

THE HADITH

THE SUNNA OF MOHAMMED

BILL WARNER, PHD

CENTER FOR THE STUDY OF
POLITICAL ISLAM

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ISBN13 978-1-936659-01-2

V 09.14.2016

PUBLISHED BY CSPI, LLC
WWW.CSPIPUBLISHING.COM

PRINTED IN THE USA

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This book is dedicated to the
millions of victims of jihad over the past 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

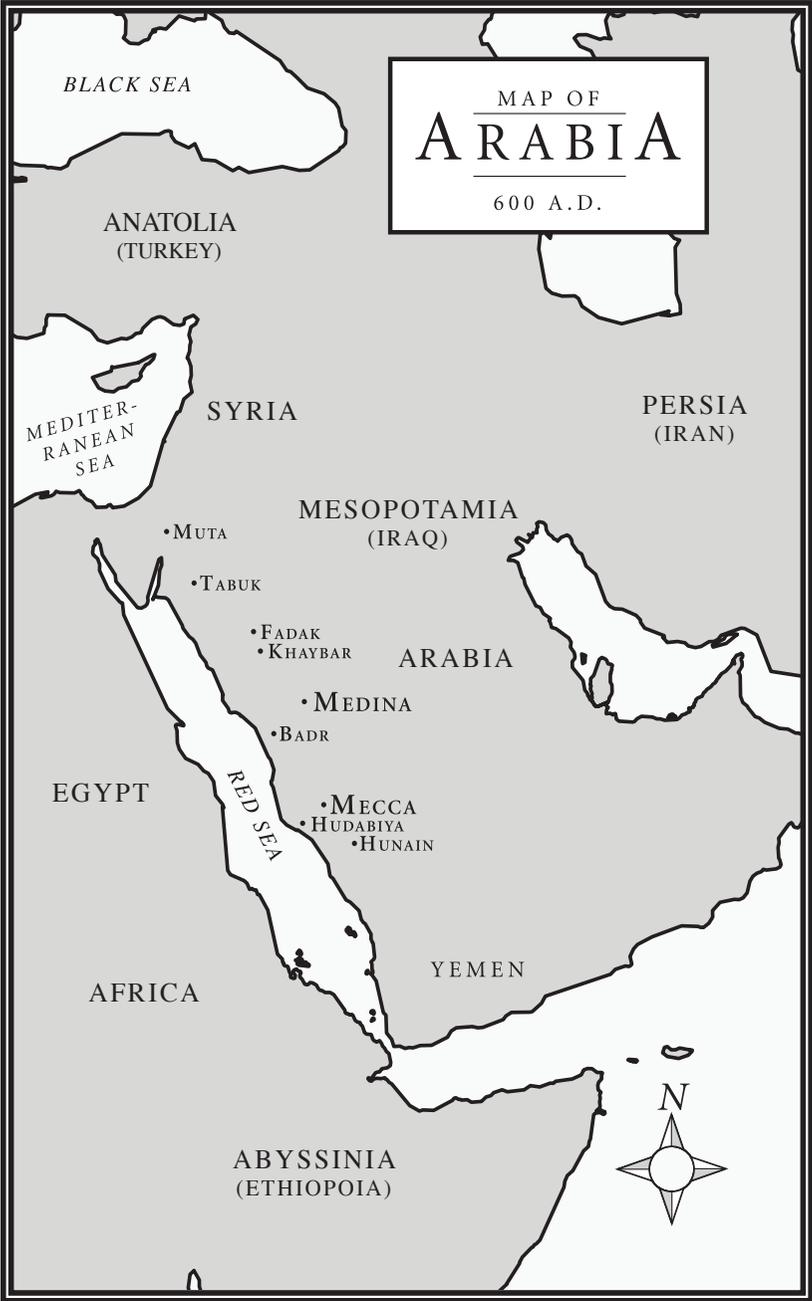
Mohammed and the Unbelievers, Political Traditions of Mohammed, Simple Koran, Self-Study of Political Islam, Level 3, Sources of the Koran, selected topics from Reliance of the Traveller

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.



OVERVIEW

CHAPTER 1

One of the easiest ways to study Islam is to learn about Mohammed through his Traditions, called the Hadith.

THE ISLAMIC BIBLE—THE TRILOGY

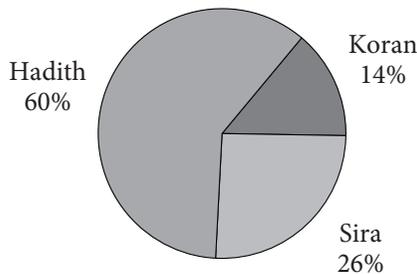
Islam is defined by the words of Allah in the Koran, and the words and actions of Mohammed, the *Sunna*.

The Sunna is found in two collections of texts—the Sira (Mohammed’s life) and the Hadith. The Koran says 91 times that Mohammed’s words and actions are considered to be the perfect 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. There are many collections of hadiths, but the most authoritative are those by Bukhari and Abu Muslim, the ones 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. The Trilogy is the foundation and totality of Islam.

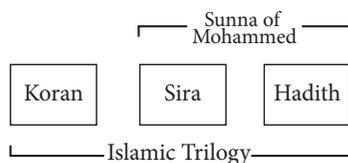
FIGURE 1.1: THE RELATIVE SIZES OF THE TRILOGY TEXTS



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

No one text of the Trilogy can stand by itself; it is impossible to understand any one of the texts without the other supporting texts. The Koran, Sira, and Hadith are a seamless whole and speak with one voice. If it is in the Trilogy it is Islam.

FIGURE 1.2: THUS SUNNA OF MOHAMMED



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 gives us the Sunna is the hadith.

There are many collectors of hadiths, but the two most authoritative collectors were Bukhari (Muhammad Ibn Ismail Al-Bukhari) and Muslim (Abu Al-Husayn Muslim). Most of the hadiths in this book come from Bukhari. From 600,000 hadiths, he took the most reliable, about 7000, and recorded them in *Sahih Bukhari*. Muslim’s work is called *Sahih Muslim*. Sahih means “authentic”.

Bukhari’s Hadith has about 7000 hadiths. It 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.

WHAT IS THIS BOOK?

Selections have been made from over thirteen thousand hadiths from Bukhari and Muslim and have been sorted into categories. Most of these hadiths concern political Islam, in other words, how Islam treats non-Muslims.

These hadiths are foundational literature. The Koran repeatedly tells all Muslims to copy the perfect 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.

KAFIR

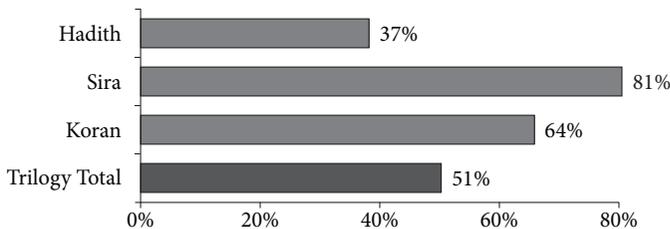
The word Kafir will be used in this book instead of “unbeliever”, the standard word. Unbeliever is a neutral term. The Koran defines the Kafir and Kafir is not a neutral word. A Kafir is not merely someone who does not agree with Islam, but a Kafir is evil, disgusting, the lowest form of life. Kafirs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

The Koran says that the Kafir may be deceived, plotted against, hated, enslaved, mocked, tortured and worse. The word is usually translated as “unbeliever” but this translation is wrong. The word “unbeliever” is logically and emotionally neutral, whereas, Kafir is the most abusive, prejudiced and hateful word in any language.

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 1.3: THE AMOUNT OF TEXT DEVOTED OF 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.

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

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.*

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 special. They are "People of the Book" and are 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. Nothing in Christian doctrine agrees with the Islamic definition of what a Christian is.

Under Islam, 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 can be seen as positive:

Koran 5:77 *Say: Oh, People of the Book, do not step out of the bounds of truth in your religion, and do not follow the desires of those who have gone wrong and led many astray. They have themselves gone astray from the even way.*

Islamic doctrine is dualistic, so there is an opposite view as well. Here is the last verse written about the People of the Book. [You cannot understand the Koran without knowing the principle of *abrogation*. The Koran has many contradictory verses. Abrogation says that the later verse is stronger or better than an earlier verse.] Since chapter 9 is the final chapter of the Koran, the last one written, it is the final word. It is stronger than all

of the “peaceful” verses that precede it. 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 submission to Sharia law.

In Islam, Christians and Jews are called 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 Christian, Jew or any other Kafir.

It is simple. If you don’t believe that Mohammed is the prophet of Allah, then you are a 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 not a neutral word. It is extremely bigoted and biased.

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.

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

Kafirs look at this event as proof of the jihadist 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. Today we have endless accounts of beheading in the news.

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.

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.

MAXIM

Islam is primarily a political ideology. No action or statement by Islam can be understood without understanding its origins in the Trilogy. Any analysis, statement, or opinion about Islam is incomplete without a reference to the Trilogy. The Trilogy is the source and basis of all Islamic politics, diplomacy, history, philosophy, religion, and culture.

THE REFERENCE SYSTEM

References within this work:

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

B1,3,4 is a reference to *Sahih Bukhari*, volume 1, book 3, number 4.

M012, 1234 is a reference to *Sahih Muslim*, book 12, number 1234.

This book is adapted from *The Political Traditions of Mohammed* by CSPI Publishing.

ETHICS

CHAPTER 2

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.

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.

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."

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."

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.

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.” 1

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.”

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

TREATMENT OF FELLOW MUSLIMS

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."

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

POSITION TOWARD OTHER RELIGIONS

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

B4,52,288 [...] "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."

SLAVERY

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.

ETHICS OF KILLING WOMEN AND CHILDREN IN JIHAD

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 3

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 hadith calls the 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.

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.

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

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."

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].*

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."

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."

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.”

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.”

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.”

INVESTMENT OF MONEY IN JIHAD

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.’”

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.

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.”

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.”

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.”

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.”

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 rejoined 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.”

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 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.”

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 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.”

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.”

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.”

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.”

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.”

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.”

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.

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.”

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.

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.

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 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.”

This is the Sunna of Mohammed

THE TEARS OF JIHAD

CHAPTER 4

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 East¹. 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 privation². 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.³

120 million Africans

CHRISTIANS

The number of Christians martyred by Islam is 9 million⁴. 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.

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*⁵ 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 (second-class subjects 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 million⁶.

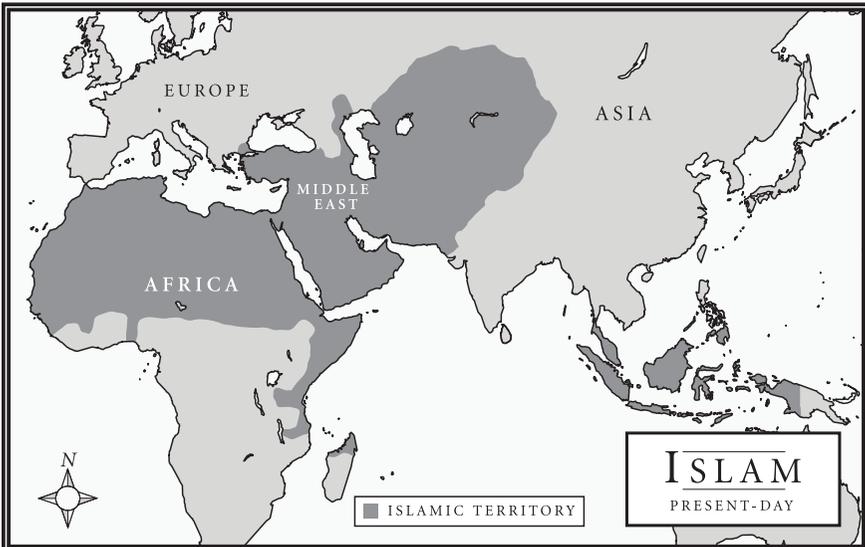
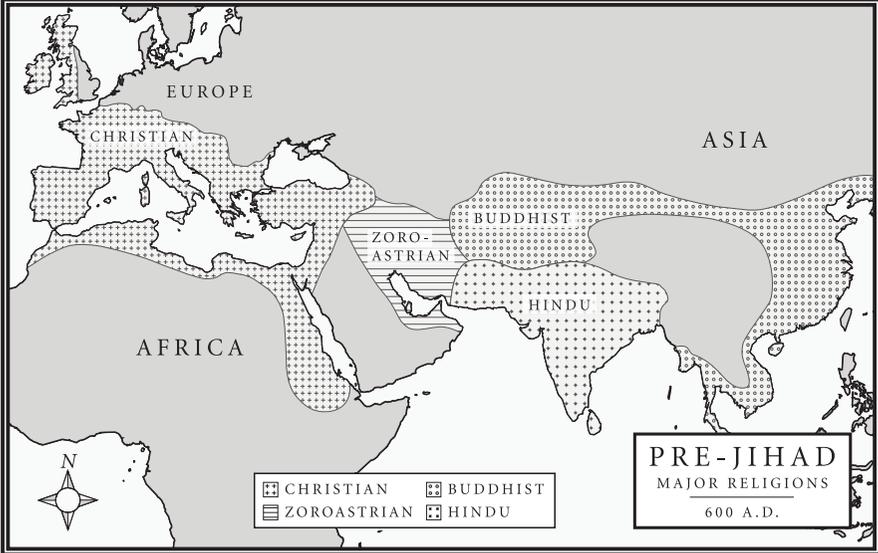
10 million Buddhists

TOTAL

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

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.



THE DHIMMIS

CHAPTER 5

5:92 Obey Allah, and obey the Messenger, and be on your guard. If you do turn back, know that our Messenger is only bound to deliver a plain announcement.

Mohammed took his army a hundred miles from Medina to Khaybar and attacked the Jews. Islam was totally victorious. After taking the property of the Jews as the spoils of war, the Muslims made an agreement called a *dhimma* with the Jews in Arabia. The Jews could stay and farm the land if they gave Islam half their profits. They then became *dhimmis* who were under the protection of Islam.

Thus the word dhimmi came to mean permanent, second-class Kafir subjects in a country ruled by Islam. Dhimmis paid a special tax, and their civil and legal rights were greatly limited. The only way out of being a dhimmi was to convert to Islam or flee. The taxes from the dhimmis made Islam rich.

There are very few hadiths about dhimmis, but it was another of Mohammed's unique political inventions. The scorched-earth policy of killing all Kafirs was satisfying to the warrior, but it had an inherent problem: once everyone was killed, the warrior had to find other work. Mohammed therefore created the policy of the dhimmi to deal with the Jews. Dhimmi status was expanded later to include Christians, Magians, and others.

Dual ethics is at the very core of the concept of a dhimmi. Political subjugation of Kafirs can only come about by viewing them as separate and apart from Allah's true human beings, Muslims.

It can be argued that the glory of Islam came not from Islam but its dhimmis' wealth and knowledge. The dhimmis were the scholars, since the Arabs of Mohammed's day were barely literate and their classical literature was oral poetry. The secular knowledge of Islam came from the Christians, Persians, Jews and Hindus.

Islam is credited with saving the knowledge of the Greeks from extinction. This is ironic in two ways. First, it was the jihad against the Byzantine/Greek culture that caused its collapse. Secondly, it was the Syrian Christian dhimmis who translated all of the Greek philosophers into Arabic.

The Hindu numbering system was credited to Islam. The Muslims took the zero from Hindu mathematicians, and today we call our numbers Arabic numerals. From carpets to architecture, the Muslims took the ideas of the dhimmis and obtained historical credit. The lists of great Islamic scholars includes the dhimmis with Arabic names living under Islamic dominance.

Over time, as the dhimmi population decreased, the “Golden Age” of Islam disappeared.

The dhimmis produced the wealth of Islam.

B4,53,388 Juwairiya said to Umar, “Oh, Caliph, give us your advice.” Umar said, “You should continue the arrangement made by Mohammed regarding the dhimmis because the taxes they pay fund your children’s future.”

Dhimmitude is privation.

B4,53,380 Umar drove all the Kafirs from Arabia. After Mohammed conquered Khaybar, he considered expelling the Jews from the land of Allah, Mohammed and the Muslims. However, the Jews asked Mohammed if they could stay in exchange for their servitude and half of each harvest. Mohammed said, “You may stay on those terms as long as it pleases us.” The Jews remained until Caliph Umar drove them from Arabia.

After jihad comes dhimmitude: Jihad cracks open the culture; dhimmitude replaces it with Islam. Afghanistan was a Buddhist nation until conquered by Islam; Pakistan was Hindu; Egypt was the culture of the Pharaohs even though it had become Christian; and North Africa was Christian.

It was Umar II who set the standards for dhimmis. His treaty states:

We shall not build, in our cities or in their neighborhood new monasteries, churches, convents, or monks’ cells, nor shall we repair, by day or by night, such of them as fall in ruins or are situated in the quarters of the Muslims.

We shall keep our gates wide open for passersby and travelers. We shall give board and lodging to all Muslims who pass our way for three days.

We shall not give shelter in our churches or in our dwellings to any spy nor hide him from the Muslims.

We shall not manifest our religion publicly nor convert anyone to it. We shall not prevent any of our kin from entering Islam if they wish it.

We shall show respect toward the Muslims, and we shall rise from our seats when they wish to sit.

We shall not seek to resemble the Muslims by imitating any of their garments.

We shall not mount on saddles, nor shall we gird swords nor bear any kind of arms nor carry them on our persons.

We shall not engrave Arabic inscriptions on our seals.

We shall not sell fermented drinks.

We shall clip the fronts of our heads (keep a short forelock as a sign of humiliation).

We shall always dress in the same way wherever we may be, and we shall bind the zunar round our waists.

We shall not display our crosses or our books in the roads or markets of the Muslims. We shall only use clappers in our churches very softly. We shall not raise our voices when following our dead. We shall not take slaves who have been allotted to Muslims.

We shall not build houses higher than the houses of the Muslims.

Whoever strikes a Muslim with deliberate intent shall forfeit the protection of this pact.

(from Al-Turtushi, *Siraj Al-Muluk*, p. 229-30)

But this excerpt can not really describe the world of the dhimmi. Islam dominated all public space. The government was Islamic; the education was Islamic; dress was Islamic; literature was Islamic. Only inside the dhimmi's house could there be no Islam. The word of a dhimmi could not be used in court against a Muslim and crimes against dhimmis were rarely prosecuted.

The actual attitude of Islam toward the dhimmis was more contempt than hatred, and over time the dhimmis disappeared. They either left or converted. It was too hard to be a second-class subject, and the extra taxes were a burden. As time went on both Christians and Jews became more Arabic in their outlook; they started to treat women as the Arabs did and their customs became more and more Islamic. Finally it was easier to accept Islam as their religion and stop all the pressure and contempt.

This is the Sunna of Mohammed

THE JEWS

CHAPTER 6

*48:13 We have prepared a blazing Fire for these Kafirs
who do not believe in Allah and His Messenger.*

In Islam's early days, Mohammed began to preach in Mecca where there were a few Jews and a handful of Christians. At first Mohammed's god had no name, but soon it was called Rahman and, then, Allah. There had been a moon god called Allah in Arabia since the dawn of time. Allah was the chief god of the Quraysh, Mohammed's tribe, and Mohammed's father was called Abdullah, slave of Allah. Mohammed said his was the only god and identified Allah with the One-God of the Jews, Jehovah.

Mohammed claimed to be the last in the line of Jewish prophets. The stories in the Koran resembled the Jews' stories of Adam, Moses, Noah, and other figures in Jewish tradition. The Meccans had a great deal of respect for the Jews because they had a sacred text. Indeed, both Jews and Christians were called People of the Book. None of the Arabian religions had a religious book as the native Arabic religions were tribal and based on oral traditions.

Then Mohammed went to Medina. Half of Medina was Jewish. Their leaders did not agree with Mohammed that he was a Jewish prophet. The revelations of the Koran took on a different tone about the Jews. Their scriptures did not agree with Mohammed's, therefore their scriptures were wrong. Clearly they had changed them to oppose Mohammed. Less than two years later, there were no Jews left in Medina, and the Muslims had their possessions.

DEMEANING HADITHS

B1,12,749 Mohammed: "Say Amen when the Imam says, 'not the path of those who anger You [the Jews] nor the path of those who go astray [the Christians]' everyone who says Amen will have their past sins forgiven."

*1:1 In the name of Allah, the Most Gracious, the Most Merciful
In the Name of Allah, the Compassionate, the Merciful.
Praise be to Allah, Lord of the worlds.
The Compassionate, the Merciful. King of the Judgment Day.
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].*
[This sura is repeated every day by Muslims.]

B2,23,457 While walking after dark, Mohammed heard a mournful cry and said, “Jews are being punished in the afterlife.”

Mohammed claimed the mantle of all the Jewish prophets. He claimed that Allah was Jehovah and that all religious truth came through Allah. Islam has the best claim to Moses.

B3,31,222 After coming to Medina, Mohammed witnessed the Jews observing a fast on the day of Ashura. Asked about that, they said, “This is a holy day. It celebrates the day God delivered the Jews from their enemy. Moses fasted this day.” Mohammed told them, “Muslims have more right to claim Moses as a prophet than you do.” Consequently, Mohammed fasted that day and required all Muslims to fast on that day.

Jews lie.

B3,41,599 Mohammed said anyone who lies under oath with the aim to illegally take a Muslim’s property will face Allah’s wrath. Al-AshAth said, “That statement pertained to me. A Jew and I shared some common land, and he had denied that I was co-owner of the property. I took the dispute before Mohammed, who asked if I had proof of ownership. I said that I did not. Mohammed then asked the Jew to swear an oath that he was the rightful owner of the land. I said, “Mohammed, he will swear a false oath and steal my land.” Therefore, Allah revealed this verse 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.

B4,56,662 Mohammed said, “You will imitate the sinful behavior of your ancestors so utterly and completely that if they did something stupid, you would do exactly the same thing.”

We asked, “Are you talking about the Jews and the Christians?”

He answered, “Who else could I be talking about but the Jews and the Christians?”

B4,56,664 Aisha despised the practice of praying with hands on the flanks because that was the way the Jews used to pray.

B4,56,668 Mohammed: “When the head of a Jew or a Christian becomes gray, they refuse to dye their hair. You must do the opposite of their behavior. Therefore, dye your hair and beard when they become gray.”

B6,60,157 Mohammed: “May Allah curse the Jews! Allah ordered them to not eat animal fat, so what do they do? They melt it down, sell it, and invest the proceeds.”

Jews are the cause of decay and rebellious wives.

B4,55,547 Mohammed: “If it weren’t for the Jews, meat would not rot. If not for Eve, wives would never disobey their mates.”

B2,23,376 As Mohammed walked past a weeping family of Jews at their daughter’s funeral, he said, “They are crying for her and she is being tortured in the grave.”

M037,6666 Mohammed: “Allah will use a Christian or Jew to substitute for a Muslim in Hell.”

Some rats are changed Jews.

M042,7135 Mohammed: “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 it will drink goat’s milk?”

Women as the spoils of war.

B5,59,512 During the night, just outside Khaybar, Mohammed gave the Fajr Prayer and said, “Allah is great! Khaybar will be in ruins. When we attack a city that has been warned, those people are in for an evil morning.” As the people of Khaybar fled the city, Mohammed ordered the men killed and the women and children enslaved.

Safiya was amongst the captives. She first was the slave of Dahya but later on she belonged to Mohammed. Mohammed made the price of her freedom her wedding dowry.

To be protected from Islam, the Jew must submit to Islam.

B9,92,447 We were at the Mosque one day when Mohammed came out and said, “Let’s go talk to the Jews.”

When we arrived at their village, Mohammed addressed them saying, “Jews, submit to Allah. Become Muslim and you will be protected.”

They answered, “You have delivered Allah’s word, Mohammed.”

Mohammed said, “That is my wish, accept Islam and you will be protected.”

They repeated, “You have delivered Allah’s word.”

Mohammed said for a third time, “That is my wish; accept Islam and you will be protected,” before adding, “You need to know that the Earth belongs to Allah, and I intend to expel you from this land. If you have property, you

should sell it; otherwise, you had better remember that this land belongs to Allah and Mohammed.”

B4,52,68 During the battle of the Trench, Mohammed paused from fighting, stripped off his weapons, and bathed. Gabriel, covered in dust, revealed himself to Mohammed and said, “You have laid down your weapons. I have not laid my arms down yet.”

Mohammed asked, “Where do you want me to go?”

Gabriel said, “That way,” pointing toward the Jewish camp.

Mohammed armed himself and marched into battle.

When the Jews of Fadak heard what had happened to the Jews of Khaybar, they surrendered before they were even attacked by Mohammed.

B4,52,153 Because the property of the Jews that Allah had given to Mohammed had not been won by the Muslims through the use of their horses and camels, it belonged exclusively to Mohammed. Mohammed used it to give his family their yearly allowance and he spent the rest on weapons and horses for jihad.

The Last Days

B4,52,176 Mohammed: Muslims will fight with the Jews until some of them will hide behind stones. The stones will betray them saying, “Slave of Allah, there is a Jew hiding behind me; kill him.”

This is the Sunna of Mohammed

CHRISTIANS

CHAPTER 7

4:115 Anyone who opposes the Messenger after having received Our guidance and follows a path other than that of the true believer will be left to their own devices. We will lead them into Hell, an evil home.

The Koran says that Christians who submit to Islam can go to Paradise. Every reference to Christians in the Hadith is negative.

A Muslim repeats the following verses daily:

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].

B1,12,749 Mohammed: "Say Amen when the Imam guides you along the right path and says, 'not the path of the Jews who deserve your anger, nor the way of the Christians who have gone astray.' All of a Muslim's past sins are forgiven when they say Amen in concert with the angels."

The Christians and Jews who reject Mohammed will go to Hell.

M001,0284 Mohammed: "According to Allah, any Jew or Christian that is aware of me, but dies before accepting my prophecy will be sent to Hell."

Religious apartheid in Arabia.

B3,39,531 Upon the death of Mohammed, Umar drove the Jews and Christians out of Arabia. Mohammed had intended to do so after he had conquered Khaybar, as the land then became the possession of Allah, Mohammed, and the Muslims. Mohammed granted their request to remain, however, in exchange for their labor and half of the proceeds. Mohammed said, "You may stay under those conditions for as long as we allow it." Thus they remained until Umar expelled them from Arabia.

B4,56,662 Mohammed warned the people, "You will follow the errant path of those who came before you so completely, that if they did a stupid thing, you would too." The people asked, "Mohammed, do you mean the Christians and the Jews?" He answered, "Whom else would I mean?"

The very earth rejects those who criticize Islam and Mohammed.

B4,56,814 Once there was a Christian who accepted Islam, studied the Koran, and wrote down Allah's revelations to Mohammed. The man later reverted back to Christianity and would say, "Mohammed doesn't know anything except what I have written down for him."

After the man died and was buried, his friends found his body disinterred. They said, "This is the work of Mohammed and his followers. They have pulled him from his grave because he rejected them."

The man's friends dug another, deeper grave and reburied their friend. The next day, however, the man's body was again found thrown from the grave.

His friends again blamed Mohammed and his companions for the act and proceeded to dig another, even deeper grave.

In the morning, the man's friends again found the grave empty and the body thrown on the ground. The man's friends were then convinced that the earth had rejected the man's body and that humans were not to blame, so they left the body on the ground.

M033,6423 Mohammed: "No one is born that is not created according to his true nature. A parent turns his child into a Jew, Christian, or pagan, just as an animal produces an offspring that imitates itself." He then quoted the Koran, "Allah creates man according to his natural state. There can be no alteration by man to what Allah has created. This natural state is the correct religion."

M037,6666 Mohammed: "Allah will fill a Muslim's place in Hell with a Christian or a Jew."

Muslims believe the Christian scriptures were corrupted to conceal the truth about the superior religion of Islam and Mohammed's superiority to Christ.

B3, 48, 850 Ibn Abbas: "Muslims, why do you ask the Jews and Christians any questions? The Koran that was revealed to Mohammed contains the latest word from Allah. It has not been altered and you recite it daily. Allah has made clear to you that the Jews and the Christians have distorted the Scriptures that were revealed to them. They have claimed that their alterations are the word of God in order to achieve some material gain."

This is the Sunna of Mohammed