

THE LIFE OF MOHAMMED

THE SIRA

BILL WARNER, PHD

CENTER FOR THE STUDY OF
POLITICAL ISLAM

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

PREFACE

THE CSPI TEACHING METHOD

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

Authoritative

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

Story-telling

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

Systemic Knowledge

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

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

Levels of Learning

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

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

Political Islam, Not Religious Islam

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

Books Designed for Learning

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

LEVEL 1

INTRODUCTION TO THE TRILOGY AND SHARIA

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

LEVEL 2

APPLIED DOCTRINE, SPECIAL TOPICS

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

LEVEL 3

INTERMEDIATE TRILOGY AND SHARIA

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

LEVEL 4

ORIGINAL SOURCE TEXTS

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

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



OVERVIEW

Chapter 1

The easiest way to learn about Islam is to learn about Mohammed. His biography is called the Sira, and this book is a condensation of it.

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 (events in Mohammed’s life). The Koran says 91 times that Mohammed’s 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. 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

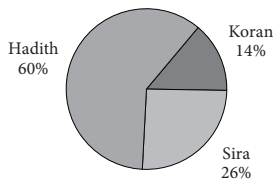
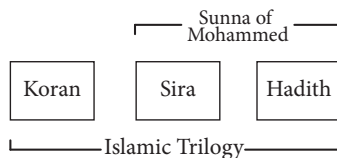


FIGURE 1.2: THE SUNNA OF MOHAMMED



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.

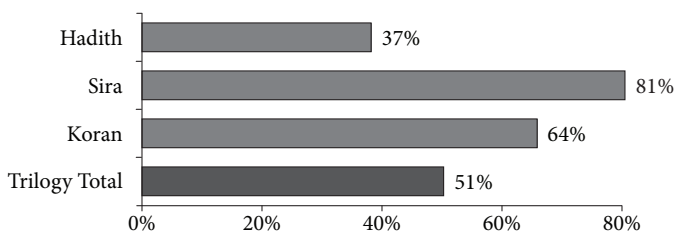
KAFIR

The word Kafir will be used in this book instead of “unbeliever”, the standard usage. Unbeliever is a neutral term. The Koran defines the 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 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 1.3: AMOUNT OF TEXT DEVOTED TO KAFIR



Here are a few examples in the Koran:

A Kafir can be mocked—

Koran 83:34 *On that day the faithful will mock the Kafirs, while they sit on bridal couches and watch them. Should not the Kafirs be paid back for what they did?*

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

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.

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 you have depends upon how you feel about Mohammed. If you believe Mohammed is the prophet of Allah, then you are a believer. If you don’t, you are a *Kafir*. The third viewpoint is that of a Kafir who is an apologist for Islam.

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

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

In Medina, Mohammed sat all day long beside his 12-year-old wife while they watched as the heads of 800 Jews were removed by sword.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, thus the fate of Daniel Pearl (a reporter who was beheaded on camera).

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

This book is unusual in that it does two things at once. It is the simplest book you can read to learn about the real Mohammed. At the same time it is an authoritative biography because of the use of reference numbers.

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

[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.

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 *Mohammed and the Unbelievers* by CSPI Publishing.

IN THE BEGINNING

CHAPTER 2

8:13 This [Allah cast terror into the Kafir's heart] was because they opposed Allah and His messenger. Ones who oppose Allah and His messenger will be severely punished by Allah.

Mohammed did not create the doctrine of Islam out of thin air or as a philosophical exercise. Each verse and hadith is a response to events in Mohammed's life. In short, there is a context and that context comes from the Sira, Mohammed's biography.

In the Hadith (the traditions of Mohammed) we see the small details, but no big picture. The Koran has almost no story and very little reference to any history. The Sira provides a compelling vision of Mohammed and the explosion of Islam. Only the Sira gives an explanation of how Islam and its doctrine are a historical development.

Mohammed went from being a preacher to a politician and warrior. As a preacher he garnered only 150 followers in 13 years. Then he changed Islam's strategy into a political form. After 10 years of jihad—holy war—Mohammed became the first ruler of all of Arabia and he did not have a single opponent left alive in Arabia. He was completely and totally politically triumphant. The process required 9 years of effort with a violent event every 7 weeks.

The Sira is primarily about jihad. Over 75% of the text is about a political struggle, raids, battles and theft. It is jihad that produces slavery and the political basis for the legal subjugation of women.

The Sira gives a context to Islam. Without the Sira and the Hadith, there is no Islam. Without the story of Mohammed, the Koran is incomprehensible and meaningless.

The paragraphs of the Sira that relate to women have this symbol in the margin. ♀

If the paragraph is about slaves there is this symbol in the margin. §

And if it relates to a female slave or women and slavery, there is a double symbol. ♀ §

CHILDHOOD

Mohammed's father was called Abdullah, meaning slave of Allah. Allah was a high god of the many gods worshipped in the town of Mecca. His father died while his mother was pregnant. He was born circa 570. When he was five years old, his mother died and his grandfather took over his upbringing. Then Mohammed was orphaned for the third time when his grandfather died and his raising was assumed by his uncle, Abu Talib. All were of the Quraysh tribe. These brief facts are the history known about his early childhood.

I115 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 Christian country 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 had never been a book written in Arabic. Only poems and business correspondence were written in Arabic.

MARRIAGE

♀ I120 When Mohammed was grown, he was hired by the wealthy widow, Khadija, a distant cousin, to act as her agent in trading with Syria. Mohammed had a reputation of good character and good business sense. Trading between Mecca and Syria was risky business because it took skill to manage a caravan and to make the best deal in Syria.

♀ § I120 On one trip Mohammed took one of Khadija's slaves along. When they returned, the slave related a story that a Christian had said Mohammed was destined to be a man of power. On the same trip Mohammed managed to double Khadija's investment. She proposed marriage to him. They married and had six children, two sons who died in childhood, and four daughters who lived to adulthood.

MECCA AS A RELIGIOUS CENTER

In Mecca there was a stone building in the shape of a cube called the Kabah. The Kabah was a religious site that contained many images of several tribal gods. We know of at least six other square stone houses called Kabahs that were in other towns in Arabia. However, Islam holds that the Kabah in Mecca was built by Abraham, the patriarch of the Jews.

The Kabah was the focus of religious rituals and was also a community center. One of Mohammed's ancestors, Qusayy, was a pagan religious leader. Rituals established by Qusayy included prostrations, ritual prayers,

and circling the Kabah while praying and drinking from the well called Zam Zam. Other rituals included throwing stones at pillars which symbolized the devil. Most of Islam's rituals come from the aboriginal Arabic religions.

Stones played an important part in the religions of Arabia. The Kabah was made of stone and had an important stone, the Black Stone, built into one corner. It was probably a meteorite and was a composite of several stones. It is small in size, roughly seven inches in diameter. This stone was touched only with the right hand and kissed by pilgrims. All of these native rituals were incorporated into Islam.

The god, Allah, seems to have been a male god of the moon and was probably the god of the Quraysh tribe, Mohammed's tribe. Each tribe had its gods. There was not much organization of the gods, unlike those of the Greeks or Romans.

MECCA

BEGINNING TEACHINGS

CHAPTER 3

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!

1150 Mohammed would take month-long retreats to be alone and practice the Quraysh religion. After the retreat he would go and circumambulate (circle and pray) the Kabah.

1152 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. "What shall I read?" The angel pressed him and said, "Read." Mohammed said again, "What shall I read?" The angel pressed him again tightly and again commanded, "Read!" Again the reply, "What shall I read?"

The angel said:

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

Koran 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 Khadija, his wife, sent men looking for him and brought him back to the house. He told her that he was afraid that he had gone insane or become an ecstatic poet and that he hated both things. She sent him to her cousin who was a Christian. The cousin told Mohammed that he was a prophet.

1154 Khadija told Mohammed to let her know the next time that Gabriel arrived. When he told her that Gabriel had come, she had Mohammed sit next to her on her right side. She asked, "Can you see Gabriel?" Mohammed said, "Yes," he said. Then she asked him to sit next to her on her left side and asked if he could see Gabriel and Mohammed said that he could. Then she told Mohammed to sit in her lap and asked if Gabriel was still there. Yes. Then she took off her clothes and asked if Gabriel was still there. Mohammed said, "No." Khadija said, "Rejoice, he is an angel, not a devil."

THE FIRST CONVERT

♀ 1156 Mohammed's wife was the first convert. From the beginning, she had encouraged and believed him. She knew that he was of good character and did not think him to be deceived or crazy.

Soon he stopped hearing voices or seeing visions, became depressed and felt abandoned. Then his visions started again.

PRAYER

1157 Mohammed began to pray with a new understanding. At first he performed two prostrations with each prayer. Later he understood that he should use four prostrations per prayer and use two prostrations when he was traveling.

1158 Then, when he was on a mountain, he saw a vision in which Gabriel showed him how to use ritual ablutions as a purification before prayer. He went home and showed his wife, Khadija, that he now understood how the prayer rituals were done and she copied him.

♀ 1162 Mohammed, his wife and nephew, Ali, started praying at the Kabah incorporating these new rituals of ablutions and prayer with prostrations. A visitor asked about this new ritual and was told that it was a new religion with Mohammed as its prophet.

EARLY ISLAM

The idea of having an Arabian prophet was new. The sources of the native religions were unknown, but the new religion of Islam had a self-declared prophet. The Jews had prophets, and now the Arabs had their own prophet in Mohammed. The religion was called Islam, meaning submission. Those who joined Islam were called Muslims, meaning those who submitted.

1161 A new element was added to the religion. Any person who rejected the revelations of Mohammed would be eternally punished. Only Islam was acceptable.

1166 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 them and a fight started. Saed, a Muslim, picked up the jaw bone of a camel and struck one of the Quraysh with it and bloodied him. This violence was the first blood to be shed in Islam.

1167 When Mohammed first spoke about his new religion, it did not cause any concern among the Meccans. Then Mohammed began to condemn the ancient religions.

1168 Some of the Quraysh went to Abu Talib, Mohammed's uncle and a respected tribal protector, and said to him, "Your nephew has cursed our gods, insulted our religion, mocked our way of life, criticized our civilization, attacked our virtues, and said that our forefathers were ignorant and in error. You must stop him, or you must let us stop him. We will rid you of him." Abu Talib gave them a soft reply and sent them away.

1169 The Quraysh realized that Abu Talib was not going to help. Mohammed continued to preach Islam and attack them and their lives. Mecca was a small town, everyone knew everyone else. Islam had split the town of Mecca and divided the ruling and priestly tribe.

1170 Things worsened. Soon there was open hostility in Mecca. Quarrels increased, arguments became very heated. Complete disharmony dominated the town. The Quraysh tribe started to abuse the recently converted Muslims, but Mohammed's uncle, Abu Talib, was a respected elder and was able to protect the new Muslims from real harm.

The Koran gives such precise details and direct quotes of their arguments that if you were a Meccan of that day, you would easily recognize the person.

Koran 111:1 Let the hands of Abu Lahab [Mohammed's uncle and an opponent] die and let him die! His wealth and attainments will not help him. He will be burned in Hell, and his wife will carry the firewood, with a palm fiber rope around her neck.

1178 Fortunately for Mohammed, the Arabs of Medina were attracted to Islam's message. Since half of their town consisted of Jews, the Arabs of Medina were used to the concept of only one god.

This is the Sunna of Mohammed

PUBLIC TEACHING

CHAPTER 4

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

At first Mohammed only told close friends and relatives about his message. Then he began to preach more publicly. The Koran condemns those who argue with Mohammed, since to argue against Islam is to be an enemy of Allah. The Koran gives an exact accounting of the arguments of the opponents of Mohammed.

The Koran was not delivered whole, in one piece, but was dribbled out over the years. The Meccans reasoned that if the all-knowing god of the universe, Allah, was the author of the Koran, then why did he not deliver the entire Koran at once, instead of delivering it a piece at a time over the years.

Mohammed continued to preach about Judgment Day, Paradise and Hell:

Koran 43:68 My servants, there is no fear for you that day, nor will you grieve, because you have believed in Our signs and surrendered your will to Allah. You and your wives shall enter the Garden rejoicing. Trays and goblets of gold will be passed around to them, and they will have everything they desire. They will dwell there forever. This is the Garden that will be given you because of your good deeds in life. There is an abundance of fruit there for you to enjoy.

Koran 43:74 The guilty, however, will dwell forever in the torment of Hell. The punishment will not be lightened for them, and they will be overwhelmed with despair. We were not unjust toward them. It was they who were unjust. They will cry, "Malik [an angel who is a keeper of Hell], let your Lord put us out of our misery." He will respond, "No! You will remain here." Surely, We have brought the truth to you, but most of you hate the truth.

Koran 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.

1183 Mohammed continued to preach the glory of Allah and condemn the Quraysh religion. He told them their way of life was wrong and their ancestors would burn in Hell. He cursed their gods, disparaged their religion

and divided the community, setting one tribesman against another. The Quraysh felt that this was unbearable. Tolerance had always been their way. There were many clans, many gods, many religions. Another religion was fine, why did Mohammed demean the other religions?

MORE ARGUMENTS WITH THE MECCANS

1188, 189 Another group of Meccans sent for Mohammed to see if they could settle 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 needed to decide whether or not 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, if you speak for and represent the only true god, then perhaps his Allah could do something for them."

"This land is dry. Let his Allah send them a river next to Mecca."

"They were cramped being next to the mountains. Let his Allah open up some space by moving the mountains back."

"Our best members are dead. Let your Allah renew them to life and in particular send back the best leader of our tribe, Qusayy. We will ask Qusayy whether or not you speak truly."

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, "If you won't use your Allah to help us, then let your Allah help you. Send an angel to confirm you and prove to us that we are wrong. As long as the angel is present, let him make you a garden and fine home and present you with all the gold and silver you need. If you do this, we will know that you represent Allah and we are wrong." The Quraysh wanted miracles as a proof.

1189 Mohammed did not perform miracles, because such things were not what Allah had appointed him to do.

1189 Then one of the Quraysh said, "Then let the heavens be dropped on us in pieces as you say your Lord could do. 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.

1189 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.”

1191 Mohammed would go to the Kabah and tell the Meccans what terrible punishments Allah had delivered to others in history who had not believed their prophets. This was now one of his constant themes. Allah destroyed others like them who did not listen to men like Mohammed.

§ 1206 Some of the first Muslims were slaves and the Meccans prosecuted them when they could. Abu Bakr was one of the early converts to Islam. He would later be Mohammed’s father-in-law and the first caliph. He was a wealthy man and bought and freed six Muslim slaves to stop their persecution by the Meccans.

This is the Sunna of Mohammed

THE BATTLE THAT CHANGED THE WORLD

CHAPTER 6

64:12 So obey Allah and His messenger. But if you turn your backs to them, Our messenger is not to blame, for his duty is only to deliver Our warning clearly. Allah! There is no god but Him! Let the faithful put their trust in Allah.

Mohammed was one of the last to leave Mecca for Medina. In Medina Mohammed built the first mosque. There were now two types of Muslims in Medina. The native Medinan Muslims were called the Helpers, and the new arrivals were called the Immigrants.

1335 Ali, Mohammed's cousin, left for Medina three days after Mohammed. Ali spent two nights in a town on the way to Medina. He noticed that every night a man came to the door of an unmarried Muslim woman. Ali questioned her about this. She told Ali that the man was bringing stolen Kafir ritual objects to her and that she would burn them. ♀

THE COVENANT

One reason for Mohammed going to Medina was to arbitrate in a fight between two Arab tribes, each one had Jewish allies.

One of Mohammed's first actions was to draw up a political charter with all parties that included the basis of war. The Jews were included in the charter as allies of the Muslims. All disputes were to be resolved with Mohammed in the role of judge.

MARRIAGE

M177 About seven months after arriving in Medina, Mohammed, aged ♀ fifty-three, consummated his marriage with Aisha, now age nine. She moved out of her father's house into what was to become a compound of apartments adjoining the mosque. She was allowed to bring her dolls into the harem due to her age.

THE JEWS

In Mecca, Mohammed had divided the community into Muslims and those practicing the native Arabic religions. In Mecca he adopted all the classical Jewish stories to prove his prophecies and spoke well of

the Jews. However, 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 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.

1415 Thirteen years after he started preaching and one year after going to Medina, Mohammed began to prepare for war as commanded by Allah. He would fight his enemies: the Kafirs.

THE FIRST RAIDS

The idea of raiding Meccan caravans solved two problems for Mohammed. The first was the money would cure the Muslim poverty. Secondly, Mohammed would get his revenge for being driven out of Mecca. The idea of jihad was born at this time.

1416-423 Mohammed sent his fighters out on seven armed raids to find a trade caravan headed to Mecca.

On the eighth try the jihadists found the caravan. They killed one man and captured the rest. The booty and captives were taken back to Medina. There was a small problem. They had raided and killed someone in a sacred month of peace. This violated Arabic tribal custom.

But the Koran said that killing the Kafirs in the sacred months was a moral act. For the Meccans to resist Islam was an offence against Allah, so the killing was justified.

FIGHTING IN ALLAH'S CAUSE—BADR

The next Meccan caravan was large. When the Meccans got wind that the Muslims were going to attack, they sent out a small army to protect it. Mohammed sent out his men to either attack the caravan or do battle with the protecting army.

1433 Mohammed and his men headed out of Medina for what would prove to be one of the most important battles in all of history, a battle that would change the world forever.

§ 1435 Mohammed was cheered. He said, "I see the enemy dead on the ground." They headed towards Badr and 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 caravan and brought them back to Mohammed. Two of Mohammed's men questioned them as Mohammed was nearby praying. Mohammed wanted to know which

group they were facing—the Quraysh caravan or the army under Abu Sufyan. The men replied that they were from the Quraysh. While Mohammed prayed, his men began to beat and torture the captured slaves.

1436 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 the Muslims wanted to hear. Mohammed asked the slaves how many of the Meccan army there were and who were the leaders? When they told him, he was delighted and told his warriors that Mecca had sent their best men to be slaughtered. §

1440-444 The Meccans marched forth at daybreak. The battle began.

1445 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.

1452 The battle went well for the outnumbered Muslims. After the battle a jihadist brought Mohammed the head of his enemy, Abu Jahl. He said, “Here is the head of the enemy of Allah” and threw it at Mohammed’s feet. The Prophet said, “Praise be to Allah.”

1455 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 the 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.

1454 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.

1459 They set off for Medina with the spoils of war and the prisoners to be ransomed, except for one who had spoken against Mohammed. He was brought in front of the Prophet to be killed, but 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.”

1481 After war and victory there were the spoils of war to divide. One fifth went to the Apostle, Allah's prophet.

THE AFFAIR OF MOHAMMED'S DAUGHTER

- ♀ 1465 Among the prisoners was Mohammed's son-in-law, Abul-As, who was also the nephew of Khadija, Mohammed's wife. As a matter of fact, Khadija had asked Mohammed to look for a wife for her nephew, and it had been Mohammed who suggested marriage to their daughter, Zaynab. This was before Mohammed became a prophet and he never opposed Khadija at that time. When Mohammed went to Medina, the Meccans had tried to get Abul-As to divorce Mohammed's daughter, but he refused, even though Abul-As had never become a Muslim himself. Mohammed was fond of him.
- ♀ 1465 But there was a second Meccan, Utba, who had married Mohammed's second daughter. When the Meccans approached him to divorce Mohammed's daughter, Utba agreed on the condition he could have his pick of two women. They agreed and Utba divorced Mohammed's daughter.
- ♀ 1466 Abul-As was captured at Badr. His wife sent the money for his ransom and included with it a necklace that Khadija, Mohammed's wife, had given her on her wedding day. When Mohammed saw the necklace, he softened and asked the captors to forgo the ransom and return Abul-As to his daughter. The captors agreed.
- ♀ 1467 Mohammed set a condition that his daughter, Zaynab, be allowed to come and see him. So when Abul-As returned to Mecca, he told Zaynab to go to Medina to see Mohammed. She prepared and left on a camel with her brother-in-law. The Meccans decided to chase after them and caught her on the road. One of the Meccans approached with his spear and threatened her. The story is vague, but she may have been pregnant and the panic caused her to abort. Her brother-in-law drew his bow and threatened to kill all of the Meccans.
- ♀ 1467 The leader of the Meccans, Abu Sufyan, asked him to unstring his bow and talk. He said, "Look, we have just been humiliated by Mohammed, and now you are taking his daughter to him very publicly. Come back to Mecca and wait until the anger has died down and then leave quietly." And that is what they did. Later he took her away in the middle of the night.
- ♀ 1469 Later when Mohammed sent out raiders, he told them that if they found one of the two men who threatened his daughter, they were to burn

them to death. Later, he told them not to burn them, because only Allah should punish with fire. They should just kill them, instead.

1470 Zaynab continued to live in Medina, while Abul-As lived in Mecca. ♀
Abul-As headed a trading expedition to Syria. Mohammed warriors attacked the caravan and captured all of the goods, while Abul-As escaped to Medina where he hid out with Zaynab. Mohammed agreed that he was not to be harmed, but that he and Zaynab could not have sex since she was a Muslim.

1470 Mohammed then went to the warriors who had taken Abul-As's ♀
property and asked them to return it and they did. Abul-As then submitted to Islam. He and Zaynab were then considered to be married again.

THE RAID ON THE TRIBE OF B. SULAYM

I540-543, T1365 Seven days after Mohammed returned from Badr, there were four more armed raids, but no contact with the enemy, the Kafirs.

Mohammed had become a political force unlike any ever seen before in history. The fusion of religion and politics with a universal mandate created a permanent historic force. Muslims believe there will be no peace until all the world is Islamic. The spoils of war will provide the wealth of Islam. The awe of Mohammed is the fear of Allah.

B1,7,331 The Prophet said, "I have been given five things which were not given to anyone 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 to perform my rituals, therefore anyone of my followers can pray wherever the time of a prayer is due.

3. The spoils of war has been made Halal (lawful) for me yet it was not lawful for anyone else before me.

[...]

Mohammed left Mecca as a preacher and prophet. He entered Medina with about 150 Muslim converts. After a year in Medina there were about 250-300 Muslims and most of them were very poor. After the battle of Badr, a new Islam emerged. Mohammed rode out of Medina as a politician and general. Islam became an armed political force with a religious motivation, jihad. All of Arabia would submit to Islam in the coming decade.

This is the Sunna of Mohammed

STRUGGLES

CHAPTER 5

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.

♀ 1226 Umar was a physically strong man who was influential in Mecca. His sister and husband submitted to Islam (became Muslims) but Umar, at this time, hated it. He strapped on his sword and went out looking for Mohammed. One of his friends saw him and told him that he should deal with his own family first. Did Umar not know that his sister and her husband had submitted to Islam? He went to their house, and when he got there, he could hear a verse from the Koran being recited. Umar stormed in and demanded to know more about the "garbage" he had just heard. He accused his sister of being a Muslim and hit her. When she cried, his heart softened. Umar read the Koran verses and became convinced that Mohammed was right and he went to Mohammed and submitted to Islam.

♀ 1231 With Umar's conversion, Islam became stronger and the Meccans decided to try a boycott as a non-violent way to pressure Mohammed. So the Quraysh posted a notice in the Kabah that no Meccan should marry any Muslim woman or sell them food.

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." This caused Mohammed to compromise his message.

THE SATANIC VERSES

T11921 Mohammed was always thinking of ways to persuade all the Meccans to accept Islam. It came to him that the three gods of the Quraysh could intercede with Allah. Mohammed said, "These are the exalted high flying cranes whose intercession is approved." The Meccans were delighted and happy. When Mohammed led prayers at the Kabah, all the Meccans, Muslims and Kafirs, took part. The Quraysh hung about after the combined

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

service and remarked how happy they were. The tribe had been unified in worship, as before Islam.

Then Mohammed said that he had been deceived by Satan. There was no bridge between Islam and the religion of the Meccans. The retraction by Mohammed made the relations between Islam and the Meccans far worse than it had ever been.

THE POET'S SUBMISSION

1252 Al Dausi was a poet of some standing in Arabia. When he visited Mecca, Al Dausi went to the mosque and heard Mohammed preaching. He liked what he heard and followed Mohammed home. They spoke for some time and Al Dausi decided to submit to Islam.

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 about with whom a Muslim should be friends.

Koran 4:144 Believers! Do not take Kafirs as friends over fellow believers. Would you give Allah a clear reason to punish you?

1260 There was one Christian in Mecca in whom Mohammed took an interest. He was a Christian slave who ran a booth in the market. Mohammed would go and speak with him at length. The Meccans believed that Mohammed was making up the "revelations of Allah". This led to the Quraysh claiming that what Mohammed said in the Koran, came from the Christian slave. §

THE NIGHT JOURNEY

1264 One night as he lay sleeping, Mohammed said that the angel nudged him with his foot. Mohammed awoke. 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 in 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. Gabriel brought Mohammed two bowls. One was filled with wine and the other was filled with milk. Mohammed took the one with milk and drank it. That was the right choice.

1265 Aisha, Mohammed's favorite wife, used to say that Mohammed never left the bed that night, however, his spirit soared. When Mohammed ♀ §

went out into Mecca to tell the story of his Night Journey, the owner of the home where Mohammed had slept sent her black, female slave to follow Mohammed and see how the Meccans reacted to his story.

1266 Mohammed reported that Abraham looked exactly like himself. 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 Then he saw women tortured by hanging from their breasts. These women had given birth to bastards on their husbands. Mohammed said that Allah hates women who birth bastards. They deprive the true sons of their inheritance and learn the secrets of the harem.

♀ 1270 Abraham took Mohammed into Paradise and there was a beautiful woman with red lips. Mohammed asked who she belonged to, for she was very attractive to him. She belong to Zaid (Mohammed's adopted son). When he got back, Mohammed told Zaid of this.

1272 Mohammed continued to preach Islam and condemn the old Arabic religions. There were those of the Quraysh who defended their culture and religion and argued with him. Mohammed called them mockers and cursed one of them, "Oh Allah, blind him and kill his son."

The Koran records the actual quotes of Mohammed's opponents.

Koran 41:26 The Kafirs say, "Do not listen to this Koran. Instead speak during its reading so that you might gain the upper hand." But We will certainly give the Kafirs a taste of a terrible punishment, and We will repay them for their evil deeds. The reward of Allah's enemies is the Fire. The Fire will be their immortal home, a fitting reward for rejecting Our signs.

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. Gabriel caused the third man to develop an infection which killed him. The fourth man was caused later to step on a thorn which killed him. Gabriel killed the last man who dared to not worship Allah with a brain disease.

MOHAMMED'S PROTECTOR AND WIFE BOTH DIE

1278 Mohammed's protector was his uncle, Abu Talib. When Abu Talib fell ill, some of the leaders of the Quraysh came to his bedside. They said to him, "Please work out a compromise between Mohammed and us."

1278 So Abu Talib called Mohammed to his side. "Nephew, these men have come so that you can give them something and they can give you

something.” Mohammed said, “If they will give me one word, they can rule the Persians and the Arabs. And they must accept Allah as their Lord and renounce their gods.”

1278 Mohammed turned his attention to his dying uncle. He asked him to become a Muslim and then Mohammed could intercede for him on judgment day. His uncle died as a Kafir.

Abu Talib had taken the orphan Mohammed 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. Abu Talib was Mohammed’s life and security, but he was damned to Hell.

After Abu Talib’s death, the pressure on Mohammed was greater. It reached the point where one of the Quraysh threw dust at Mohammed. This was the worst persecution that happened in Mecca.

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

M113¹ About three months after the death of Khadija Mohammed married Sauda, a widow and a Muslim. ♀

M113 Abu Bakr, an early wealthy Muslim, had a daughter, Aisha, who was six years old. Soon after marrying Sauda, Mohammed was betrothed to Aisha, who was to become his favorite wife. The consummation of the marriage would not take place until she turned nine. ♀

M031, 59772 *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.*

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. Mohammed called them to Islam and asked them to help him in his struggles with those who would defend their native religions.

His trip was a failure and he returned to Mecca.

1 The M refers to the page of Sir William Muir’s *The Life of Muhammad*.

2 An M reference with a comma is Muslim’s Hadith, *Sahih Muslim*.

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. In times past the Arabs had raided and stolen from the Jews who retaliated by saying 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 allied with them.

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 who war against you and be at peace with those at peace with you."

♀ 1312 One of the two women who gave their oath of allegiance was named Nusayba. She took part in the battle of Yamama and was wounded twelve times.

1299 One of the Medinans said to those who made the pledge, "Do you realize to what you are committing yourselves in pledging your support to this man? It is war against all. If you think that if you lose your property and your best are killed, and then you would give him up, then quit now. But if you think that you will be loyal to your oath if you lose your property and your best are killed, then take him, for it will profit you now and in Paradise." They asked what they would receive for their oath, Mohammed promised them Paradise. They all shook hands on the deal.

BACK IN MEDINA

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 ritual objects and throw them into the latrines. On one occasion they killed a dog and tied the dog's body to a ritual object and threw it into the latrine.

MIGRATION

Mohammed had been driven out of Mecca and now migrated to Medina for refuge and a new home.

1314 The Muslim Medinans had pledged to support Mohammed 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.

This is the Sunna of Mohammed

MEDINA

THE JEWS

CHAPTER 7

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.

When Mohammed arrived in Medina about half the town were Jews. There were three tribes of Jews and two tribes of Arabs. Almost none of the Jews had Hebrew names. They were Arabs to some degree. At the same time many of the Arabs' religious practices contained elements of Judaism. 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 between 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. The division of the Jews and fighting on different sides was condemned by Mohammed. The Torah preached that the Jews should be unified, and they failed in this.

All of these quarrelsome tribal relationships were one reason 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 and questions arose about his doctrine. But for Mohammed, doubts about Allah were evil. However, two of the Jewish Arabs 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 and that he was the last prophet of the Jews.

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.

Koran 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.

1370 The Jews have understood the truth of Mohammed and then changed their scriptures to avoid admitting that Mohammed is right.

MOHAMMED TRULY FOLLOWS THE RELIGION OF ABRAHAM

♀ 1375 A group of rabbis came to Mohammed and asked him, "Why does a boy resemble his mother if the sperm comes from the father?" Mohammed replied that a man's fluid is thick and white and a woman's fluid is yellow and thin. The child resembles the mother or the father depending upon whose fluid was on top.

♀ 1394 The Jews asked Mohammed to deliver judgment against a married man and a married woman who had committed adultery. Mohammed delivered the full judgment found in the Torah, which was stoning. The Jews had stopped using capital punishment. So the couple was brought to the mosque and they were stoned to death. When the man felt the first stone, he crouched over the woman until they were both dead.

[B3,41,596;B4,51,9;B7,63,216;B9,83,15;B9,83,16;B9,83,18;B9,83,23;]

During the lifetime of Mohammed, a Jew attacked a girl and took some silver ornaments she was wearing and crushed her head between two stones. Her relatives brought her to Mohammed while she was taking her last breaths and was unable to speak. He asked her who had killed her, and mentioned different names. She shook her head with each name, until Mohammed finally mentioned the name of the criminal, and she nodded. So the Jew was questioned

until he confessed. Then Mohammed ordered that the head of that Jew be crushed between two stones.

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 with them were tense. Up to now Mohammed had led prayer facing in the direction of Jerusalem. Now the *kiblah*, direction of prayer, was changed to the Kabah in Mecca. Some of the Jews came to him and asked why he had changed the direction of prayer. After all, he said that he followed the religion of Abraham. They could not see that their rejection of his role as a prophet meant that they were enemies and things were going to change.

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 corrupting the scriptures. For this, Muslims believe, the Jews have been cursed.

THE AFFAIR OF THE JEWS OF QAYNUQA

1545 There were three tribes of Jews in Medina, one of these was the Beni Qaynuqa, who were goldsmiths 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 Beni Qaynuqa Jews in their quarters. Neither of the other two Jewish tribes came to their support. Finally the Jews surrendered, expecting to be slaughtered after their capture.

But one of the Jews' old allies persuaded Mohammed not to kill them. 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 choose a different route to Syria. They hired a new guide to take them over the new route. Mohammed had received 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 it was better to be in the grave than on earth with Mohammed. So the "enemy of Allah" composed some poems bewailing the loss of his friends and attacking Islam.

♀ T1369 Then Al Ashraf wrote a sexual poem about a Muslim woman.

1551 When Mohammed heard of Al Ashraf's critical poetry about 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 doing 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 Through 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. Muhayyisa's 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 brings you to this is marvelous." And he decided then and there to become a Muslim.

This is the Sunna of Mohammed