?” He forbade us.

*Mohammed did not discourage forced sex but said if Allah wanted the slaves to be pregnant then nothing could prevent it. There are many prohibitions about sex in Islam, but none of them applies to sex with slaves.*

B9,93,506 The Muslims captured some females during the battle of Bani Al-Mustaliq and planned to rape them but did not want them impregnated. They asked Mohammed if there were any restrictions against *coitus interruptus*. Mohammed told them that it was better that they should not interrupt their ejaculation. “It is preferable that you not do it because Allah has already determined everyone who will be born until the end of time.” Mohammed said, “No life will be created if Allah does not create it.”

M008,3371 Abu Sirma asked, “Abu Sa’id, did you ever hear Mohammed speak of *coitus interruptus*?” He answered, “Yes,” and elaborated. “On expedition with Mohammed to the Bi’l-Mustaliq we captured several fine Arab women. As our wives were not with us, we very strongly wanted to

rape the women but were concerned that a pregnant captive would be devalued. So we asked Mohammed whether we should practice *azl* [*coitus interruptus*] when raping the captives. Mohammed said that it did not matter because, if a soul is meant to be born, it will be born.”

M008,3432 After the battle of Hunain, Mohammed attacked Autas. The companions of Mohammed achieved victory and took many captives, including many women, and they were reluctant to have sex with the captive women because their husbands were polytheists and held as captives nearby. Allah then revealed to Mohammed,

*4:24 You are also forbidden to marry two sisters at the same time, with the exception of those whom you have already married [married before the Koran]. Truly Allah is forgiving and merciful! Also forbidden to you are married women unless they are your slaves. This is the command of Allah. Other than those mentioned, all other women are lawful to you to court with your wealth and with honorable intentions, not with lust. And give those you have slept with a dowry, as it is your duty. But after you have fulfilled your duty, it is not an offense to make additional agreements among you. Truly Allah is knowing and wise! [emphasis added]*

## BATTLES

In his last nine years Mohammed was involved in sixty-five events of violence, an average of one violent event every seven weeks. This total does not include acts of summary execution and assassinations.

*The Jews of Khaybar were warned that they had been called to submit to Islam. They refused, and they were destroyed and made dhimmis (semi-slaves).*

B5,59,285 Once, Zaid and I [Abu Ishaq] were sitting together, and someone asked him, “How many battles did Mohammed wage for Allah?” Zaid replied, “Nineteen.” He was then asked, “How many battles did you fight alongside the Prophet?” He answered, “Seventeen.” I asked him, “What was the first battle you fought alongside Mohammed?” Zaid said, “Al-Ashira or Al-Ashiru.”

B1,11,584 When Mohammed led us into battle, he did not let us attack at night; instead he had us wait until morning. If morning prayers were heard he would delay the assault, and if the prayers were not heard, then the attack would commence.

After reaching Khaybar during the night we waited until morning to hear if they called to prayer. When the call was not heard, we rode into battle with Abi Talha ahead and Mohammed and me side by side.

The people of Khaybar were emerging from the town carrying their tools when they saw us. They screamed, "Mohammed! Oh my god, Mohammed's army!" Mohammed saw them and said, "Allah is great! Allah is great! Khaybar is destroyed." When we rode against a Kafir country, those people whom we had warned were in for an evil morning.

B3,41,589 Once while campaigning with Mohammed I [Jabir] was riding a camel that became fatigued and began to fall behind. Mohammed struck the beast and said, "Sell me this camel. You may continue to ride it until we reach Medina."

As we drew close to Medina, I asked permission from Mohammed to ride ahead to my house to visit my new bride. Mohammed asked, "Did you marry a virgin or a woman who had been married before?" I answered, "I married a matron. My father, Abdullah, is dead, so I wanted someone who could properly raise and instruct my young sisters." Mohammed said, "Go see your family."

When I reached my home, my uncle scolded me for selling the camel, despite my account of its slow pace and weak condition and the beating it took from Mohammed. When Mohammed reached Medina a short time later, I took the camel to him. He gave me the agreed upon price and my share of the war spoils and told me to keep the camel also.

*Jihad is a sacred act, and it should not interfere with prayer. But war demands practicality, so the jihadist should practice Islam so that it does not endanger the goals of jihad.*

B2,14,65 Ibn Umar:

When Muslims and Kafirs face each other in battle, Muslims may pray without prostrating themselves. Ibn Umar added, "Mohammed said, 'If the enemy outnumbers our forces, the Muslim soldier may pray while standing or riding a mount.'"

*Safiya was the most beautiful of the Jews. Mohammed assassinated her husband, killed her cousins, and tortured her father to death.*

B2,14,68 During the night Mohammed said the Fajr prayer, mounted his beast and said, "God is great! Khaybar is destroyed! When we ride against a nation that has ignored our warning, they are in for the most terrible morning." As the people emerged from the city and saw our forces, they screamed the warning, "Mohammed and his army are here." Mohammed crushed them, killing their warriors and seizing their women

and children. Dihya Al-Kalbi took Safiya, although she was later given to Mohammed, who married her and gave her her freedom as a wedding present.

*Jihadists do not fear death and are brave.*

B2,23,338 Mohammed said, "Zaid was our flag bearer and was killed. Jafar took the flag and was also killed. Abdullah then took the flag, but he was killed also," and Mohammed's eyes filled with tears. "Khalid then took the flag, though he was not yet a chief, and Allah blessed him with victory."

*Though Mohammed would mourn the death of Muslims, there is not a recorded event where he expressed any regret or remorse at the death and suffering of any Kafir opponent.*

B2,23,387 I never saw Mohammed sadder than he was the day that the reciters of the Koran [men who had memorized the Koran] were killed. He prayed for an entire month for the destruction of his enemies.

B2,23,452 After the battle of Badr, the bodies of the Kafirs were thrown in a well where Mohammed addressed them, "Do you still believe the promises of your god?" Somebody said, "You are talking to dead people." Mohammed answered, "They hear as well as you, but they can't talk back."

*Mecca had been a town of sanctuary before Islam, and Ibn Khatal was there seeking refuge as an apostate.*

B3,29,72 When Mohammed entered Mecca after its fall to the Muslims, he removed the Arabian helmet he was wearing, signaling the end of the battle. Someone came to him and said, "Ibn Khatal has sought refuge in the Kabah." Mohammed said, "Kill him."

*The enemies of Islam will be destroyed.*

B3,38,498 Abdur-Rahman brokered an agreement between Umaiya and me, whereby I would protect his family and property in Medina if he would protect my property and family in Mecca. In the contract, I referred to myself by my Islamic name, Ar-Rahman, which Umaiya did not recognize. He said, "Write down your pre-Islamic name." I signed the document, Abdu Amr.

After the battle of Badr, during the night, I climbed the hill to protect Umaiya. Bilal saw him and called to a group of Helpers saying, "There is Umaiya! I am in trouble if he escapes." Bilal and the Helpers began to chase us, and Umaiya and Abdur-Rahman began to fear that they would catch us. I ordered Umaiya's son to slow their advance, but he was quickly killed and the group pressed on. Umaiya was very fat, and it became

obvious that we could not escape. I told him to kneel and I covered his body with my own to protect him, but the Helpers drove their weapons underneath me killing him and slicing my foot.

*The Jews were date farmers. One of the tactics of jihad is to attack economic assets [this was a goal of September 11, 2001 attack].*

B3,39,519 Mohammed destroyed the date orchards of the Jews and Hassan wrote this poetic verse: “The chiefs of Bani LuAi enjoyed watching the Jew’s trees consumed by fire.”

B3,48,832 The night before the battle of Uhud, Mohammed ordered me to present myself before him. I was fourteen at the time, and he did not allow me to fight in that battle. I was fifteen when he called me before him on the eve of the battle of the Trench, and he gave his permission for me to fight. Nafi’ said, “I told this story to Umar, who was caliph at the time, and he said, ‘Fifteen is the boundary between boyhood and manhood.’ He then wrote his governors telling them to pay salaries to jihadists when they reach fifteen.

*All of the earth is the domain of Islam, and all of the wealth of the world belongs to Islam. The only safety from jihad is to become a Muslim.*

B4,53,392 Leaving the Mosque one day Mohammed said, “Let’s go speak to the Jews.” When we arrived Mohammed said, “You will be safe if you accept Islam. The earth belongs to Allah and myself, and I want you out of here. If you own any property, you may sell it, but you need to know that the world belongs to Allah and Mohammed.”

*It is a duty to kill those who resist Islam. Killing in jihad is a blessing.*

B5,58,160 Before Islam became supreme, there was a house called Dhul-Khalasa. Mohammed asked me, “Will you take care of Dhul-Khalasa for me?” I took one hundred and fifty riders with me and destroyed the house and killed everyone we found. When we returned and reported back to Mohammed, he called upon Allah to bless us.

B5,59,287 Kab fought alongside Mohammed in every battle except Tabuk. I, myself did not participate in the battle of Badr, but no blame was attached to myself or others who missed that battle because Mohammed had left to meet the Quraysh caravans, and the battle was quite unplanned and unexpected.

B5,59,288 Ibn Masud saw Al-Miqdad do something that I wish more than anything I had done. Mohammed was rousing the Muslims to join battle with the Kafirs, when Al-Miqdad joined him and said, “We will not be like the Jews, who said:

5:24 *They said, "O, Moses, we will never enter while they remain there. You and your Lord should go and fight. We will sit here and watch.*

Instead, we will stand with you on your right and your left, in the vanguard and at your back." That saying delighted him, and I saw his face get bright with happiness.

*It is the will of Allah that Islam should triumph in jihad.*

B5,59,289 Before the battle of Badr, Mohammed prayed, "Allah, I beseech you to honor your promise and agreement with us. If you desire that no one worship you, then let the Kafirs triumph." Abu Bakr then took him by his hand and said, "You have done enough." Mohammed then said,

54:45 *They will be routed and will turn their backs and run.*

*A war story:*

B5,59,311 Az-Zubair had three scars from battle, one of which was so deep that I [Urwa] used to put my fingers in it. Two of those wounds he received at the battle of Badr and the other at the battle of Al-Yarmuk. When Abdullah was killed, Abdul-Malik asked me, "Urwa, do you recognize Az-Zubair's sword?" I responded, "Of course." He asked, "What distinguishing marks does it have?" I said, "It was dented on the blade edge at the battle of Badr." Abdul-Malik said, "That's right! The sword is dented from fighting the Kafirs." Abdul-Malik then returned the sword to me.

Hisham, Urwa's son said, "The sword's value was estimated at three thousand dinars before it was given to one of Az-Zubair's heirs. I wish that it were mine."

*Allah will punish those who die defending themselves and their culture against Islam.*

B5,59,314 After the battle of Badr, Mohammed ordered that the bodies of twenty-four slain Quraysh leaders be dumped in an abandoned well. As was his custom following the conquest of a city, Mohammed remained on the battlefield for three nights. After the third night following the battle, Mohammed rode out, followed by his companions, who said to themselves, "He is riding with some purpose in mind."

When Mohammed reached the dry well, he began to speak to the corpses of his enemies, addressing them by their names and the names of their fathers. "O so and so, son of so and so! Would you be happy today if you had submitted to Allah and me? Our god has kept his promises. Has your god kept his promises to you?"

Umar said, "Mohammed, you are talking to soulless corpses." Mohammed said, "By Allah, you do not hear my words any better than they." (Qatada said, "Allah resurrected them so that they might hear Mohammed's scoldings and insults and feel remorse and regret.")

*Violence determines truth in Islam.*

B5,59,316 Aisha says this quote was attributed by Ibn Umar to Mohammed: "The dead are punished because of the grieving of their families." Aisha, however, said, "But Mohammed said, 'The dead are punished for their transgressions while their families grieve.'" She also said, "This is much like the words spoken by Mohammed to the corpses in the well at Badr, 'They hear my words.'" And she said, "He said, 'Now they know that I was telling the truth.'"

B5,59,322 At the battle of Badr, Muslim forces captured seventy Kafirs and killed another seventy. At the battle of Mount Uhud, when Mohammed named Abdullah chief of archers and seventy Muslims were either killed or wounded, Abu Sufyan said, "This day is their revenge for our victory at Badr. The outcome of the war is still to be determined."

*The war trophies of jihad:*

B5,59,333 Az-Zubair said, "At the battle of Badr, I came face to face with Ubaida, who was covered with armor, only his eyes being unprotected. Ubaida, surnamed Abu Dhat-Al-Karish, proudly said, 'I am Abu-Al-Karish.' I struck him in the eye with my spear, killing him. The spear was bent and consequently very difficult to dislodge. I put my foot on his corpse and yanked it free." Urwa said, "Mohammed later asked Az-Zubair for that spear, and he gave it to him. When Mohammed died, the spear was given back to Az-Zubair. Abu Bakr then demanded the spear, and Az-Zubair gave it to him. After Abu Bakr died the spear was returned to Az-Zubair. Umar then asked for the sword, and it was given to him. When Umar died, the spear was again returned to Az-Zubair before Uthman demanded it. After Uthman was killed, the spear stayed with Ali's heirs. The son of Az-Zubair then demanded it back, and it remained in his possession until he was killed in battle.

*No amount of suffering will discourage the jihadists.*

B8,76,460 Sa'd was the first Arab to wage jihad. He said, "At times during jihad, there was nothing to eat except the leaves of desert trees. Our waste resembled that of a sheep. Nowadays, the Bani Asad instruct me in the rules of Islam. If I have to listen to them, I am done for, and all of my suffering has been wasted."

This next hadith is of great importance. Amir killed himself while trying to kill Kafirs during jihad. Suicide is a crime against Allah and a sentence to Hell. His fellow jihadists said that since he had killed himself he was lost. Mohammed said that killing oneself in jihad is not suicide and instead earns the jihadist the highest reward.

Kafirs today call such jihadists “suicide bombers” but that is not accurate. The formal name for those who try to commit suicide in the name of jihad is *mujahadeen* and for those who succeed it is *shaeen*.

Some Muslims claim that since suicide is against Islam the human bombers are not Islamic. That statement is an example of *taqiyya* (sacred deceit).

Suicide is a sin in Islam, but killing oneself in jihad is not considered suicide; it is actually the highest form of Islam.

B9,83,29 Our company was traveling to Khaybar with Mohammed when someone called out, “Amir, sing some of your camel-driving songs.” He complied, singing several songs whose rhythm mimicked the gait of camels. Mohammed was pleased and asked, “Who is that man?” “Amir,” someone told him. Mohammed then said, “May Allah show mercy to him.” Several of us said, “Mohammed, we hope that you will let him stay with us for a while,” but he was killed early the next day.

We were very upset. Several people remarked, “It is too bad that all of Amir’s good deeds have gone to waste, because he is damned for killing himself.” When I heard those remarks, I went to Mohammed and said, “Prophet of Allah, I would sacrifice my father for you, but the people say that Amir is damned.” Mohammed said, “Then those people lie. Amir will be doubly rewarded because he strove to be obedient to Allah, and he fought in jihad. No other death would bring so great a reward.”

*Being killed in jihad makes Allah happy.*

B4,52,57 Mohammed sent seventy men to preach Islam to the Bani Amir. Upon arriving, my mother’s brother said to them, “I will go first, and if they let me preach the word of Allah, everything will be alright, if not, then stay close to me. He went ahead and they promised him protection. However, while he was preaching the word of Allah, the Bani Amir ordered one of their men to kill him. My uncle cried, “Allah is supreme! By the Lord of the Kabah, I have completed my task.”

The Bani Amir then attacked and killed all but a lame man who escaped to the mountain. Gabriel told Mohammed that the martyrs had met Allah, and that He was pleased with them and that pleased the martyrs.” We used to recite a Koranic verse that was later cancelled: “Tell

the people that we have met Allah and He is happy with us and He has made us happy.” Mohammed called upon Allah for forty days to curse the Bani Amir for disobeying Allah and Mohammed.

*Mohammed as a battlefield general:*

B4,52,149 Abu Usaid, “At the battle of Badr, when the Muslim army was arrayed against the army of Quraysh, Mohammed said, “When they come near, let fly your arrows at them.”

*In the hour of final judgment by Allah, those killed by jihad will find that death was small compared to eternal punishment for resisting Islam. First, the jihadist causes suffering and death; then Allah causes suffering for eternity.*

B4,52,164 Mohammed sat in his tent shortly before the battle of Badr and said, “Allah, I beg you to honor our contract and your promise. If you wish our destruction, you will never be worshiped again.” Abu Bakr grabbed his hand and said, “That will do, Mohammed! You have vigorously pleaded with Allah.” Mohammed, clad in armor, went out and said to me:

*54:45 They will be routed and will turn their backs and run. No! The Hour of Judgment is their promised time, and that hour will be terrible and bitter.*

Khalid confirms that this occurred at the battle of Badr.

*Mohammed used deception with his enemies.*

B4,52,198 When Mohammed planned an attack, he would use deceit to conceal his objective. (Ka’b would say, “Mohammed rarely began an attack on any day but Thursday.”) The exception being the battle of Tabuk which was fought during extremely hot weather. Facing a long trek through the desert before attacking a formidable host, Mohammed told his army their destination and made clear their difficult situation.

*Allegiance to Islam is allegiance to death.*

B4,52,207 I [Salama] promised loyalty to Mohammed and then cooled myself in the shadow of a tree. As the crowd around Mohammed began to thin, he asked, “Ibn Al-Akwa! Will we do so again?” So I pledged my allegiance to him a second time. I asked, “Abu Muslim, what kind of pledge did you give Mohammed?” He answered, “I pledged my death.”

B4,52,208 At the battle of the Trench, the Helpers were heard to say, “We promise Mohammed to wage jihad until death.” Mohammed said, “Allah, there is no life except the life after death. Honor the Helpers and the Emigrants with your bounty.”

Mujashi narrated: My brother and I went to Mohammed and asked to take the pledge to migrate. He replied, "There is no need for that any more." I asked, "What may we pledge to you?" He answered, "Take the pledge to accept Islam and wage jihad."

*In jihad, patience is a virtue.*

B4,52,210 Once during battle, Mohammed spoke to the people as the sun was going down and said, "Do not willingly go into battle and beg Allah to protect you from harm. If you do go into battle, have patience and remember that Paradise lies in the shadow of swords." Mohammed then said, "Allah, bestower of the Koran, master of the elements, conqueror of the pagans, defeat the Kafir and give us victory."

*The call to submit to Islam always precedes the attack. [Osama Bin Laden called America to Islam in his recorded speech before the September 11, 2001 attack.]*

B4,52,253 On the eve of the Battle of Khaybar, Mohammed said, "Tomorrow I will give the flag to a man to whom Allah will grant victory." Everybody wondered who would be chosen flag bearer, and of course each hoped it would be him. In the morning, Mohammed asked, "Where is Ali?" Told that Ali had an ailment of the eyes, Mohammed went and treated him with saliva and prayed to Allah for a cure. Immediately Ali recovered. Taking the flag from Mohammed, Ali asked, "Do I fight them until they submit to Islam?" Mohammed said, "Ride with patience and calm until you enter their land, then ask them to submit to Allah and teach them what is forbidden. If Allah grants insight to someone through you, your reward is greater than if you were given red camels."

*A tactical mission.*

B4,52,259 While giving orders for a mission he wished us to undertake, Mohammed said, "If you find so-and-so, burn them with fire." Just as we were leaving, however, Mohammed said, "Although I have ordered you to burn those two men, I realize only Allah may punish with fire, so if you do find them, just kill them."

*Assassination is a tactic of jihad and was used frequently by Mohammed. Not one person in Arabia who opposed or criticized Mohammed lived except by fleeing or converting. Assassinations were common and feared.*

B4,52,265 Mohammed ordered a band of Helpers to assassinate Abu Rafi. One of the group, Abdullah, slipped into his house at night and killed him in his sleep."

*All Kafirs who resist in any way can be killed as an act of jihad.*

B4,52,286 Mohammed was traveling one time when a Kafir spy came to him. After sitting and talking a while with Mohammed and his companions, the spy departed. Mohammed said, "Chase him down and kill him." So, I [Al Akwa] did. Mohammed rewarded me with the spy's possessions and his share of the spoils.

*Those who support jihad by caring for families of jihadists are equal to them.*

B4,53,359 Uthman did not participate in the battle of Badr because his wife, a daughter of Mohammed, was ill. Mohammed said to him, "You will be rewarded and given a share of the spoils just as if you had participated in the battle."

*The spoils of war.*

B4,53,362 Abdullah Bin Umar was in a detachment sent by Mohammed to Najd. They captured a large number of camels. Each of them was given eleven or twelve as his share and given an extra camel as a bonus.

*Captives could be killed or ransomed.*

B4,53,367 Speaking about the captives from the battle of Badr, Mohammed said, "If Al-Mutim were alive and if he asked me to, I would have freed those people for his sake."

*Abu Jahl spoke against Mohammed, so he was marked for killing. Only those who submit are safe.*

B4,53,369 At the battle of Badr, I, Abdur-Rahman, stood in the front line between two young boys and wished that I had been the stronger man. One of them got my attention and said, "Uncle, do you know Abu Jahl?" I said, "Yes, why do you ask?" He replied, "People tell me he speaks ill of Mohammed. By Allah, if I see him, I will not break off my attack until one of us is dead."

I was shocked to hear this. Then the other boy said the same thing to me. Sometime later, I saw Abu Jahl, and I pointed him out to the boys, saying, "There is the man you seek." After ferociously attacking and killing him, the boys went to Mohammed and told him of Abu Jahl's death. Mohammed asked, "Who killed him?" They both truthfully said, "I have killed him." Mohammed asked, "Did you clean your swords?" After they answered, "No," Mohammed glanced at their swords and said, "Obviously, you both killed him, so his possessions will be divided between the two of you."

*Treaties are a part of jihad. The treaty of Hudaibiya recognized Islam as a political power, but the protection it offered to the Kafirs was voided after*

*Mohammed became strong enough to crush his opponents. Treaties are an element of strategy for giving Islam time to gain strength. In the end only submission will stop jihad.*

B4,53,406 While in Siffin, Sahl arose and scolded the people saying, "Brothers, accept blame. We stood alongside of Mohammed at Hudaibiya, we would have fought if we had been asked to." Then Umar came to Mohammed and questioned him, "Mohammed, are we not right and our enemies wrong?" "Yes," Mohammed said. Umar asked, "Do not our slain soldiers reside in Paradise while theirs burn in Hell?" Mohammed said, "Yes." Exasperated, Umar asked, "Then why should we accept a bad treaty that limits Islam? Will this treaty last until Allah judges between the believers and the non-believers?" Mohammed said, "Ibn Al-Khattab, I am the prophet of Allah. Allah will never diminish me."

Umar then went to Abu Bakr and repeated the concerns he expressed to Mohammed. Abu Bakr said to him, "Mohammed is the prophet of Allah and Allah will never diminish him." The Victory sura of the Koran was then revealed to Mohammed who recited it in its entirety to Umar. Umar then asked, "Mohammed, was the treaty of Hudaibiya really a victory for Islam?" Mohammed said, "Yes."

*No death is too painful or fearful for the Kafir. Allah will be even more cruel in Hell for eternity.*

B8,82,795 Mohammed punished the men of the Uraina tribe by cutting off their hands and feet and letting them bleed to death.

*Jihad is obligatory for a Muslim. Jihad was not just for the days of Mohammed but forever. The only proper response to jihad is immediate obedience to the call and need.*

B4,53,41 On the day Mecca fell, Mohammed said, "There is no longer a need to migrate, but the necessity for jihad remains and so does the need for pure intent. When you are called to jihad, you should come immediately."

Mohammed also said that day, "When Allah created the heavens and the earth, he made Mecca a sanctuary. Before me, fighting was forbidden here, and Allah has made it legal for me only for this time.

"By Allah's order Mecca is a sanctuary until Judgment day. Its weeds should not be chopped, its animals should not be hunted, its lost belongings should not be disturbed except by someone who will publicly seek its true owner, and its grass should not be plowed."

Hearing that, Al-Abbas said, "Mohammed, What about the Idhkhir? It is used by the people to build their homes and by the goldsmiths." Mohammed then said, "Idhkhir is the exception."

*Only Mohammed could kill in Mecca.*

B1,3,104 Amr was gathering troops to send to Mecca to fight Abdullah when I [Abu Shuraih] said to him, "Chief, may I relate to you the words of Mohammed on the day Mecca fell to Islam's forces? I personally witnessed the speech, and there was no mistaking its meaning. He gave thanks and praise to Allah and said, 'Allah has made Mecca a sanctuary, not man. A Muslim must not even fell its trees, let alone shed blood on its sacred ground. If anyone says that it is permissible to fight there just as Mohammed did, then let them know that Allah granted permission to his prophet, but He did not give it to them.' Mohammed also said, 'Allah gave me permission to violate the sanctity of Mecca for only those few hours; now it is as inviolate as it was before that day. It is necessary that those of you who are here now share this information with those not present.'"

Abu was asked, "What did Amr say?" Amr said, "Abu, I know better than you. Mecca gives no protection to men who disobey Allah, or to thieves or murderers that run to her walls seeking refuge."

#### MISCELLANEOUS

*Kafirs can advance Islam.*

B8,77,603 We witnessed, along with Allah's Apostle, the Khaybar campaign. Allah's Apostle told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire [Zoroastrian]."

When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the companions of the Prophet came and said, "O Allah's Apostle! Do you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allah's Cause and he has received many wounds, the Prophet said, "But he is indeed one of the people of the Fire."

Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from among the Muslims to Allah's Apostle and said, "O Allah's Apostle! Allah has made your statement true. So-and-so has committed suicide."

Allah's Apostle said, "O Bilal! Get up and announce in public: None will enter Paradise but a believer, and Allah may support Islam with a wicked man."

B3,30,114 Umar said, "Allah, Let me die fighting for you, and let my end come in Mecca."

M020,4711 Mohammed: "Be ready to meet them with as much strength as you can muster. Remember, power rests in archery. Remember, power rests in archery. Remember, power rests in archery."

B5,59,400 Pointing to his broken front tooth, Mohammed said, "Allah's rage is severe on those who harmed His apostle. Allah's rage is severe on the man slain by His apostle during jihad."

M021,4810 I [Shaddid B. Aus] remember two things Mohammed said, "Allah has commanded that every act be good; if you must kill, kill in a good way and when you butcher, butcher in a good way. All of you should keep your blades sharp, and allow the slaughtered beast (man or animal) to die as comfortably as possible."

*Here we see that Mohammed used propaganda as one of Islam's most valuable weapons of jihad. Allah supports propaganda and the debasement of Kafirs.*

B5,59,449 Mohammed said to Hassan, "Insult them [the Kafirs] with your poetry and Gabriel will protect you."

M031,6074 Mohammed said, "Hassan B. Thibit, satirize and mock the Kafir; Gabriel is by your side." This hadith was narrated with the authority of Shu'ba and the same line of transmitters.

*Since Allah is the prime mover of jihad and actively helps jihadists, a very few jihadists can overcome superior forces. No enemy is too large or too strong for Islam. It is predestined that all opposition will be crushed by jihad. Only the time is unknown, not the final outcome.*

B6,60,176 When the verse, "If there are twenty steadfast amongst you Muslims, they will overcome two hundred Kafirs," was revealed, it hurt the morale of the jihadists. A ten-to-one advantage was too much to fight against. When Allah reduced this demand by revealing to Mohammed:

*8:66 Allah has now lessened your burden because He knows that there is weakness in you. If there are among you a hundred men who will stand fast, they will overcome two hundred.*

Then their morale improved.

*Islam must annihilate the ancient religions.*

M031,6052 According to Jabir, before the Muslim conquest of Arabia, there was a temple named Dhu'l-Khalasash also called the northern Kabah, or the Yamanite Kabah. "Mohammed asked me, 'Will you take care of Dhu'l-Khalasah for me?' I agreed and led three hundred and fifty Ahmas cavalymen on a mission to destroy the temple and kill everyone we could lay hands upon. We informed Mohammed of our success immediately upon our return, and he blessed us and the entire tribe of the Ahmazs."

*Horses and jihad:*

B9,92,454 Mohammed: "A horse may be used for three purposes: a man may use one to seek his reward in the afterlife, another man may use one to protect himself and his possessions, and still another man may use his horse for immoral purposes.

"The man whose horse brings him everlasting reward is the man who uses his horse for jihad. The most insignificant action by that horse, whether it be drinking water, or expelling waste, is a good deed and brings reward to the man who owns it.

"The man who uses his horse primarily to earn wages and preserve his independence, but also allows it to be used for jihad, owns a beast that guards him from need.

"The man who owns a horse merely to boast, or as a matter of pride, possesses a beast that only carries sin. When someone asked Mohammed about donkeys, he said, The only revelation from Allah about such a thing is contained in this verse:

99:7 *On that day men will come forward in droves to witness their deeds, and whoever has done even an atom's weight of good will see it, and whoever has done even an atom's weight of evil will see it."*

B4,53,348 Mohammed: "Until Judgment day, horses will be a source of good: either Allah's reward in Paradise, or the spoils of war."

*Jihad is the only sure path to Paradise.*

B9,93,549 Mohammed said, "Allah promises that the Muslim who participates in jihad with no compulsion, other than true faith and the desire to serve Allah, will either be admitted into Paradise, or sent home with Allah's reward or a share of the spoils of war."

*The remark of five words, "this is enough for me," was a death sentence for an old man.*

B2,19,173 Mohammed would prostrate himself on the ground while reciting the Koran at Mecca. His companions followed his example [their

piety was evident by the dirt on their foreheads] except for an old man who merely touched a handful of dirt and pebbles to his head and said, "This is enough for me." Soon after, I saw that man killed for being a Kafir.

*The poetry of this hadith is the most elegant expression of jihad.*

B4,52,73 Mohammed: "Be aware that Paradise lies under the shadow of swords."

*Jihad should be waged at the right time. Haste should never be a priority.*

B4,52,86 Mohammed: "When you prepare to fight your enemy, take your time."

*To obey Mohammed is to obey Allah. To ignore the ideal life example of Mohammed is a sin against Islam and Allah. To obey the righteous imam is to obey Allah.*

B4,52,204 Mohammed: "We may represent the last group of apostles of Allah, but we shall be the first to enter Paradise. If you obey me, then you obey Allah, and if you disobey me, then you disobey Allah. If you obey the chief, then you obey me, and if you disobey the chief, then you also disobey me. The imam is a fortress that Muslims should protect and where they should seek refuge. If the imam is just and righteous, then he will be rewarded by Allah, but if he is not, then he will held accountable."

*Mohammed was the perfect jihadist.*

B4,52,216 Mohammed: "If I did not have to worry about my disciples, I would never stay behind while soldiers march off to war. However, I don't have the means to transport them and I hate to leave them behind. Obviously, if I could I would fight and die in jihad, be resurrected and be martyred again."

*War is deceit and jihad is deceit. Lies and deceit are one of the chief weapons of jihad.*

B4,52,267 Mohammed: "The Persian king shall be killed, and there will not be another. Caesar will certainly be destroyed, and there will not be another, and you will exhaust their riches supporting jihad. War is deceit."

*Here we see the value of long-range strategic thinking in jihad. This hadith teaches the reason of jihad. Islam came to Persia to become its master and destroy its culture.*

B4,53,386 Umar ordered the Muslims to attack the Kafirs in the neighboring lands. When Al-Hurmuzan accepted Islam, Umar said, "Give me your advice about these countries I want to invade." Al-Hurmuzan said, "Certainly, these nations and people who reject Islam are like a bird. If we break one of its wings, then it could still get up using its head, other

wing, and legs. If we were to break its other wing, then it could still get up using its head and legs. However, if we were to destroy its head, then the rest of the bird would be helpless. The head represents the Persian king, while one wing symbolizes Caesar and the other wing represents the Persian people. Therefore, order your troops to attack the Persian king.”

Consequently, Umar appointed An-Numan as our commander and sent us to confront the ruler of Persia. When we arrived, we were met by forty thousand soldiers led by the Persian King’s representative and an interpreter who said, “let one man speak.” Al-Murghira answered, “Ask me anything.” The Persian asked, “Who are you?” Al-Murghira said, “We are Arabs; we have led miserable lives. Hunger, thirst, poverty, and hardship were our daily fare. We worshiped rocks and trees until Allah sent to us a prophet from our own people.

Mohammed has ordered us to battle you until either you worship and accept Allah as the one God, or you recognize our dominance over you and pay tribute. Mohammed revealed to us that Allah said, “Any Muslim killed in battle shall be admitted into Paradise and a life of everlasting luxury and bliss. Whomever survives the battle shall make you their slave.”

When Al-Mughira chided An-Numan for not immediately pressing the attack, An-Numan replied, “If you had fought alongside Mohammed in a similar battle he would not have faulted your delay, or belittled you. I, on the other hand, accompanied Mohammed at many such battles and it was customary for him to attack in the afternoon if he could not begin at day break.”

*The following hadith led to the Jewish-Arabian holocaust. The second rightly guided caliph, Umar, drove out every Jew and Christian from Arabia, based upon this hadith. The only Jews left behind were used for sexual slavery. To this day, church and synagogue are forbidden in Arabia—religious apartheid. The use of money to influence others for Islam was the other of two final commands.*

B4,53,393 Bin Jubair overheard Ibn Abbas mourning, “Thursday! Oh, you remember what happened on Thursday.” Ibn Abbas then wept till the earth was muddied with tears. I asked Ibn Abbas, “What is the significance of Thursday?” He said, “Mohammed was on his deathbed and he said, “Bring me something to write with so that I may leave you instructions to keep you on the right path after I die.” Although it was improper to do so, those present argued amongst themselves in front of Mohammed. Some said, “What is his problem? Is he mad, or delirious?” Mohammed said, “Let me be. I am better off dying than listening to you.”

Mohammed then gave three orders saying, "Drive all the Kafirs from Arabia and give gifts and respect to all foreign representatives just like I used to do." The secondary narrator concluded, "Either Ibn Abbas did not mention the third command, or I forgot what he said."

Here is a summary of jihad by Ibn Taymiya, a famous Islamic scholar of the fourteenth century:<sup>1</sup>

In ordering jihad Allah has said:

2:193 *Fight them until you are no longer persecuted and the religion of Allah reigns absolute*

Allah has, in fact, repeated this obligation [to fight] and has glorified jihad in most of the Medinan Suras; he has stigmatized those who neglected to fight in jihad and treated them as hypocrites and cowards.

It is impossible to count the number of times when jihad and its virtues are extolled in the Koran and the Sunna [Sira and Hadith]. Jihad is the best form of voluntary service that man consecrates to Allah.

Therefore, since jihad is divinely instituted with its goal of religion reverting in its entirety to Allah [all religions must submit to Islam], and to make Allah's word triumph, whoever opposes the realization of this goal will be fought, according to the unanimous opinion of Muslims.

Jews and Christians, as well as Zoroastrians (Magians, followers of the native religion of the Persians) must be fought until they embrace Islam or pay the jizya (submission tax of humiliation) without recriminations. Muslim legal experts do not agree on whether the jizya should be imposed on other categories of Kafirs or not; on the other hand, all consider that it should not be required of Arabs [hence they should convert to Islam or be killed or expelled].

*This is the Sunna of Mohammed*

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1. Bat Ye'or, *Islam and Dhimmitude* (Associated University Press, Cranbury, NJ, 2003), 44.

# THE TEARS OF JIHAD

## CHAPTER 3

These figures are a rough estimate of the death of Kafirs by the political act of jihad found in the Hadith.

### AFRICANS

Thomas Sowell estimates that 11 million slaves were shipped across the Atlantic and 14 million were sent to the Islamic nations of North Africa and the Middle East<sup>1</sup>. For every slave captured many others died. Estimates of this collateral damage vary. The renowned missionary David Livingstone estimated that for every slave who reached the plantation five others died by being killed in the raid or died on the forced march from illness and privation<sup>2</sup>. So, for 25 million slaves delivered to the market, we have the death of about 120 million people. Islam ran the wholesale slave trade in Africa.<sup>3</sup>

*120 million Africans*

### CHRISTIANS

The number of Christians martyred by Islam is 9 million<sup>4</sup>. A rough estimate by Raphael Moore in *History of Asia Minor* is that another 50 million died in wars by jihad. So to account for the 1 million African Christians killed in the 20th century we have:

*60 million Christians*

### JEWS

The Jews had no political control over any country and their deaths were limited to a few thousand killed in riots.

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1. Thomas Sowell, *Race and Culture*, BasicBooks, 1994, p. 188.

2. Woman's Presbyterian Board of Missions, *David Livingstone*, p. 62, 1888.

3. Bernard Lewis, *Race and Slavery in the Middle East*, Oxford University Press, 1990.

4. David B. Barrett, Todd M. Johnson, *World Christian Trends AD 30-AD 2200*, William Carey Library, 2001, p. 230, table 4-10.

HINDUS

Koenard Elst in *Negationism in India*<sup>5</sup> gives an estimate of 80 million Hindus killed in the total jihad against India. The country of India today is only half the size of ancient India, due to jihad. The mountains near India are called the Hindu Kush, meaning the “funeral pyre of the Hindus”.

*80 million Hindus*

BUDDHISTS

Buddhists do not keep up with the history of war. Keep in mind that in jihad only Christians and Jews were allowed to survive as dhimmis (third-class citizens under Sharia); everyone else had to convert or die. Jihad killed the Buddhists in Turkey, Afghanistan, along the Silk Route, and in India. The total is roughly 10 million<sup>6</sup>.

*10 million Buddhists*

TOTAL

This gives a rough estimate of 270 million killed by jihad.

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5. Koenard Elst, *Negationism in India*, Voice of India, New Delhi, 2002, pg. 34.

6. David B. Barrett, Todd M. Johnson, *World Christian Trends AD 30-AD 2200*, William Carey Library, 2001, p. 230, table 4-1.

