

THE ISLAMIC DOCTRINE OF
CHRISTIANS AND JEWS

BILL WARNER, PHD

CENTER FOR THE STUDY OF
POLITICAL ISLAM

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ISBN13 978-1-936659-00-5

V 09.20.2016

PUBLISHED BY CSPI, LLC
WWW.CSPIPUBLISHING.COM

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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, Foundations of Islam, The Two Hour Koran, Sharia Law for Non-Muslims, Self Study on Political Islam, Level 1

After Level 1, you will know more about political Islam than the vast majority of people, including most experts.

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

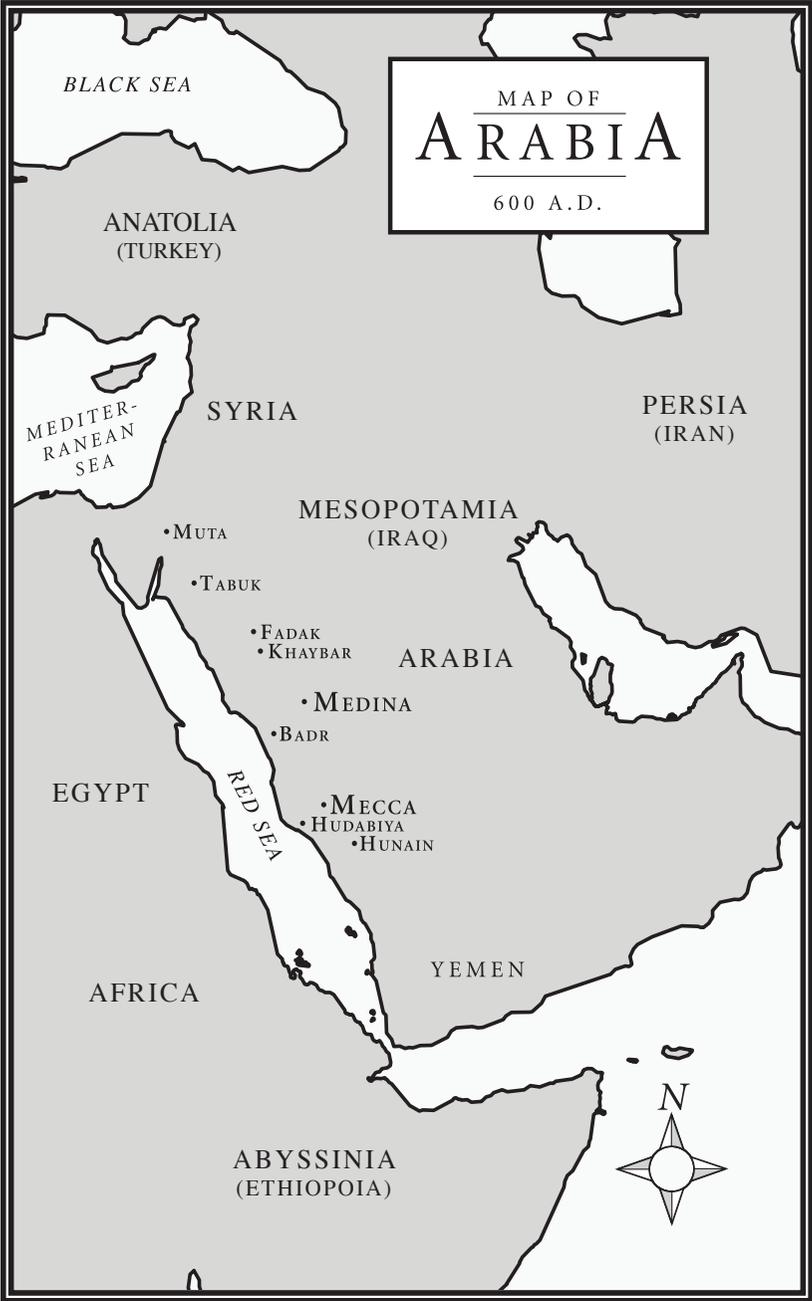
Mohammed and the Unbelievers, Political Traditions of Mohammed, Simple Koran, Self-Study of Political Islam, Level 3, Sources of the Koran, selected topics from Reliance of the Traveller

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.



OVERVIEW

CHAPTER 1

This book will show you how Islam views Christianity and Judaism by reading the same doctrine that Islamic scholars read. This is the foundation of Islam. There is nothing deeper or more fundamental than the Koran, Sira and Hadith.

When you see Islam through the life of Mohammed, it is easy to understand. Facts are forgettable, but a story is always remembered. It all starts when Mohammed got what he called revelations from the only god. Soon stories from the Jewish scriptures emerge. You will understand the doctrine of the Jew and Christian as it unfolded in Mohammed's life. The story makes all of the pieces fit together and make sense.

THE ISLAMIC BIBLE—THE TRILOGY

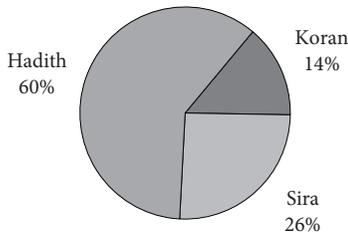
Islam is defined by the words of Allah in the Koran, and the words and actions of Mohammed, called the *Sunna*.

The Sunna is found in two collections of texts—the Sira (Mohammed's life) and the Hadith. The Koran says 91 times that his words and actions are considered to be the divine pattern for humanity.

A hadith, or tradition, is a brief story about what Mohammed did or said. A collection of hadiths is called a Hadith. Only the most authoritative ones are used in this book.

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. This means that Islam is 14% Allah and 86% Mohammed. The Trilogy is the foundation and totality of Islam.

FIGURE 1.1: THE RELATIVE SIZES OF THE TRILOGY TEXTS



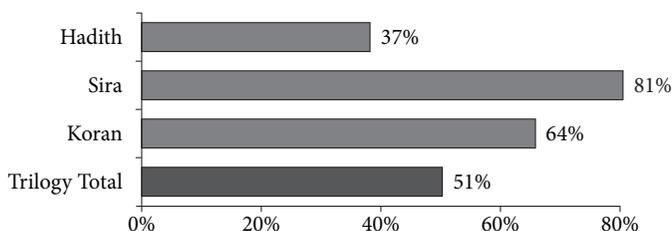
KAFIR

The word Kafir will be used in this book instead of “unbeliever”, the standard usage. Unbeliever is a neutral term. The Koran defines the word Kafir and Kafir is not a neutral word. A Kafir is evil, disgusting, the lowest form of life. Kafirs can be deceived, hated, enslaved, tortured, killed, lied to and cheated. So the usual word “unbeliever” does not reflect the political reality of Islam.

There are many religious names for Kafirs: polytheists, idolaters, People of the Book (Christians and Jews), Buddhists, atheists, agnostics, and pagans. Kafir covers them all, because no matter what the religious name is, they can all be treated the same. What Mohammed said and did to polytheists can be done to any other category of Kafir.

Islam devotes a great amount of energy to the Kafir. The majority (64%) of the Koran is devoted to the Kafir, and nearly all of the Sira (81%) deals with Mohammed’s struggle with them. The Hadith (Traditions) devotes 37% of the text to Kafirs¹. Overall, the Trilogy devotes 51% of its content to the Kafir.

FIGURE 1.2: AMOUNT OF TEXT DEVOTED TO KAFIR



Here are a few of the Koran references:

A Kafir can be beheaded—

Koran 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 plotted against—

Koran 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.

1 <http://cspipublishing.com/statistical/TrilogyStats/AmtTxtDevotedKafir.html>

A Kafir can be terrorized—

Koran 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 Muslim is not the friend of a Kafir—

Koran 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.

A Kafir is cursed—

Koran 33:61 They [Kafirs] will be cursed, and wherever they are found, they will be seized and murdered. It was Allah’s same practice with those who came before them, and you will find no change in Allah’s ways.

KAFIRS AND PEOPLE OF THE BOOK

Muslims tell Christians and Jews that they are not Kafirs. They are “People of the Book” and brothers in the Abrahamic faith. But in Islam, you are a Christian, if and only if, you believe that Christ was a man who was a prophet of Allah; there is no Trinity; Jesus was not crucified nor resurrected and that He will return to establish Sharia law. To be a true Jew you must believe that the Torah is corrupt, and Mohammed is the last in the line of Jewish prophets.

This verse about Christians and Jews is positive:

Koran 2:62 Those who believe and those who are Christians and Jews and Sabians, whoever believes in Allah and Judgment Day shall have their reward with the Lord.

Islamic doctrine is dualistic, so there is an opposite view as well. Here is the last verse written about the People of the Book (A later verse abrogates or replaces an earlier verse. See “Abrogation” on page 15.). This is the final word. It calls for Muslims to make war on the People of the Book who do not believe in the religion of truth, Islam.

Koran 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.

The sentence “They do not forbid...” means that they do not accept Sharia law; “until they submit” means to submit to Islam and Sharia law.

Christians and Jews who do not accept Mohammed as the final prophet are Kafirs.

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. It is simple. If you don’t believe that Mohammed is the prophet of Allah, then you are a Kafir.

So, 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 not a neutral word. It is extremely bigoted and biased.

CHRISTIANS AND JEWS

This book is intended for both Christians and Jews, but a quick scan shows that the great majority of it is about Jews. There are few mentions about Christianity. The reason is historical. Mohammed lived in Mecca until he was 53 years old. Mecca had a few Christians and almost no Jews.

In Mecca Mohammed “proved” his divine connection to a god called Allah by claiming that the angel who brought him his “revelations” was Gabriel, a Jewish angel. Therefore, Mohammed was in the lineage of the Jewish prophets. There were no rabbis in Mecca to contradict him.

Then Mohammed moved to Medina, which was half Jewish. There the rabbis told him that he was no prophet in the lineage of the Jews. In short, they denied his primary claim that he was a prophet of Allah.

The Jews became the enemy of Mohammed, and he annihilated them. He attacked them wherever he could. His dying words were about the Jews and Christians.

Since there were very few Christians in Arabia, they were not of political importance. Mohammed did not start attacking them until he had conquered the Arabs and crushed the Jews. If he had lived longer there would have been much more material about Christians.

The Koran mirrors this history. At first the stories of Moses, Noah, Adam and the other characters in the Jewish scriptures are retold for the purpose of showing that Allah punishes those who deny his prophets.

In the Jewish scriptures the purpose of Moses was to free the Jews, not to prove he was a prophet. In every case the story in the Jewish scriptures is reworked to show that all peoples are destroyed who deny the prophets of Allah. Indeed, the Koran written in Mecca has one theme: “Mohammed is the prophet of Allah”.

The Koran in Medina turns on the Jews and they become the vilest of creatures. The god of the Torah loves the Jews. The god of the Medinan Koran hates the Jews. So much for the claim that the god of the Jews and the Muslims are the same god.

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 the sword.² 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 jihadic violence of Islam and as an evil act. They call it ethnic cleansing.

Apologists say that this was a historic event, that all cultures have violence in their past, and that no judgment should be passed. They 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. This example is one of the reasons that we have beheadings in the news today.

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.

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.

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

Notice that there is no right and wrong here, merely 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 REFERENCE SYSTEM

This book is unusual in that it does two things at once. It is the simplest book you can read to learn about the basic ideology. At the same time it is an authoritative because of the use of reference numbers. [Don't worry about these numbers. If you ignore them it doesn't make any difference. They are there in case you want to confirm what you have read or want to know more. The number allows you look it up in the source text. It is similar to a chapter/verse.] Here is an example:

I125 Mohammed made a decision that would have pleased Solomon. He...

The I in "I 125" tells you that it comes from Ishaq, the most authoritative writer of the Sira. The 125 is a reference number printed in the margin of the Sira. (*The Life of Muhammad*, A. Guillaume)

Other references within this work:

M123 is a page reference to W. Muir, *The Life of Mohammed*, AMS Press, 1975.

2:123 is a reference to the Koran, chapter 2, verse 123.

Bukhari1,3,4 is a reference to *Sahih Bukhari*, volume 1, book 3, number 4.

Muslim012, 1234 is a reference to *Sahih Muslim*, book 12, number 1234.

BEGINNINGS

CHAPTER 2

4:13 These are the limits set up by Allah. Those who obey Allah and His Messenger will be led into the Gardens watered by flowing rivers to live forever. This is the ultimate reward!

At age 40 Mohammed said he had his first vision of the angel Gabriel. Mohammed told his revelations to his family and friends. Some joined with him in Islam (submission).

There would be a Day of Judgment and those who did not worship according to Mohammed's revelations would live in Hell.

Mohammed's attacks on the religions of Mecca caused animosity. His opponents were promised torture for eternity. More arguments with Meccans followed. But many` Arabs were attracted to Islam as well.

CHILDHOOD

1115¹ When Mohammed was eight years old, his grandfather died. He was then taken in by Abu Talib, his uncle. His uncle took him on a trading trip to Syria, which was a very different place from Mecca. Syria was a sophisticated country that was Christian and very much a part of the cosmopolitan culture of the Mediterranean. It was Syrian Christians who gave the Arabs their alphabet. When Mohammed was a child there were no books written in Arabic.

MARRIAGE

1120 Mohammed was grown when he was hired by the wealthy widow and a distant cousin Khadija to act as her agent in trading with Syria. Mohammed had a reputation of good character and good business sense. Trading from Mecca to Syria was risky business because it took skill to manage a caravan and then to make the best deal in Syria. He managed Khadija's affairs well, and she returned a good profit on the trading.

1. The number is the reference to Ishaq's *Sira Rasul Allah*, the Sira, margin note 115.

I120 Sometime after hiring Mohammed as her business agent, Khadija proposed marriage to him. They married and had six children. Their two sons died in childhood, and the four daughters lived to adulthood.

MONOTHEISM IN ARABIA

I144 After the destruction of Jerusalem by the Romans the Jews dispersed throughout the Middle East, so there was a strong presence of Jews in Arabia. There were a few Christians who were local Arabs, in fact, Mohammed's wife had a cousin who was a Christian. But the type of Christianity in the area of Mecca was unorthodox with a Trinity of God, Jesus and Mary.

I144 Jews and Christians were called the People of the Book. Since there was no book yet published in Arabic, this distinction was a strong one. The sources of the Arabic religions were found in oral tradition and custom. The Meccans were aware of the Jewish Abrahamic myths.

THE PROPHET

I150 Mohammed would take month long retreats to be alone and do the Quraysh religious practices. After the retreat he would go and circumambulate (circle and pray) at the Kabah. The Kabah was a square stone structure that had been a center for pilgrimage for centuries.

I152 At the age of forty Mohammed began to have visions and hear voices. His visions were first shown to him as bright as daybreak during his sleep in the month of Ramadan. Mohammed said that the angel, Gabriel, came to him with a brocade with writing on it and commanded him to read. The angel said:

96:1 Recite: In the name of your Lord, Who created man from clots of blood.

96:3 Recite: Your Lord is the most generous, Who taught the use of the pen and taught man what he did not know.

T1150 Mohammed awoke from his sleep. Now Mohammed hated ecstatic poets and the insane. His thoughts were that he was now either a poet or insane, that which he hated. He thought to kill himself by jumping off a cliff. And off he went to do just that. Half way up the hill, he heard, "Mohammed, You are the apostle of Allah and I am Gabriel." He gazed at the angel and no matter which way he turned his head the vision followed his eyes. Mohammed stood there for a long time.

I156 Mohammed's wife, Khadija, was the first convert. From the first she had encouraged him, believed him. She knew him to be of good character and did not think him to be deceived or crazy.

PRAYER

I157 Mohammed began to do his prayers with his new understanding. At first he did two prostrations with each prayer. Later he understood that he should use four prostrations per prayer and use two prostrations when he was traveling.

I158 Then when he was on a mountain he saw a vision in which Gabriel showed him how to do ritual ablutions as a purification ritual before prayer. He went home and showed his wife, Khadija, how he now understood the prayer rituals to be done and she copied him.

The following seven verses are used as a prayer, five times a day:

1:1 In the Name of Allah, the Compassionate, the Merciful.

1:2 Praise be to Allah, Lord of the worlds. The Compassionate, the Merciful. King of the Judgment Day.

1:5 Only You do we worship, and to You alone do we ask for help. Keep us on the straight and narrow path. The path of those that You favor; not the path of those who anger You [the Jews] nor the path of those who go astray [the Christians].

PREACHING

One of the many gods in Mecca was Allah, a moon god. The native religions did not have any formal structure for the many deities, but Allah was a high god. Allah was the primary god of the Quraysh tribe of Mohammed, and Mohammed's father was named Abdullah, slave of Allah.

Mohammed preached the doctrine of the Day of Judgment. The Koran:

83:10 Woe on that day [Judgment day] to those who deny Our signs, who regard the Judgment Day as a lie! No one regards it as a lie except the transgressor or the criminal, who, when Our signs are recited to him, says, "Old wives tales!" No! Their habits have become like rust on their hearts. Yes, they will be veiled from their Lord's light that day. Then they will be burned in Hell. They will be told, "This is what you called a lie."

After the Day of Doom would come Paradise and Hell.

52:7 Truly, a punishment from your Lord is coming, and no one can stop it. That day heaven will heave from side to side, and the mountains will shake to pieces. Woe on that day to those who called the messengers liars, who wasted their time in vain disputes.

52:13 *On that day they will be thrown into the Fire of Hell. This is the Fire that you treated like a lie. What! Do you think that this is magic? Or, do you not see it? Burn there! Bear it patiently, or impatiently. It will all be the same to you, because you will certainly get what you deserve.*

52:17 *But those who have feared Allah will live pleasantly amid Gardens, rejoicing in what their Lord has given them, and what their Lord has protected them from, saying, "Eat and drink in health as a reward for your good deeds." They will recline on arranged couches, and We will marry them to dark-eyed houris [beautiful companions of pleasure].*

I161 Any person who rejected the revelations of Mohammed would be eternally punished. The culture of religious tolerance in Mecca now had a new religion which preached the end of tolerance. Only Islam was acceptable.

I166 Mohammed began to openly preach his new doctrine. He had been private for three years before he went public.

The Arabs had always believed in jinns, invisible beings created from fire. Now they appeared in the Koran.

51:56 *I created jinn [creatures made from fire] and man only to worship me. I need no livelihood from them, and I do not need them to feed me. Truly, Allah is the sole sustainer, the possessor of power, and the unmovable!*

I166 The Muslims went to the edge of Mecca to pray in order to be alone. One day a group of the Quraysh came upon them and began to mock then and a fight started. Saed, a Muslim, picked up the jaw bone of a camel, struck one of the Quraysh with it, and bloodied him. This violence was the first blood to be shed in Islam.

I167 When Mohammed spoke about his new religion, it did not cause any problems among the Meccans. Then Mohammed began to condemn their religion, rituals, and worship. The Meccans took offense and resolved to treat him as an enemy. Luckily, he had the protection of his influential uncle, Abu Talib.

I170 Things got much worse. Now there was open hostility in the town. Quarrels increased, arguments got very heated. Complete disharmony dominated the town. The tribe started to abuse the recently converted Muslims. But Mohammed's uncle Abu Talib was a respected elder and was able to protect them from real harm.

This is the Sunna of Mohammed

PUBLIC TEACHING

CHAPTER 3

3:32 Say: Obey Allah and His messenger, but if they reject it, then truly, Allah does not love those who reject the faith.

SUMMARY

As Mohammed continued to preach Islam, more arguments happened. The only true religion was Islam. Mohammed's opponents were doomed to Hell.

The leaders tried to prove Mohammed wrong with arguments and demands for heavenly proof. Mohammed continued to argue that the Koran was the only proof of his divine mission that was needed.

The Koran continued in its insistence that Mohammed was the prophet of Allah. All the resistance to the words of Mohammed was evil.

The Meccans arguments continued. They asked why the Koran was not delivered in a complete form? The Koran condemns those who argue with Mohammed:

25:32 Those who disbelieve say, "Why wasn't the Koran revealed to him all at once?" It was revealed one part at a time so that We might strengthen your heart with it and so that We might rehearse it with you gradually, in slow, well-arranged stages.

25:33 They will not come to you with any difficult questions for which We have not provided you the true and best answers. Those who will be gathered together face down in Hell will have the worst place and will be the farthest away from the right path.

The Meccans had many leaders who resisted Mohammed.

38:55 But the evil have a terrible place waiting for them—Hell—where they will be burned. What a wretched bed to lie on! Let them taste boiling water and icy fluid and other vile things. Their leaders will be told, "This group will be thrown head first into the fire with you. There is no welcome for them. They will burn in the fire!"

1183 One day at the Kabah the Meccans were discussing Mohammed and his enmity towards them, when Mohammed arrived. The Meccans insulted him. He said, "Listen to me, by Allah I will bring you slaughter." The Quraysh were stunned at his threat. They said, "Mohammed, you have never been a violent man, go away."

1184 The next day many of the Quraysh were at the Kabah when Mohammed arrived. They crowded around him and said, "Are you the one who condemned our gods and our religion?" Mohammed answered that he was the one. One of them grabbed him and Abu Bakr, Mohammed's chief follower, pressed forward and said, "Would you kill a man for saying that Allah is his Lord?" They let him go. Mecca was a small town and there were meetings about what to do about Mohammed.

43:79 Do they make plots against you? We also make plots. Do they think that We do not hear their secrets and their private conversations? We do, and Our messengers are there to record them.

He continued to speak of Allah and the Koran. Many times in the Koran, we find self-proofs of the validity of the Koran and the proof of Allah.

67:2 You can not see one defect in merciful Allah's creation. Do you see a crack in the sky? Look again and again. Your vision will blur from looking, but you will find no defects.

MORE ARGUMENTS WITH THE MECCANS

1188,189 Another group of Meccans sent for Mohammed to see if they could negotiate away this painful division of the tribes. They went over old ground and again Mohammed refused the money and power that was offered. He said they were the ones who needed to decide whether they wanted to suffer in the next world and he had the only solution. If they rejected him and his message, Allah would tend to them. One of the Quraysh said, "Well, this land is dry. Let his Allah send them a river next to Mecca. Have Allah move the mountains back from Mecca. Have Allah bring Qusayy, our best leader, back to life."

1189 Mohammed said that he was sent as a messenger, not to do such work. They could either accept his message or reject it and be subject to the loss. Then one of them said, "Send an angel to confirm you and prove to us that we are wrong. As long as the angel was present, let him make Mohammed a garden and fine home and present him with all the gold and silver he needed. If you do this, we will know that you represent Allah and we are wrong." The Quraysh wanted miracles as a proof.

15:4 *We never destroy a city whose term wasn't preordained. No nation can delay or change its destiny. They say: "You [Mohammed] to whom the message was revealed, you are surely insane. If you were telling the truth, why didn't you bring angels to us?"*

15:8 *We do not send the angels without good reason. If We did, the Kafirs would still not understand. Surely, We have sent down the message, and surely, We will guard it. Before your time, We sent apostles to the sects of the ancient peoples, but they mocked every messenger. Similarly, We allow doubt to enter the hearts of the sinners.*

I189 Mohammed did not do miracles, because such things were not what Allah had appointed him to do.

I189 Then one of the Quraysh said, "Then let the heavens be dropped on us in pieces as you say your Lord could do. Then if you do not we will not believe." Mohammed said that Allah could do that if Allah wished or he might not if he wished.

I189 They then said, "Did not your Lord know that we would ask you these questions? Then your Lord could have prepared you with better answers. And your Lord could have told you what to tell us if we don't believe. We hear that you are getting this Koran from a man named Al Rahman from another town. We don't believe in Al Rahman. Our conscience is clear. We must either destroy you or you must destroy us. Bring your angels and we will believe them."

I191 Mohammed would come to the Kabah and tell the Meccans what terrible punishments that Allah had delivered to the others in history who had not believed their prophets. That was now one of his constant themes. Allah destroyed others like the Meccans who did not listen to men like Mohammed.

A punishment story:

23:40 *Allah said, "In a short time they will quickly repent." Then the justice of the awful blast overtook them, and We turned them into so much rubbish swept away by a flood. So away with the wicked.*

23:42 *After them, We created other generations. No people may either hasten or delay their appointed time. Then We sent Our messengers one after another. Every time a messenger went forth to a nation, its people accused him of lying, so We caused them to follow one another into disaster, and We made them examples. So, away with the Kafirs.*

Moses:

79:20 *And Moses showed Pharaoh a great miracle. But Pharaoh denied it and disobeyed. Furthermore, he turned his back and rebelled against Allah. He gathered an army and made a proclamation, saying, "I am your*

lord, the most high.” So Allah punished him and made an example of him in this life and the hereafter. Surely this is a lesson for those who fear Allah.

A story about Abraham with Ishmael as the sacrifice:

37:102 When the son [Ishmael] grew tall enough to work, his father said to him, “Son, a dream tells me that I should sacrifice you. What do you think?” He said, “Father, do what you are commanded. If Allah wills, you will find me patient.”

1192 Since Mohammed and the Koran claimed Jewish roots, the Quraysh decided to send their story teller to the Jews in Medina and ask for help.

1192 The rabbis said, “Ask him these three questions. If he knows the answer then he is a prophet, if not then he is a fake.”

“What happened to the young men who disappeared in ancient days.”

“Ask him about the mighty traveler who reached the ends of the East and the West.”

“Ask him, What is the spirit?”

1192 Back in Mecca, they went to Mohammed and asked him the three questions. He said he would get back to them tomorrow. Days went by. Finally, fifteen days had passed. Mohammed waited on Gabriel for the answers. The Meccans began to talk. Mohammed did not know what to do. He had no answers. Finally, he had a vision of Gabriel.

19:64 The angels say, “We descend from heaven only by Allah’s command. Everything that is before us and everything that is behind us and whatever is in between belongs to Him. And Your Lord never forgets.

The Koran answered all the questions and statements of the Quraysh. With regards to the question about what happened to the young men in ancient times [this was a well know ancient tale], it says:

18:25 They remained in their cave for three hundred years, though some say three hundred and nine. Say: Allah knows exactly how long they stayed. He knows the secrets of the heavens and the earth. Man has no guardian besides Him. He does not allow any to share His power.

As to the question about the mighty traveler, Alexander the Great:

18:83 They will ask you about Zul-Qarnain [Alexander the Great]. Say: I will recite to you an account of him. We established his power in the land and gave him the means to achieve any of his aims. So he followed a path, until, when he reached the setting of the sun, he found it setting in a muddy pond. Near by he found a people. We said, “Zul-Qarnain, you have the authority to either punish them or to show them kindness.”

According to the Koran Alexander the Great was a prophet of Allah.

The question—what is the spirit?

17:85 They will ask you about the spirit [probably the angel Gabriel]. Say: The spirit is commanded by my Lord, and you are given only a little knowledge about it.

After the Jewish leaders in Medina helped the Meccans with questions to ask Mohammed, the Koran has its first negative comments about the Jews.

5:64 The Jews say, “The hand of Allah is chained up.” Their own hands will be chained up [on the Last Day, the Jews would have their right hand chained to their necks], and they will be cursed for what they say.

ABROGATION

The change in the Koran about Jews was noticed. About this time the Meccans started pointing out to Mohammed that his Koran said one thing before and says something different later.

16:101 When We exchange one verse for another, and Allah knows best what He reveals, they say, “You are making this up.” Most of them do not understand.

2:106 Whatever of Our revelations We repeal or cause to be forgotten, We will replace with something superior or comparable. [There are as many as 225 verses of the Koran that are altered by later verses. This is called abrogation.]

In general, abrogation means that a later verse nullifies or weakens an earlier contradictory verse. However, since both come from Allah they can both be used when needed. In truth, this leads to dualism—two contradictory ideas which are both true.

This is the Sunna of Mohammed

STRUGGLES

CHAPTER 4

8:20 Believers! Be obedient to Allah and His messenger, and do not turn your backs now that you know the truth. Do not be like the ones who say, "We hear," but do not obey.

SUMMARY

The Meccans began to resist Mohammed. Again and again the Koran condemned all those who resisted Islam to eternal torture in Hell.

More Meccans began to believe Mohammed. There was a larger gulf between Muslims and their old friends.

Mohammed had his most famous visions, the night journey to Paradise.

Mohammed's uncle and wife died. Mohammed soon had a new bride.

1235 A Meccan met Mohammed and said, "Mohammed, you stop cursing our gods or we will start cursing your Allah." So Mohammed stopped cursing the Meccan gods. An ongoing theme of Mohammed's was of ancient civilizations who did not listen to their prophets and the terrible downfall of that country.

11:59 The men of Ad [an ancient people of southern Arabia] rejected signs of their Lord, rebelled against His messengers, and followed the bidding of every proud, defiant person. They were cursed in this world, and on Resurrection Day it will be said to them, "Did Ad not reject their Lord?" The people of Ad were cast far away.

THE SATANIC VERSES

1239 Some Meccans approached Mohammed and said, "Let us worship what you worship. Then you worship what we worship. If what you worship is better than what we worship, then we will take a share of your worship. And if what we worship is better, then you can take a share of that."

T1192¹ Mohammed was always thinking of how he could persuade all the Meccans. It came to him that the three gods of the Quraysh could intercede with Allah. The Meccans were delighted and happy. When Mohammed lead prayers at the Kabah, all the Meccans, Muslim and Kafir, took part. The Quraysh hung about after the combined service and remarked how happy they were.

T1192 But it was Satan had made him say those terrible words about how the other gods could help Allah. The retraction by Mohammed made the relations between Islam and the Meccans far worse than it had ever been.

22:52 Never have We sent a prophet or messenger before you whom Satan did not tempt with evil desires, but Allah will bring Satan's temptations to nothing. Allah will affirm His revelations, for He is knowing and wise. He makes Satan's suggestions a temptation for those whose hearts are diseased or for those whose hearts are hardened.

HELL

The Koran's most descriptive language is reserved for Hell. Hell occupies a large part of the Koran, particularly the early Meccan Koran. There are 217 verses that directly refer to Hell.

22:19 These two, the believers and the Kafirs, argue with each other about their Lord, but for the Kafirs, clothing of Fire has been made for them. Boiling water will be poured on their heads. It will scald their insides and their skin as well. They will be beaten with iron rods. Every time they, in their torment, attempt to escape from the Fire, they will be dragged back into it, and they will be told, "Taste the torture of the burning."

PREDESTINATION

Again and again the Koran proclaims the total control of Allah over the smallest action.

7:178,179 Those whom Allah guides are on the right path; those whom He leaves in error are the losers. We have created many jinn and men to burn in Hell.

However, some few verses imply free will. Dualism is one of the principles of the Koran.

18:29 Say: the truth is from your Lord; whoever wills may believe, and whoever wills may disbelieve.

1. The T references are to Al Tabari's *History of Prophets and Kings*

THE POET'S SUBMISSION

1252 Al Dausi was a poet of some standing in Arabia and he decided to submit to Islam. He returned home. His father was old and came to greet his son. Al Dausi said to him, "Go away father, for I want nothing to do with you or you with me." His father said, "Why, my son?" Al Dausi said, "I have become a Muslim." The father replied, "Well, then I shall do so as well."

1253 He then entered his home and told his wife, "Leave me, I want nothing to do with you." She cried, "Why?" Al Dausi said, "Islam has divided us and I now follow Mohammed." She replied, "Then your religion is my religion." He then instructed her in Islam.

The Koran is constant in its admonitions that Muslims should not be friends with Kafirs. [There are 12 verses that say this.]

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.

5:57 Oh, you who believe, do not take those who have received the Scriptures [Jews and Christians] before you, who have scoffed and jested at your religion, or who are Kafirs for your friends. Fear Allah if you are true believers. When you call to prayer, they make it a mockery and a joke. This is because they are a people who do not understand.

1260 In the market there was a Christian slave who ran a booth. Mohammed would go and speak with him at length. This led to the Quraysh saying that what Mohammed said in the Koran, came from the Christian slave. The Koran's response:

16:102 Say: The Holy Spirit [Gabriel] has truthfully revealed it from your Lord so that it may confirm the faith of those who believe and be a guide and good news for those who submit. We know that they say, "It is a man that teaches him." The man [his name is uncertain] they point to speaks a foreign language while this is clear Arabic.

THE NIGHT JOURNEY

17:1 Glory to Allah, Who took His servant on a night time journey from the Sacred Mosque in Mecca to the furthest Mosque [Jerusalem], whose neighborhood We have blessed so that We might show him Our signs: He, and only He, hears and sees all things.

1264 One night as Mohammed lay sleeping, Gabriel woke him and took his arm. They went out the door and found a white animal, half mule and

half donkey. Its feet had wings and could move to the horizon at one step. Gabriel put Mohammed on the white animal and off they went to Jerusalem to the site of the Temple.

1264 There at the temple were Jesus, Abraham, Moses, and other prophets. Mohammed led them in prayer.

1265 When Mohammed told this story at the Kabah, the Quraysh hooted at the absurdity of it. Aisha, Mohammed's favorite wife, used to say that Mohammed never left the bed that night, however, his spirit soared.

1266 Mohammed reported that Abraham looked exactly like him. Moses was a ruddy faced man, tall, thin, and with curly hair. Jesus was light skinned with reddish complexion and freckles and lank hair.

1269 At the lowest heaven, a Adam sat with the spirits of men passing in front of him. He was reviewing the spirits of his children. The spirit of a Muslim excited him and the spirit of a Kafir disgusted him.

1270 Then Mohammed was taken up to the second heaven and saw Jesus and his cousin, John, son of Zakariah. In the third heaven he saw Joseph, son of Jacob. In the fourth heaven, Mohammed saw Idris. In the fifth heaven was a man was Aaron, son of Imran. In the sixth heaven was Moses. In the seventh heaven was a man sitting on a throne in front of a mansion. Every day 70,000 angels went into the mansion, not to come out until the day of resurrection. The man on the throne looked just like Mohammed; it was Abraham.

1271 When Gabriel took Mohammed to each of the heavens and asked permission to enter he had to say who he had brought and whether they had a mission. They would then say, "Allah grant him life, brother and friend." When Mohammed got to the seventh heaven his Lord gave him the duty of fifty prayers a day. Moses persuaded him to ask for a reduction. Allah reduced the number to five. In the Night Journey, Mohammed is portrayed as the successor to the Jewish prophets.

Mohammed is the final prophet, and the Koran is pure and perfect, whereas the Jewish and Christian scripture have been corrupted. Jews and Christians must submit to Islam. The Koran continues and perfects the Scriptures.

1272 One day Mohammed stood with the angel, Gabriel, as the Quraysh performed the rituals of their religion. Among them were the leaders who defended their native culture and religion and opposed Mohammed. When the first leader passed by Gabriel, Gabriel threw a leaf in his face and blinded him. Gabriel then caused the second one to get dropsy which killed him. The third man Gabriel caused him to develop an infection which killed him. The fourth man was caused later to step on a thorn

which killed him. Gabriel used a brain disease to kill the last leader who denied Mohammed

FAMILY

Abu Talib, Mohammed's uncle, had taken the orphan into his home and raised him. He took Mohammed on caravan trading missions to Syria and taught him how to be a businessman. Abu Talib was the clan chief who protected Mohammed's life when the rest of Mecca wanted to harm him. He was Mohammed's life and security, but when he died, Mohammed damned him to Hell.

After Abu Talib's death, the pressure on Mohammed intensified. It reached the point where one of the Quraysh threw dust at Mohammed.

The death of his wife, Khadija, had no political effect, but it was a blow to Mohammed. His wife was his chief confidant, and she consoled him.

MARRIAGE

About three months after the death of Khadija Mohammed married Sauda, a widow and a Muslim.

Abu Bakr had a six year old daughter, Aisha. She was to become his favorite wife. The consummation would not take place until she turned nine.

Muslim031,5977 Aisha reported Mohammed having said: I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said: Here is your wife, and when I removed (the cloth) from your face, lo, it was yourself, so I said: If this is from Allah, let Him carry it out.

This is the Sunna of Mohammed

POLITICAL BEGINNINGS

CHAPTER 5

24:52 It is such as obey Allah and His Apostle, and fear Allah and do right, that will win (in the end).

SUMMARY

Mohammed began to seek political allies. He made a political alliance with the new Muslims from Medina, a nearby town. Formal pledges were made that recognized Mohammed as a political leader.

Plans were made to leave Mecca and immigrate to Medina.

In Medina Mohammed set up a political charter which established a dualistic legal and ethical system. He then consummated his marriage to Aisha when she was nine years old.

Some of the Medinans submitted to Islam and then had doubts. Those who doubted were called hypocrites.

1279 With Abu Talib's death, Mohammed needed political allies. Mohammed went to the city of Taif, about fifty miles away, with one servant. In Taif he met with three brothers who were politically powerful.

1279 One brother said that if Mohammed were the representative of Allah, then the brother would go and rip off the covering of the Kabah, Allah's shrine. The second brother said, "Couldn't Allah have found someone better than Mohammed to be a prophet?" The third brother said, "Don't let me even speak to you. If you are the prophet of Allah as you say you are, then you are too important for me to speak with. And if you are not, then you are lying. And it is not right to speak with liars."

1280 Since they could not agree, Mohammed asked them to keep their meeting private. Mohammed kept condemning them and their kind, until one day a mob gathered and drove him out of town, pelting him with stones.

THE BEGINNING OF POWER AND JIHAD IN MEDINA

Medina was about a ten-day journey from Mecca, but since ancient times the Medinans had come to Mecca for the fairs. Medina was half Jewish and half Arabian, and there was an ongoing tension between the two. The Jews worked as farmers and craftsmen and were literate. They were the wealthy

class, but their power was slowly waning. The Jews said that one day a prophet would come and lead them to victory over the Arabs. In spite of the tensions, the Arab tribe of Khazraj were allies with the Jews.

1286 So when the members of the Khazraj met Mohammed, they said among themselves, "This is the prophet the Jews spoke of. Let us join ranks with him before the Jews do." They hoped that Islam could unite them, and soon every house in Medina had heard of Islam.

1289 The next year when the Medinan Muslims returned to Mecca, they took an oath to Mohammed. They returned to Medina, and soon many of Medinans submitted to Islam.

1294 At the next fair in Mecca, many of the new Muslims from Medina showed up. During the early part of the night about seventy of them left the caravan to meet with Mohammed. He recited the Koran and said, "I invite your allegiance on the basis that you protect me as you would your children." The Medinans gave their oath. After the oath, one of them asked about their now severed ties to the Jews of Medina. If they helped Mohammed with arms and they were successful would he go back to Mecca? Mohammed smiled and said, "No, blood is blood, and blood not to be paid for is blood not to be paid for." Blood revenge and its obligation were common to them. "I will war against them that war against you and be at peace with those at peace with you."

1299 One of the Medinans said to those who made the pledge, "Do you realize what your are committing your selves to with this man? It is war against all." They asked what they would receive for their oath, Mohammed promised them Paradise. They all shook hands on the deal.

MIGRATION

1304 Back in Medina the Muslims now practiced their new religion openly. But most of the Arabs still practiced their ancient tribal religions. The Muslims would desecrate the old shrines and ritual objects. They would even break into houses and steal the ritual objects and throw them into the latrines. On one occasion they killed a dog and tied the dog's body to the ritual object and threw it into the latrine.

1313 Up to now the main tension in the division in the Quraysh tribe over the new religion had been resolved by words. What blood had been drawn had been in the equivalent of a brawl. Dust had been thrown, but no real violence. No one had died.

1314 The Muslim Medinans had pledged Mohammed support in war and to help the Muslims from Mecca. The Muslims in Mecca left and went

to Medina. The Muslims from both Mecca and Medina were about to be tested.

1324-326 The Quraysh feared that Mohammed and his Medinan allies would war with the Quraysh and Mecca. So the Quraysh assembled as a council in order to figure out what to do. In the end the Quraysh let the Muslims go. The Quraysh wanted the their problem to go away.

8:30 Remember the Kafirs who plotted against you and sought to have you taken prisoner or to have you killed or banished. They made plans, as did Allah, but Allah is the best plotter of all.

1336-337 In Medina Mohammed set to work building the first mosque. There were now two groups of Muslims in Medina, the Quraysh Migrants from Mecca and the Helpers from Medina.

THE COVENANT

1341 Mohammed wrote up a charter or covenant for a basis of law and government. The religion of Islam now had a political system. Islam now had power over those outside the mosque. All Muslims, whether from Mecca, Medina or anywhere else, were part of a community, umma, that excluded others. There was one set of ethics for the Muslims and another set for the Kafirs. Duality was established as a fundamental principle of Islamic ethics.

1341 Muslims should oppose any who would sow discord among other Muslims. A Muslim should not kill another Muslim, nor should he help a Kafir against a Muslim. Muslims are friends to each other, to the exclusion of Kafirs. Muslims shall avenge blood shed of another Muslim in jihad. A non-believer shall not intervene against a Muslim.

1342 The Jews who align themselves with Mohammed are to be treated fairly. Jews are to help pay for war if they are fighting with the Muslims as allies. No Jew may go to war without the permission of Mohammed, except for revenge killings. Jews must help Muslims if they are attacked. All trouble and controversy must be judged by Mohammed. No Meccans are to be aided.

MARRIAGE

About seven months after arriving in Medina Mohammed, aged fifty-three, consummated his marriage with Aisha, now age nine. She was allowed to bring her dolls into the harem due to her age.

THE HYPOCRITES

1351 Before Mohammed arrived, the Arabs who practiced their ancient religions were content with their religion and tolerant of others. Many Arabs became Muslims due to a pressure to join Islam. But in secret they were hypocrites who allied themselves with the Jews because they thought Mohammed was deluded.

1365 The Koran gives an analogy about the hypocrites:

2:8 And some of the people [the Jews] say, "We believe in Allah and the Day," although they do not really believe. They wish to deceive Allah and His believers, but they fool no one but themselves although they do not know it. Their hearts are diseased, and Allah has increased their suffering. They will suffer an excruciating doom because of their lies.

1358 One of the hypocrites excused his criticism by saying that he was only talking and jesting. No criticism was too small to be unnoticed.

9:65 If you ask them, they will surely say, "We were only talking idly and jesting." Say: Do you mock Allah, His signs, and His Messenger? Make no excuse. You have rejected faith after you accepted it. If we forgive some of you, we will punish others because they are evildoers.

1365 The hypocrites change their faces depending upon who they are with. When they are with the Muslims, they believe. But when they are with the evil ones (the Jews) they say they are with the Jews. It is the Jews who order them to deny the truth and contradict Mohammed.

This is the Sunna of Mohammed

THE JEWS

CHAPTER 6

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.

SUMMARY

The Jews comprised about half of Medina. In Mecca Mohammed claimed the mantle of the Jewish tradition of being a prophet. But the Jews in Medina said that Mohammed was not their prophet. Then Mohammed claimed that the Jews were corrupt and that only he knew the actual doctrine of the Jewish scriptures.

Now the Koran and Mohammed began to attack the Jews and the direction of Islamic prayer was changed from Jerusalem to Mecca.

When Mohammed came to Medina about half the town was Jewish. There were three tribes of Jews and two tribes of Arabs. The Jews were farmers and tradesmen and lived in their own fortified quarters. In general they were better educated and more prosperous than the Arabs.

Before Mohammed arrived, there had been bad blood and killing among the tribes. The last battle had been fought by the two Arab tribes, but each of the Jewish tribes had joined the battle with their particular Arab allies. In addition to that tension between the two Arab tribes, there was a tension between the Jews and the Arabs.

These quarrelsome tribal relationships were one of the reasons that Mohammed was invited to Medina. But the result was further polarization, not unity. The new split was between Islam and those Arabs and their Jewish partners who resisted Islam.

1351 About this time, the leaders of the Jews spoke out against Mohammed. The rabbis began to ask him difficult questions. Doubts about Allah were evil. However, two of the Jews joined with Mohammed as Muslims. They believed him when he said that he was the Jewish prophet that came to fulfill the Torah.

THE REAL TORAH IS IN THE KORAN

Mohammed said repeatedly that the Jews and Christians corrupted their sacred texts in order to conceal the fact that he was prophesied in their scriptures. The stories in the Koran are similar to those of the Jew's scriptures, but they make different points. In the Koran, all of the stories found in Jewish scripture indicated that Allah destroyed those cultures that did not listen to their messengers. According to Mohammed, the scriptures of the Jews had been changed to hide the fact that Islam is the true religion.

1367 Mohammed is the final prophet. His coming was in the original Torah. Allah has blessed the Jews and protected them and now they refuse to believe the final and perfect prophet. The Jews are not ignorant, but deceitful. The Jews know the truth of Mohammed and cover the truth and hide the truth with lies.

2:40 Children of Israel! Remember the favor I have given you, and keep your covenant with Me. I will keep My covenant with you. Fear My power. Believe in what I reveal [the Koran], which confirms your Scriptures, and do not be the first to disbelieve it. Do not part with My revelations for a petty price. Fear Me alone. Do not mix up the truth with lies or knowingly hide the truth [Mohammed said the Jews hid their scriptures that foretold Mohammed would be the final prophet].

1367 The Koran repeats the many favors that Allah has done for the Jews—they were the chosen people, delivered from slavery under the pharaoh, given the sacred Torah and all they have ever done is to sin. They have been forgiven many times by Allah, and still, they are as hard as rocks and refuse to believe Mohammed. They have perverted the Torah after understanding it.

2:75 Can you believers then hope that the Jews will believe you even though they heard the Word of Allah and purposefully altered it [the Koran says that the true Torah prophesied the coming of Mohammed] after they understood its meaning? And when they are among the believers they say, "We believe too," but when they are alone with one another they say, "Will you tell them what Allah has revealed to you so that they can argue with you about it in the presence of your Lord?" Do you not have any sense? Do they not realize that Allah knows what they hide as well as what they reveal?

1369 The Jews' sins are so great that Allah has changed them into apes. Still they will not learn and refuse to admit that Mohammed is their

prophet. They know full well the truth and hide and confuse others. Even when they say to Mohammed they believe, they conceal their resistance.

2:63 And remember, Children of Israel, when We made a covenant with you and raised Mount Sinai before you saying, "Hold tightly to what We have revealed to you and keep it in mind so that you may guard against evil." But then you turned away, and if it had not been for Allah's grace and mercy, you surely would have been among the lost. And you know those among you who sinned on the Sabbath. We said to them, "You will be transformed into despised apes." So we used them as a warning to their people and to the following generations, as well as a lesson for the Allah-fearing.

Muslim042,7135 Mohammed said, "A tribe of Bani Isra'il [Jews] disappeared. I do not know what became of them, but I think they mutated and became rats. Have you noticed that a rat won't drink camel's milk, but they will drink goat's milk?"

1370 The Jews have understood the truth of Mohammed and then changed their scriptures to avoid admitting that Mohammed is right. The Koran often uses the term People of the Book. At the time of Mohammed there were no books in Arabic. The written Arabic was used mostly for business. Since both Christianity and Judaism used religious texts this was distinctive. The term People of the Book can refer to either Jews, Christians, or both Jews and Christians.

5:59 Say: Oh, people of the Book [Jews and Christians], do you not reject us only because we believe in Allah, in what He has sent down to us, in what He has sent before us, and because most of you are wrongdoers? Say: Can I tell you of retribution worse than this that awaits them with Allah? It is for those who incurred the curse of Allah and His anger; those whom He changed into apes and swine; those who worship evil are in a worse place, and have gone far astray from the right path.

5:82 You will find the Jews and the polytheists to be the most passionately hostile to those who believe. You will find the Christians to be the nearest in affection to those who believe. This is because they are devoted men of learning, and they are not arrogant.

MOHAMMED TRULY FOLLOWS THE RELIGION OF ABRAHAM

1381 Christians and Jews argued with Mohammed that if he wished to have salvation, then he would have to convert. But Mohammed is the one who truly follows the religion of Abraham. Mohammed is the true Jew with the true Torah.

3:66 Abraham was neither a Jew nor a Christian, but a righteous man, a Muslim, not an idol worshipper. Doubtless the ones who follow Abraham are the closest to him, along with this messenger and the believers. Allah is protector of the faithful. Some of the People of the Book try to lead you astray, but they only mislead themselves, although they may not realize it.

1397 Three Jews came to Mohammed and said, “Do you not allege that you follow the religion of Abraham and believe in the Torah which we have and testify that it is the truth from Allah?” He replied, “Certainly, but you have sinned and broken the covenant contained therein and concealed what you were ordered to make plain to men. I disassociate myself from your sin (concealing the part of the Torah that prophesied the coming of Ahmed (a variation of the name Mohammed))”.

It is Islam that defines the Jews and Christians. Christians and Jews must submit politically and theologically to Islam.

4:47 To those of you [Jews and Christians] to whom the Scriptures were given: Believe in what We have sent down confirming the Scriptures you already possess before We destroy your faces and twist your heads around backwards, or curse you as We did those [the Jews] who broke the Sabbath for Allah's commandments will be carried out.

The Koran mentions a Jew who converted to Islam.

46:9 I am not Allah's first messenger, nor do I know what He will do with me and you. I follow what is revealed to me through inspiration, and my charge is to warn you [the Meccans]. What do you think? This Scripture is from Allah, and you reject it, and a witness [a Jew, bin Salama] from the Children of Israel testifies that he has seen earlier scripture like it and believes it, while you proudly show scorn. Surely, Allah does not guide the unjust.

AN OMINOUS CHANGE

1381 In Mecca Mohammed spoke well of the Jews, who were very few. In Medina there were many Jews and his relations were tense. Up to now Mohammed had lead prayer in the direction of Jerusalem. Now the Kibla, direction of prayer, was changed to the Kabah in Mecca.

1382 Mohammed summoned the Jews to Islam and made it attractive and warned them of Allah's punishment and vengeance. The Jews said that they would follow the religion of their fathers. Since Islam is the successor to Judaism, Allah was the successor to Jehovah. It was actually Allah who had been the deity of the Jews and the Jews had deliberately hidden this fact by corrupted scriptures. For this the Jews will be cursed.

62:5 *Those to whom the Torah [the first five books of the Old Testament] was given and do not follow it can be compared to a donkey who is made to carry a load of books but is unable to understand them. Those who reject Allah's revelations are a sorry example. Allah does not guide those who do wrong.*

4:47 *To those of you [Jews and Christians] to whom the Scriptures were given: Believe in what We have sent down confirming the Scriptures you already possess before We destroy your faces and twist your heads around backwards, or curse you as We did those [the Jews were changed into apes] who broke the Sabbath for Allah's commandments will be carried out.*

The Kafirs will burn forever in the fire of Hell.

98:6 *The Kafirs among the People of the Book and the idolaters will burn for eternity in the Fire of Hell. Of all the created beings, they are the most despicable. As for those who believe and do good works, they are the most noble of all created beings.*

This is the Sunna of Mohammed

JIHAD, WAR AGAINST ALL

CHAPTER 7

4:42 On that day, the Kafirs and those who disobeyed the Messenger will wish they could sink into the earth for they cannot hide a single thing from Allah.

SUMMARY

After a year in Medina, Mohammed sent his armed men out to attack the caravans of his old enemies, the Meccans.

On their eighth attempt, the Muslims were successful by using deceit to attack a caravan in a sacred month.

Later a new Meccan caravan was due to pass near Medina, and Mohammed decided to strike his enemies and raid it. But the caravan leader was fearful and sent a fast rider to Mecca for armed help. Mohammed's army and the Meccan fighters camped near Badr.

Mohammed gave the order and the battle started. The Muslims were outnumbered, but fought with courage. Islam was triumphant and some of Mohammed's old enemies were killed.

War was instituted as a permanent strategy of Islamic politics.

Immediately after winning at Badr, Mohammed sent out warriors on other raids.

1415 It was thirteen years after he started preaching and a year after going to Medina that Mohammed prepared for war as commanded by Allah.

THE FIRST RAIDS

1416-423 Mohammed sent forth his fighters on seven armed raids to find the trade caravans headed to Mecca.

JIHAD—THE FIRST KILLING

1423-4 Mohammed sent Abdullah out with eight men. A caravan of the Quraysh passed by the Muslims as they overlooked the road from a rise. When the Quraysh saw them they were scared, but one of the Muslims had a shaved head. Now a shaved head was a mark of pilgrim so

the Quraysh felt better. They were safe. They were also in a sacred month when weapons were not carried.

I425 The Muslims took council. They were in a dilemma. If they attacked the caravan now, they would be killing in a sacred month. Luckily, the sacred month ended today and tomorrow there would be no taboo about killing. But there was another problem. By tonight they would be in the sacred area of Mecca. In the sanctified area, there could never be any killing. They hesitated and talked about what to do. They decided to go ahead and kill as many as possible today and take their goods.

I425 Islam drew first blood and attacked the unarmed men. Amr was killed by an arrow. He was the first man to be killed in jihad. One man escaped and they captured two prisoners. They took their camels with their goods and headed back to Mohammed in Medina. On the way they talked about how Mohammed would get one fifth of the stolen goods, spoils.

I425 When they got back, Mohammed said that he did not order them to attack in the sacred month. So he held the caravan and the two prisoners in suspense and refused to do anything with the goods or prisoners. The prisoners said, "Mohammed has violated the sacred month, shed blood therein, stolen goods and taken prisoners." But the Koran said:

2:216 You are commanded to fight although you dislike it. You may hate something that is good for you, and love something that is bad for you. Allah knows and you do not. When they ask you about fighting in the holy month, say: Fighting at this time is a serious offense, but it is worse in Allah's eyes to deny others the path to Him, to disbelieve in Him, and to drive His worshippers out of the Sacred Mosque. Idolatry is a greater sin than murder.

I426 Exiling Mohammed from Mecca was worse than killing. To resist Islam was worse than murder. The spoils were distributed and a ransom set for the prisoners. The men who had killed and stolen were now concerned as to whether they would get their take of the spoils. So once again the Koran spoke:

2:218 Those that have embraced the Faith, and those that have fled their land and fought for the cause of Allah, may hope for Allah's mercy. Allah is forgiving and merciful.

FIGHTING IN ALLAH'S CAUSE—BADR

I428 Mohammed heard that Abu Sufyan was coming with a large caravan of thirty to forty Quraysh from Syria. Mohammed called the Muslims

together and said, "Go out and attack it, perhaps Allah will give us the prey."

I428 As the caravan approached Medina, Abu Sufyan became worried and questioned every rider on the road about Mohammed. Then he heard intelligence that indeed Mohammed was going to attack. He sent out a fast rider to Mecca for aid.

I433 Mohammed and his men headed out of Medina for what was to prove to be one of the most important battles in all of history, a battle that would change the world forever.

I435 Mohammed was cheered. He said, "I see the enemy dead on the ground." They headed towards Badr where they camped near there for the night. He sent several scouts to the well at Badr and the scouts found two slaves with water camels. They felt sure they were from the Quraysh caravan and brought back them back to Mohammed. Two of Mohammed's men questioned them as Mohammed was nearby praying. The men replied that they were from the Quraysh. Mohammed's men began to beat them and torture the slaves as Mohammed prayed.

I436 Mohammed told his men that the slaves told them the truth until they started to beat and torture them. Then the slaves had lied but it had been the lie that they wanted to hear. Mohammed asked the men how many of the Quraysh there were and who were the leaders of the Quraysh. When they told him he was delighted and told his warriors that Mecca had sent their best men to be slaughtered.

I439-440 Both armies had an idea of the location of the other. Mohammed went ahead to chose a place to camp and set up for battle on the morrow.

I440-444 The Quraysh marched forth at daybreak. The battle started.

I445 Some arrows flew and one Muslim was killed. Mohammed addressed his army. "By Allah, every man who is slain this day by fighting with courage and advancing, not retreating, will enter Paradise." One of his men had been eating dates said, "You mean that there is nothing between me and Paradise except being killed by the Quraysh?" He flung the dates to the side, picked up his sword and set out to fight. He got his wish and was killed later.

I445 One of Mohammed's men asked what makes Allah laugh? Mohammed answered, "When he plunges into the midst of the enemy without armor." The man removed his coat of mail, picked up his sword and made ready to attack.

I445 Now the two armies started to close ranks and move forward. Mohammed had said that his warriors were not to start until he gave the order.

Now he took a handful of pebbles and threw them at the Quraysh and said, “Curse those faces.” The Muslims advanced. The battle had begun.

I451 As the battle wound down, Mohammed issued orders for the fighters to be on the look out for Abu Jahl, the enemy of Allah, among the slain. He was found still fighting in a thicket. A Muslim made for him and cut off his lower leg. Another Muslim passed by him as Abu Jahl lay dying and put his foot on his neck and cut off his head.

I452 He took the head back to Mohammed and said, “Here is the head of the enemy of Allah” and threw it at Mohammed’s feet. The Prophet said, “Praise be to Allah.”

I455 As the bodies were dragged to a well, one of the Muslims saw the body of his father thrown in. He said, “My father was a virtuous, wise, kind, and cultured man. I had hoped he would become a Muslim. He died a Kafir.” His abode is hellfire forever. [Before Islam killing of kin and tribal brothers had been forbidden since the dawn of time. After Islam brother would kill brother and sons would kill their fathers. Fighting in Allah’s cause—jihad.]

I454 The bodies of the Quraysh were thrown into a well. The Apostle of Allah leaned over the well and shouted at the bodies, “Oh people of the well, have you found what Allah promised to be true?” The Muslims were puzzled by his question. Mohammed explained that the dead could hear him.

I456 Now it was time to take the property from the dead who could no longer claim what had been theirs. It was now the spoils of jihad and the profit of Islam. Mohammed divided it equally among all who were there. He took one fifth for himself.

I459 Off they set for Medina with the spoils of war and the prisoners to be ransomed. Except for one prisoner, who had spoken against Mohammed. He was brought in front of the Prophet to be killed and before the sword struck, he asked, “Who will care for my family?”

M230 The Prophet replied, “Hell!” After he fell dead, Mohammed said, “Unbeliever in Allah and his Prophet and his Book! I give thanks to Allah who has killed you and made my eyes satisfied.”

This is the Sunna of Mohammed

JIHAD, THE JEWS' EXILE

CHAPTER 8

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!

SUMMARY

Mohammed now challenged the first of the three Jewish tribes to convert to Islam. They refused his offer. Soon he attacked the first Jewish tribe and won. Mohammed took all of their wealth and exiled them.

Mohammed continued his profitable jihad against the Meccan caravans.

Mohammed ordered his first assassination, against a Jew who wrote poems about him. He then ordered the murder of other Jews.

THE AFFAIR OF THE JEWS OF QAYNUQA

In Mecca, Mohammed had divided the community into those who followed Islam and those of the native Arabic religions. In Mecca he adopted all the classical Jewish stories to prove his prophesy and spoke well of the Jews. But there were almost no Jews living in Mecca, and therefore, no one to differ with him.

In Medina half of the population were Jews, who let Mohammed know that they disagreed with him. So in Medina, Mohammed argued with Jews as well as the Kafir Arabs. Even though there were very few in the town who were Christian, Mohammed argued against them as well. All Kafirs were verbally attacked in Medina.

1545 There were three tribes of Jews in Medina. The Beni Qaynuqa were gold smiths and lived in a stronghold in their quarters. It is said by Mohammed that they broke the treaty that had been signed when Mohammed came to Medina. How they did this is unclear.

1545 Mohammed assembled the Jews in their market and said: "Oh Jews, be careful that Allah does not bring vengeance upon you like what happened to the Quraysh. Become Muslims. You know that I am the prophet that was sent you. You will find that in your scriptures."

1545 They replied: "Oh Mohammed you seem to think that we are your people. Don't fool yourself. You may have killed and beaten a few merchants of the Quraysh, but we are men of war and real men."

1546 Some time later Mohammed besieged the Jews in the their quarters. None of the other two Jewish tribes came to their support. Finally the Jews surrendered and expected to be slaughtered after their capture.

1546 But an Arab ally bound to them by a client relationship approached Mohammed and said, "Oh Mohammed deal kindly with my clients." Mohammed ignored him. The ally repeated the request and again Mohammed ignored him. The ally grabbed Mohammed by the robe and enraged Mohammed who said, "Let me go!" The ally said, "No, you must deal kindly with my clients. They have protected me and now you would kill them all? I fear these changes." The response by the Koran:

5:51 Oh, believers, do not take the Jews or Christians as friends. They are but one another's friends. If any one of you take them for his friends, he surely is one of them. Allah will not guide the evildoers.

5:52 You will see those who have a diseased heart race towards them and say, "We fear in case a change of fortune befalls us." Perhaps Allah will bring about some victory or event of His own order. Then they will repent of the thoughts they secretly held in their hearts.

Mohammed exiled the Jews and took all of their wealth and goods.

THE RAID TO AL QARADA

1547 Mohammed's victory at Badr and ongoing jihad caused the Quraysh to go a different route to Syria. They hired a new guide to take them over the new route. Mohammed had intelligence about their route and sent a party to raid them. They were carrying a great deal of silver when the caravan stopped at a watering hole. The Muslims surprised them and the Quraysh managed to escape but Mohammed's men were able to steal all the caravan's goods, including the silver. The stolen goods were delivered to Mohammed in Medina.

THE ASSASSINATION OF AL ASHRAF, THE JEW

1548 When Al Ashraf, a Jew of Medina, heard that two of his friends had been killed at Badr, he said that the grave was a better place than the earth with Mohammed. So the "enemy of Allah" composed some poems bewailing the loss of his friends and attacking Islam.

1551 When Mohammed heard of Al Ashraf's criticism of his politics, he said, "Who will rid me of Al Ashraf?" A Muslim said, "I will kill him for you." Days later Mohammed found out that his assassin was not do-

ing anything, including eating or drinking. Mohammed summoned him and asked what was going on. The man replied that he had taken on a task that was too difficult for him to do. Mohammed said that it was a duty which he should try to do. The assassin said, "Oh Apostle of Allah, I will have to tell a lie." The Prophet said, "Say what you like, you are free in the matter."

1552 By the use of lies three Muslims were able to kill Al Ashraf. When they returned to Mohammed, he was praying. They told him that they had killed the enemy of Allah. Their attack terrorized all the Jews. There was no Jew in Medina who was not afraid.

KILL ANY JEW THAT FALLS INTO YOUR POWER

1554 The Apostle of Allah said, "Kill any Jew who falls into your power." Hearing this Muhayyisa fell upon a Jewish merchant who was a business associate and killed him. His brother was not a Muslim and asked him how he could kill a man who had been his friend and partner in many business deals. The Muslim said that if Mohammed had asked him to kill his brother he would have done it immediately. His brother said, "You mean that if Mohammed said to cut off my head you would do it?" "Yes," was the reply. The older brother then said, "By Allah, any religion which bring you to this is marvelous." And he decided then and there to become a Muslim.

This is the Sunna of Mohammed