

# **Verses of Violence in the Holy Quran**

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# Introduction

## Who Am I?

This is supposed to be where I introduce myself right...I will not tell you who I am, I will tell you however who I am NOT...

I am not a Muslim scholar...does that come as a surprise to you? It shouldn't. I wish I were a Muslim scholar and I would have been honoured and proud to be, but the fact is I am an engineer. I am an Egyptian Muslim though.

Being from Egypt, the land of moderate Islam, the land of Al-Azhar, the biggest Sunni Islamic university in the world, I learnt long ago the wisdom and tolerance of Islam. I studied in a catholic school for which I owe a lot (the school is from first to twelfth grade). In school we did not have any issue regarding religion, Muslims or Christians we were just bound by pure friendship.

Then I went to the Ain Shams university faculty of engineering, this was my first introduction to the extremist beards. I have seen them come in two categories. One the very extremist who NEVER answer a girl and wear certain clothes (I don't know why they have one dress code like that and where did they get it from) and are always gloomy and aggressive. The others were the lenient, nice talking people who when you first meet, you say: "Ah finally the perfect Muslim"...but of course this was the judgment of someone as green as grass...they were not, unfortunately. Dealing with them for a longer time showed me that this is just an imitation. Islam did not touch their hearts because I have seen lack of conscience, lies and deeply buried envy and aggressiveness towards society. The two categories had two things in common though, they had lots of money and they both hated each other like hell.

So I know how those people manipulate the truth to justify their actions, how they claim that all their actions are for Islam, even though they are Islam's worst enemy whether by pure ignorance or intentional malignancy.

Finally, due to what is going on in the world, the ocean of cleverly tailored lies that we live in I decided to write this article.

I did not write this article to defend Islam, because Islams' values and principles suffice it any need for defense.

I did not write this article to make you convert to Islam. I just explain the truth to you because I am too sick of the insane lies our world is wading in. Injustice hurts and silence strangles the heart and makes you feel worthless. My need to write this article is equivalent to your need to hear it. I know the value of Islam and how it was sent as a mercy to all mankind that is why I could not bear to repay it by leaving it to be attacked and just stand still.

Believe me I did not write this article to impose my views on you, I just want to clarify the facts that are may be not clear to you either because we, as Muslims, neglected showing you the beauty we can see and hence left you to judge based on the behavior of lunatic extremists who we have long ago ignored their threat on Islam.

Islam is not just for the Arabs, it is a religion to the whole world and we, as Muslims, are supposed to deliver this message to you with the best possible precision. Apparently, we, Muslims of today, did not do our duty right. We were so taken away by our cycle of life and forgot our most important duty of all.

We let Islam be the victim of our negligence and hence be used by others to fulfill an evil agenda of domination.

Read and enjoy the feeling of being cared for, A very mighty GOD wants you to know the truth and wants you to see the truth for what it is. To HIM you are not worthless...HE wants you to choose freely so HE uncovered to you the truth...When you are able to see things from all perspectives, only then you really have freedom of choice.

Read and enjoy the satisfaction of a truth seeker...you are trying to look at the truth from all angles to be able to judge wisely and that is a virtue you should be proud to have it.

Read and enjoy the feeling that someone in the world wants to talk to you and sincerely wants to show you a different angle...without screaming, without judging, without anger or accusations or prejudice...just explain the facts for what they are and then leaves to let you digest what he said and hence decide where to stand.

As for me I will enjoy the feeling of non-prejudiced conversation. I will imagine a conversation where you ask and I search for the answer and deliver it as precise as I can.

I will enjoy the satisfaction of doing a small part of my homework, of being the a calm voice in a screaming world. But most of all I will enjoy the feeling of warmth in my heart that I did not just stand and watch this lunacy...I tried to clarify...to frankly explain...I tried to be positive...

Whatever your reaction is... Thanks you for reading and thank you most for trying to understand and thank you for not following the herd of screamers who want nothing but blood and who are actually losing whatever link they have with humanity until now.

## Due Thanks

Due thanks to the late sheikh Sharaawy. This book is based on his explanation of the Holy verses. What we did was simply translate the verses explanations in his book (Sharaawy's Explanation). The full book can be read at:

<http://www.al-eman.com/%D8%A7%D9%84%D9%83%D8%AA%D8%A8/%D8%AA%D9%81%D8%B3%D9%8A%D8%B1%20%D8%A7%D9%84%D8%B4%D8%B9%D8%B1%D8%A7%D9%88%D9%8A/i489&p1>

Thank you for the enlightenment and the simplicity, may God rest your soul and reward you even more than what you deserve.

## **Before we start**

This introduction is actually very important to explain why we are making this article and who is supposed to read it.

This article is NOT to defend Islam because the principles and justice of Islam is its actual line of defense. The idea is that lots of people nowadays, either purposely or due to ignorance, are actually trying to disfigure the image of Islam. Some of these people are, unfortunately, Muslims.

Before we start we have to agree on some rules first:

1- Drop the prejudgment you have made on Islam before you read

Prejudgment is wise judgment's biggest enemy. To judge you have to read preparing the mind to think fresh and the heart to reset its feelings.

2- When a man does something wrong that does not mean that his religion is bad, it means that he is bad. For example I cannot put the blame for the massacres that Hitler did on Christianity or even Germany (even though he justified his deeds by seeking the glory of Germany). Similarly, you must not blame Islam for the actions of extremists who explain verses based on their very own sick vision aided strongly by their ignorance and grudge on societies.

3- Lots of issues in this article deserve (and already has) books written about them like "the Golden Era of Jewish culture" or "sources of Islamic Rulings (Shariah)". In here we only mention it in brief in the required context.

4- To imagine that anyone can present Islam in a nutshell (one article) is crazy. So this article is just to explain some misunderstood verses, not present Islam as a whole.

5- Please always keep in mind that the people who mostly paid and still are paying for the actions of these terrorists are the Islamic nations. Also notice that the actions of these sick groups is almost always directed towards the Islamic nations.

That's why before we explain anything let's first clarify some characteristics of Islam that I chose which I believe will be closely related to the explanation of the verses.



# The Chosen Islamic Characteristics

## First: Self Reformation

Islam is a practical not a theoretical religion. Before a Muslim asks the society to reform itself, he has to apply the Islamic rulings in his own life. Islam empowers the value of self-improvement. God says in the Holy Quran: " Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts." (13:11). So a Muslim should always be trying to make himself better.

Our Noble Prophet, peace and blessings be upon him said: "*I have only been sent to complete upright moral character.*" (Musnad Ahmad 2/381). He also said: "*There is nothing which is heavier upon the Balance than good character.*" [Reported by Ahmad and Aboo Daawood].

Islam believes in our power to change ourselves, if Islam is not reflected on our behavior towards others regardless of their race, religion or sex or any other point of discrimination, then we are not true Muslims. Islam is NOT wearing galabia and having a beard, unfortunately this is how the ignorant, even among Muslims themselves, sees Islam. A Muslim is bound to apply the rulings of Islam on himself first before asking others to apply it.

Consequently, if a Muslim claims to be superior or is dealing with people in an unacceptable manner then he is not a good Muslim and knows nothing about the REAL Islam.

## Conclusion

Islam believes in self-reformation and that IS NOT by denying yourself lawful worldly pleasures but rather by having an awoken conscience when dealing with everything and everyone. God says: " *Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing?*" (7:32)

## Second: Equality

Islam is NOT a religion for just the Arabs, it is a religion for the whole world. Based on this Islam equates all mankind. NO ONE is superior to others. God says in the Holy Quran: " *We sent thee not save as a mercy for the peoples.*" (21:107)

And in another verse God says: " *O mankind! Lo! We have created you from male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.*" (49:13)

In his last sermon, Prophet Muhammad, peace and blessings be upon him, said: "*O people! Your Lord is one Lord, and you all share the same father. There is no preference for Arabs over non-Arabs, nor for non-Arabs over Arabs. Neither is their preference for white people over black people, nor for black people over white people. Preference is only through righteousness.*" Then he said: "*Have I conveyed the message?*" and the people declared that he had. [Musnad Ahmad (22391)]

Based on this we conclude that:

1- According to Islam NO ONE is allowed to judge ANY ONE's belief because only GOD is allowed to judge. God says in the Holy Quran: "*Lo! those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters - Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.*" (22:17). The verse CLEARLY states that Muslims are NOT allowed to judge anyone.

2- A Muslim is NOT allowed to tell (even just by words) anyone that he is not a believer and hence consider himself superior to him. You can never tell who is a better believer than who. God says in the Holy Quran: "*and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him).*" (4:94), so even the word "you are not a believer" is NOT allowed.

It is reported on the authority of Ibn 'Umar that the Messenger of Allah, may peace and blessings be upon him, said: "*Any person who called his brother: "O unbeliever" (has in fact done an act by which this unbelief) would return to one of them. If it were so, as he asserted (then the unbelief of man was confirmed but if it was not true), then it returned to him (to the man who labeled it on his brother Muslim).*" (Sahih Muslim, The Book of Faith:122)

This point is actually very important because nowadays we see some stupid Muslims (or claiming to be Muslims) who actually kill people just because they are NOT Muslims or even kill Muslims just because they regarded them as unbelievers .

2- Islam does not give anyone a carte-blanche to heaven. A Muslim has to work to prove himself worthy of being a Muslim as well as worthy, by God's will, of going to heaven.

### **Historical proof:**

#### 1- The defamed Khawarij

The Khawarij are a sect of people who innovate and follow beliefs and practices foreign to Islam. The Khawarij used to renounce Uthman (the third Caliph of Islam) for several things and they declared their disassociation from him.

Those people were known as "Reciters" for their diligence in reciting the Quran and for their worship. Yet, they used to twist and misinterpret the Quran from its intended meanings. They used to persist on their own personal opinions, and they used to appear very strict and devout in their humility, their renouncement of worldly things, and other things.

In a very long story, After Uthman was killed, they then declared Ali (his successor, the fourth caliph) to be a disbeliever and revolted against him, so he fought them. They caused such a turmoil in the peaceful Islamic state that their era was called the great Fitna when the first civil war sparkled in the Islamic state.

Long before their appearance, Prophet Muhammad, peace and blessing be upon him, warned Muslims from them. Aḥmad, Muslim, and Ibn Majah recorded a Ḥadith from Abu Dharr who narrated that prophet Muhammad, peace and blessings be upon him, said: *"There will definitely be a people after me from my nation who recite the Quran yet it will not even reach beyond their throats. They will pass through the religion as an arrow passes through a target, then they will not return back to it. They are the worst of people, the worst of all creatures."*

Notice that they seemed like devout Muslims, but deep inside they were completely void of any real concept of Islam. Imam Aḥmad, Ibn Majah, and al-Ḥakim recorded a Ḥadith from Ibn Abi Awfa, and Aḥmad and al-Ḥakim also recorded it from Abu Umamah that the prophet, peace and blessings be upon him, said: *"The Khawarij are the dogs of Hell"*.

So Islam did not give them a free license to heaven just because they claim to be Muslims, of course not, prophet Muhammed, peace and blessings be upon him, said that they will go to hell.

Ali Ibn Abi Talib (the fourth righteous caliph), may Allah be pleased with him when he faced them and they claimed they want nothing but for Islamic rulings to be applied and they even quoted a verse from the quran saying: *"There is no rule but for Allah."* (12:40) . He then told them his famous quote: *"A word of truth by which is intended falsehood."*

## 2- Grand Mosque seizure

The Grand Mosque Seizure on November 20, 1979, was an armed attack and takeover by armed extremist insurgents of the Al-Masjid al-Haram in Mecca, Saudi Arabia, the holiest place in Islam. The insurgents declared that the Mahdi, or redeemer of Islam, had arrived in the form of one of the insurgents' leaders, Mohammed Abdullah Al-Qahtani and called on Muslims to obey him. The seizure shocked the Islamic world as hundreds of pilgrims present for the annual hajj were taken hostage, and hundreds of militants, security forces and hostages caught in crossfire were killed in the ensuing battles for control of the site. The siege ended two weeks after the takeover began with militants cleared from the mosque.

Notice here that the Saudi authorities fought and killed those extremist insurgents who tried to force people into obeying them. They too claimed to be devout Muslims and they too justified terrorizing and killing pilgrims and they too were despised, defamed and fought by Muslims.

## Conclusion

1- No Muslim should consider himself superior to any one (Muslim or not).

2- Taking religion (any religion) as a cover for someone's evil intentions and trying to justify it using religion is the most despicable act of cowardice to be done.

### **Third: Love and Compassion**

Whenever a Muslim starts reading any chapter in the Holy Quran we say: " In the name of GOD the compassionate the All-merciful". Both are derived from the word *rahma*, which is variously translated as mercy, compassion, and benevolence. *Rahma* is an abstract noun derived from the concrete noun *rahim*, "womb." God says in the Quran, "My mercy embraces everything" (7:156), this means that God has mercy on the entire universe. So Mercy is a key principal in Islam. In the Holy Quran God Almighty says: "*We sent thee not save as a mercy for the peoples.*" (21:107)

The whole reason why God sent all prophets, peace and blessings be upon them all, was MERCY. HE wants us to see the right path, not because HE needs our worship, but to adjust our lives, teach us how to deal with each other in a way that makes life easier for all of us. So the main idea is MERCY and LOVE not slavery and force.

In Islam we believe man has a choice in life. That is why God says in the Holy Quran: "*There is no compulsion in religion.*" (2:256). GOD refused to oblige humans to anything even worshipping HIM. HE gave us our minds, created countless proofs of HIS existence and supervision over us and left us to look around and explore till we voluntarily choose HIM. Consequently Compassion and mercy envelope all Islamic rulings.

In another verse GOD says: "*O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him*" (5:54). Look at with whom GOD will replace those who exit Islam, not the mighty or the rich but those bound to GOD by love and also notice that HE mentioned HIS love to them before their love to HIM.

Abdullah bin 'Amr narrated that the Messenger of Allah said: "*The merciful are shown mercy by Ar-Rahman (The Merciful). Be merciful on the earth, and you will be shown mercy from Who is above the heavens. The womb is named after Ar-Rahman, so whoever connects it, Allah connects him, and whoever severs it, Allah severs him.*" (In Jami at-Tirmidhi, Chapters on Righteousness And Maintaining Good Relations With Relatives ).

Ibn 'Umar and 'Aishah, May Allah be pleased with them) reported that the messenger of GOD, peace and blessings be upon him, said: "Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance".(Al-Bukhari and Muslim).

Abu Hurairah, May Allah be pleased with him, reported that our noble Prophet, peace and blessings be upon him, also said, "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbour does not feel safe from his evil".(Al-Bukhari and Muslim)

Mercy in Islam extends to embrace every living soul. Abu Huraira reported from Allah's Messenger, peace and blessings be upon him, where he said: "*A woman got into Hell-Fire because of a cat whom she had tied, and thus it could not eat, and she did not let it free so that it could devour the vermin of the earth, until it died.*" (Sahih Muslim-The Book of Virtue, Good Manners and Joining of the Ties of Relationship)

In Islam, Mercy transcends over justice, During 640 A.D., Arabia suffered from serious draught. There were no rains, and as such there was no cultivation. That led to serious famine. Under such severe circumstance Omar Ibn El-Kattab, the Caliph, suspended the application of the theft prescribed punishment

### **Historical proof:**

1- When Prophet Muhammad, peace and blessings be upon him, returned to Mecca after his emigration to Medinah, the Meccans, who prosecuted, tortured and killed Muslims for thirteen years that the Muslims had to emigrate secretly to save their lives, thought that he was going to severely punish them but what did our Noble Prophet say?

The Prophet, peace and blessings be upon him, asked, *“O people of Quraish, what do you think I am to do to you?”*

They said, *“All good, a noble brother and the son of a noble brother.”*

He said, *“I say to you as Yusuf (Joseph) said to his brothers, ‘No blame will there be upon you today.’ Go, you are the free ones.”*

2- "The Golden age of Jewish culture" that's what the Jews call the era in Spain when they were ruled by Muslims rulers. This truly contradicts the inquisition era they faced when ruled by non-Muslim rulers.

As a matter of fact, we can never summarize the value of mercy in Islam in just few pages, the verses the sayings of our noble Prophet, peace and blessings be upon him, and the historical examples are countless.

### **Conclusion**

Love and compassion are not dreams. They are real meanings on which humanity must lean if we want to survive. Islam made these concepts a reality, that's why all cultures within the old Islamic states flourished and kept their identity intact. A religion who wants us to transcend in our values can never be violent or accept violence. Those who spread violence in the name of Islam are the furthest people from Islam.

## **Fourth: Vitality**

This is actually one of the most powerful features of Islam, however it is one of the most forgotten principles especially by Muslims themselves.

Islam is not just a package of strict rules that Muslims have to apply regardless of their location, social and economic conditions, culture or time frame.

Shariah is the Islamic Law – the disciplines and principles that govern the behavior of a Muslim individual towards all his surroundings whether humans, animals..etc. The sources of Islamic Shariah are divided into two major parts namely main sources and secondary sources.

### **The main source of Islamic Shariah**

#### **A- The Holy Quran**

It clarifies beliefs in great detail and discusses forms of worship and legal matters in broad terms. It fulfills the role in Islamic Law that a constitution fulfills for the man-made laws of nations. No ruling in Islam is considered an accepted ruling if it contradicts the Holy Quran.

Rulings in the Quran comes in three types:

1. **Belief related Rulings:**

These are related to belief which handles believing in God, HIS angels, HIS books, HIS prophets and the afterlife.

2. **Manners related Rulings:**

These are related to manners and the righteous conduct towards everything around us as well as clarify what a Muslim is not allowed to do.

3. **Practical Rulings:**

These are related with all aspects of life that a Muslim faces like contracts, marriage, divorce..etc. They are divided into

- Acts of worship which deals with prayer, fasting, charity..etc.
- Transactions which deals with how a Muslim should interact with the people and the community around him. Transactions are divided into seven subcategories:
  - Personal Status Laws: which handles the family, divorce, relatives...etc.
  - Civil Laws: Handles buying, selling, mortgage..etc.
  - Criminal Laws: handles crimes and their prescribed punishment..etc
  - Judicial Laws: Handles Jurisdiction, testimony, oath...etc.
  - Constitutional Laws: Handles the political system and the relation between the ruler and the people.

- International Laws: Handles relations between the Islamic state and other nations whether Islamic or not and in cases of war and peace.
- Economic and Financial Laws: Handles financial relations between the rich and the poor as well as financial relations between the country and the people

The General rule is that with regards some worshipping acts and some chosen cases like inheritance, the Holy Quran gives only general rules and broad lines, but leaves the detail and applications to the Islamic nation to legislate what best fits its conditions as long as it stays within the broad lines that the Holy Quran specified.

This is a major issue that shows the vitality and adaptability of Islamic laws. Some Muslims whether fundamentalists or whatever they call themselves seem to have deliberately ignored this simple rule. When you see a Muslim trying to apply the laws that our Noble prophet, peace and blessings be upon him, more than 1400 years ago-provided of course that these laws fall in the category of broad line cases-then understand that the problem is in his brain not in Islamic Shariah.

## **B- Sunnah of Prophet Muhammad, peace and blessings be upon him**

Sunnah is: The sayings, traditions or known practices of the Prophet Muhammad, many of which have been recorded in the volumes of Hadith literature. A whole science was initiated in the Islamic state known as the "Science of Hadith".

Exceptional and dedicated brilliant scholars travelled tirelessly to collect thousands of narrations and distinguish the true words of prophetic wisdom from those corrupted by weak memories, from forgeries by unscrupulous liars, and from the statements of the large number of Ulama (scholars), the Companions and those who followed their way. All of this was achieved through precise attention to the words narrated, and detailed familiarity with the biographies of the thousands of reporters of hadith. Expert scholars of hadith assess the narrations and sort out the genuine from the mistaken and fabricated, forms the subject matter of the science of hadith.

So every hadith has a certain classification based on its number of reporters, their reliability, its reference, nature of the text and other factors. These factors led to different classifications of Hadith.

For example According to the reliability and memory of the reporters there are four categories which are:

- **Sahih** - sound. Imam al-Shafi'i states the following requirements for a hadith, which is not **Mutawatir**, to be acceptable "each reporter should be trustworthy in his religion; he should be known to be truthful in his narrating, to understand what he narrates, to know how a different expression can alter the meaning, and to report the wording of the hadith verbatim, not only its meaning".
- **Hasan** - good: is the one where its source is known and its reporters are unambiguous.
- **Da'if** - weak: a hadith which fails to reach the status of **Hasan**. Usually, the weakness is: a) one of discontinuity in the **isnad**, in which case the hadith could be - according to the nature of the discontinuity - **Munqati** (broken), **Muallaq** (hanging), **Muadal** (perplexing), or **Mursal** (hurried), or b) one of the reporters having a disparaged character, such as due to his telling lies, excessive mistakes, opposition to the narration of more reliable sources, involvement in innovation, or ambiguity surrounding his person.
- **Maudu**- fabricated or forged: is a hadith whose text goes against the established norms of the Prophet's sayings, or its reporters include a liar. Fabricated hadith are also recognized by external evidence related to a discrepancy found in the dates or times of a particular incident.

The idea here is not to give you a headache or to transform you to a scholar in the science of Hadith, the idea is to give you a glimpse at how much effort Muslim scholars had done to guarantee the authenticity of any Hadith and also to make you realize that NOT every Hadith you read is authentic, Hadiths have a classification from 100% authentic to fabricated (0% authenticity). This is very important because some people just copy hadiths from Islamic books like Sahih Bukhari and swear that it is there from the sahih Bukhari or Sahih Muslim (The 2 most authentic Hadith books) but he does not tell you the classification of this hadith which is a famous trick because these books have very little weak hadiths but then the 2 books show the classification of these hadiths as weak. So remember when anyone shows you a Hadith don't just ask him from which book but also ask him about the classification of this hadith in the named book because this is where the trick is.



I will give you here some of the fabricated yet wildly used Hadiths (some are even used by Muslims themselves and they don't know it is fabricated). Some examples are:

1- They claim that our noble prophet, peace and blessings be upon him, said: "Obedience to a woman's advice causes regret" . Another version or similar hadith says: "Consult women [ listen to what women have to say ] and act contrary"

Both hadiths are classified as a forgery, see Shaikh Abdullah Faisal: "100 fabricated hadith", p. 41 [ Darul - Islam Publishers ]. The Shayk writes: "This fabricated Hadith has another wording which goes as follows: 'Listen to what women have to say then do the opposite' [ Related by Ibn Abu Haatim 2/184 ]. This khabar is similar to hadith 13 in that they are both detrimental to the Islamic brotherhood and sisterhood. They enhance a feeling of disharmony, disrespect and distrust between men and women.

Moreover this fabricated khabar contradicts the authentic traditions of the Holy Prophet, peace and blessings be upon him. Among such traditions is an incident, which took place at the treaty of Al-Hubaibiyah.

The year 6 AH of the Holy Prophet, peace and blessings be upon him, and one thousand four hundred of his companions left Madinah for Makkah with the intention of performing Umrah. The unbelievers of Quraish in their haughtiness and pride prevented the Muslims from entering into Makkah. Consequently the Prophet, peace and blessings be upon him, encamped at the valley called Al-Hudaibiyah and signed a peace treaty with the unbelievers of Quraish.

One of the points in the treaty is that there will be no more wars between them for ten years and that the Muslims must return to Makkah the following year for their pilgrimage instead of performing it the year 6 AH as they had planned. The companions of the prophet, peace and blessings be upon him, were deeply offended by the terms and conditions of the treaty and deemed it an insult to them. Especially since they had to return to Al-Madinah without entering Makkah, which they had set out for.

After agreeing with the terms and conditions of the treaty the Holy Prophet, peace and blessings be upon him, commanded his companions to perform the rituals of Umrah at the valley of Hudaibiyah. They all heard him but not a single person got up to carry out his order. So he repeated the command three times and still not a single companion stood up in order to comply with the order.

After seeing that no one was prepared to obey him he went to his wife, Um Salamah, may Allah be pleased with her, and told her what had transpired between him and his companions. Upon hearing his complaint she told him to go out to them without speaking to any of them and that he perform the rituals of Umrah for them to see. The Holy Prophet, peace and blessings be upon him, took her advice and acted upon it promptly. When he did that all companions followed and did as he told them. [ see also: Al-Bidaaya Wan-Nihaaya by Ibn Kathir Vol. 4, p. 178 ].

2- "Whose prayer does not stop him from evil and sins he will only get further away from Allah." The hadith is definitely not authentic.

3- "A Sultan (The Ruler) is the shadow of Allah on the earth..."

4- "There is goodness in me and my Ummah until the day of Judgment."

And much more of these fabricated or very weak Hadiths that people use as a -definitely correct- hadith. Also do not forget that some hadiths were related to a specific incident in history and not intended as a general rule for all occasions, these hadiths too are sometimes taken out of context and presented to people as an Islamic general ruling when it was actually a comment related to a certain incident.

### Conclusion

Some people, either out of ignorance or wickedness, use weak or fabricated Hadiths (even if taken from Sahih Bukhari or Sahih Muslim) to justify their deeds or to convince people with something that is a lie in order to drive them to react in a certain way. So always be aware and check the book, the classification and even the translation if you meet a similar case.

### **C- Juristic Consensus (in Arabic Ijmaa)**

This refers to the unanimous agreement of the jurists of a given era on a legal ruling. It makes no difference whether the jurists are from the era of the Companions after the death of the Messenger. peace be upon him, or any era thereafter. The verdicts arrived at by consensus are, in and of themselves, always drawn from the Quran and Sunnah.

For example the case of Hijab (the veil) which is definitely obligatory on Muslim women but for Niqab the consensus of Muslim scholars is that it is NOT obligatory. From the website of the Egyptian Dar Al-iftaa, they issued the following fatwa that reaches the result below. You can read the whole Fatwaa at :

<http://eng.dar-alifta.org/foreign/ViewFatwa.aspx?ID=4865&text=niqab>

The fatwa ends with: "In accordance with the above we side with the majority opinion which is the permissibility of a woman exposing her face and hands and the covering of everything else. We also are of the opinion that if the niqab becomes a sign for the fracturing of the Muslim community, or a sign for religiosity then its ruling changes from one of a recommended act (mandub) and a permissible act (mubah) to one of reprehensible innovation (bida) especially if it is used for things which God has not ordained on us and God is most high and all knowledgeable."

### **D- Juristic Analogy (in Arabic Qiyas)**

This refers to taking an injunction that applies in one case and applying it in another because they share a characteristic that is the effective cause of the injunction being applied in the first case.

This is again one of the most vivid proofs for Islam's adaptability. The Quran and Sunnah are necessarily limited in the number of issues that they can directly address. At the same time, the number of new occurrences and expected future occurrences knows no limit. There is no way for Islamic legal injunctions to be established for every new development and every possible transaction except by way of applying the methods of reason, at the forefront of which is that of analogy. Analogy is the most widely applied and versatile sources for extrapolating specific injunctions to deal with new issues confronted by Islamic Law.

For example, the texts that deal with injunctions pertaining to an agreement of sale are more than those that deal with a lease agreement. Consequently, the jurists, by way of analogy, took many of the injunctions referring to sales and applied them to lease agreements due to the fact leasing is essentially the sale of rights and benefits.

Likewise, the texts deal at length with the injunctions pertaining to the guardians of orphaned minors, detailing their rights, responsibilities, and capabilities. The jurists, by way of analogy, applied the same injunctions to the executors of endowments, due to the similarities in their duties. They also derived many of the injunctions pertaining to endowments themselves from those that the texts had established for bequests.

### **Secondary Sources of Islamic Shariah**

There are other acceptable means of deriving Islamic legal injunctions, besides the four primary sources. These sources are like

1. Consideration of General Welfare (Istislah): establishing injunctions on the basis of broad aspects of human welfare (maslahah mursalah in Arabic) neither expressly considered nor rejected by the sacred texts.

2. Customary Practice (`Urf): The Arabic word `urf refers to that which is well known, widely accepted, and regarded as correct among those of sound mind.

According to our definition, it should be clear that something should not be considered customary practice if it is not consistently applicable to all or most of the members of a given population.

The Divine Law, in its civil injunctions, seeks only to provide for the best interests of the people and to preserve their rights; thus, it reaffirms those aspects of customary practice that are in harmony with this objective and with its methods and principles.

## Conclusion

From the above discussion we conclude that:

1- The differences among Islamic scholars concerning a certain ruling is a MERCY from God. If there is a consensus among Islamic scholars on a certain ruling then any Muslim HAS to follow what they all agreed upon, but if have differences, the Muslim has the right to choose between their given opinions according to what best fits his conditions.

2- The sources of Islamic laws are numerous and they all integrate brilliantly to give the Islamic laws the capability of having a fixed core based on the Quran and Sunnah but flexible ends using tools like consensus, analogy...etc. all contribute to making Islamic laws fully adaptable to any society, any culture and any time. That is what we mean by Islamic Vitality.

## **Fifth: Encouraging Logical Thinking**

God has created man for a reason. HE gave man the brain to think and gave him the will to choose. GOD Almighty did not force man even to believe in HIM. Angels for example do not have a choice, they were created and believing in GOD was not optional, they had to believe. This is not the case with us humans, we have a choice. You can choose to believe or not and your choice will not make GOD avenge HIMSELF by making you for example poor or anything (as long as you work of course).

GOD wants us to CHOOSE to love HIM. In the verse (10:99) God says: *"And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?"*. So the idea of obligatory faith is totally refused in Islam since it defies the very core of why we were created in the first place. In another verse God says: *" There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in taghūt and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."* (2:256) .

If God wanted us to believe then HE would have created us like the angels, involuntary. But HE gave us the choice and armed us with the brain to guide our footsteps to HIM. In lots of verses GOD encourages people to use their minds.

In the Holy Quran words like "are signs for a people who use reason.", "so will they not understand?", " Thus does Allah make clear to you [His] verses that you might give thought." In fact "mind" or its derivatives were mentioned 49 times in the Holy Quran (a small tip: it is the same number of occurrences of the word "light" in the Holy Quran)

In other verses God tells us to ask HIM to give us knowledge like in the verse (20:114) that says: *"and say, 'My Lord, increase me in knowledge.'* " The first verse revealed from the Holy Quran says :*"Read [O Muhammad!] in the name of your Lord who created."* (96:1).

In other verses God clarifies to us that the knowledgeable have higher ranks like in the verse (39:9) that says: *"Say, 'Are those who know equal to those who do not know?' Only they will remember [who are] people of understanding."*

In other verses GOD blames those who do not think by saying: *" Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason."* (8:22)

Prophet Mohammed, peace and blessings be upon him, said: *"If man dies, his righteous deeds will be ended and so is the reward but this righteous deeds can be incessant if he left behind continuously-rewarded (Sadka) alms or useful science or a righteous son who would invokes Allah's mercy on him."* ( Narrated by Moslem ). In another hadith our noble Prophet, peace and blessings be upon him, also said: *"The preference of scientist over the worshipper is equal to my preference of mine over the least among you"* (Al-Termithi)

Even in the matters of faith itself GOD encouraged man to think and question. The famous story when Prophet Abraham asked GOD to show him how HE could raise the dead. The Holy Quran narrates the story as follows: *"And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them – they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."* (2:260)

So Islam is not about obligatory faith, you believe or go to hell, no its about logical, unbiased thinking that leads you to believing. A famous respected, Muslim, Egyptian writer Dr. Mustafa Mahmoud wrote two best sellers called "My Journey from Doubt to Faith" and "A dialogue with my friend the atheist" (I strongly recommend reading these ).

<http://www.scribd.com/doc/66180201/Dialogue-with-an-atheist-Mustafa-Mahmoud-english-%D8%AD%D9%88%D8%A7%D8%B1-%D9%85%D8%B9-%D8%B5%D8%AF%D9%8A%D9%82%D9%8A-%D8%A7%D9%84%D9%85%D9%84%D8%AD%D8%AF-%D8%A8%D8%A7%D9%84%D8%A5%D9%86%D9%83%D9%84%D9%8A%D8%B2%D9%8A%D8%A9#scribd>

This man refused to "inherit" a religion so he decided to free himself of any bounds to any religion then to look for himself and search till he CHOOSES a religion to follow. The book are really great. What Dr. Mustafa did IS NOT a sin, search for GOD in your heart and read that is what GOD wants from every human. Search and think and analyze till you find your comfort, that is Islam.

Islam does not want millions to "inherit" Islam or take it as part of their ID, Islam wants a Muslim whose heart, soul and mind are convinced and found comfort in Islam. This Muslim CAN NEVER be a terrorist. He can and will make mistakes because he is human but he can never kill any living soul in cold blood.

## **Sixth: Understanding Human Nature**

We are NOT angels, unfortunately. This is a major strength point in Islam and that is one of the causes of its being a practical up-to-date religion. Islam does not treat a Muslim as an angel to be, no Islam understands human nature and its flaws and very slowly sets you on a trip for betterment. To prove my point I can give some examples such as:

### **1- Gradual Prohibition**

Many essential rulings in Islam were legislated gradually like banning alcoholic drinks. At that time in the Arabian peninsula Arabs loved drink alcoholic drinks and yes, some were addicted to it., besides a whole economy was raised around their trade. Islam did not just ban alcoholic drinks all of a sudden regardless of what Muslims would suffer Psychologically and financially. Banning of Alcoholic drinks was on three steps:

First, He made it clear to them that the harm of drinking alcohol is greater than its benefit. This is clear in the verse: " They ask you about wine and gambling. Say, *"In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."* (2:219)

Second: He told the Muslims not to come to prayer while intoxicated. This is clear in the verse: " *O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body].* " (4:43)

Third: Total Prohibition. This is clear in the verse: "*O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.*" (5:90)

### **2- Repentance...an Always-Open door**

Repentance is always available to anyone who commits any sin and without any go-between.

There are various verses telling people not to fear or hesitate to repent.

For example: "*Ask your Lord for forgiveness and then turn in repentance to Him,*" [11:3]

*" Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."* (2:222)

There are however conditions for repentance to be accepted:

- stopping that sin
- Truly regretting and having remorse
- Have a firm resolve never to repeat that sin again
- If it relates to the rights of another person, then Returning the rights or property one wrongly took.

### 3- To Sin...is Not the end of the world

In the Holy Quran God says: " Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."(39:53)

Prophet Muhammad, peace and blessings be upon him, says: "By He in whose hand is my soul, if you did not sin, GOD would wipe you out and bring into existence people who did sin, ask God for forgiveness - and He would forgive them."(Muslim). Also he, peace and blessings be upon him, says: "All the sons of Adam are sinners and the best among the sinners are those who repent." (Ahmad and others)

At-Tirmidhi and others reported on the authority of Anas ibn Maalik who said, 'I heard the Messenger of GOD, peace and blessings be upon him, saying: "GOD says, 'O son of Adam! As long as you call unto me and seek (forgiveness from) me, I will forgive you for all of the sins that you may commit and I do not care (how many they amount to). O son of Adam! If you come to me with what is almost as much as the earth (in volume) in sins, but you meet me without having associated any partner with Me in worship, I will give you the same amount of forgiveness.'

The Messenger of GOD, peace and blessings be upon him, therefore used to seek GOD's forgiveness frequently during the day and night and said of himself, 'I swear by GOD, I seek GOD's forgiveness and repent to Him seventy times a day.' (Bukhaari).

### 4- Enjoying life is NOT a sin

A- Hanzalah Al-Usayyidi (May Allah be pleased with him) who was one of the scribes of Messenger of Allah, peace and blessings be upon him, reported:

I met Abu Bakr (May Allah be pleased with him) he said: "How are you O Hanzalah?"

I said, "Hanzalah has become a hypocrite".

He said, "Far removed is Allah from every imperfection, what are you saying?"

I said, "When we are in the company of Messenger of Allah, peace and blessings be upon him, and he reminds us of Hell-fire and Jannah, we feel as if we are seeing them with our very eyes, and when we are away from Messenger of Allah, peace and blessings be upon him, we attend to our wives, our children, our business, most of these things (pertaining to life hereafter) slip out of our minds."

Abu Bakr, May Allah be pleased with him, said, "By Allah, I also experience the same thing".

So Abu Bakr, May Allah be pleased with him, and I went to Messenger of Allah, peace and blessings be upon him, and I said to him, "O Messenger of Allah, peace and blessings be upon him, Hanzalah has turned hypocrite."

Thereupon Messenger of Allah, peace and blessings be upon him, said, "What has happened to you?"



I said, "O Messenger of Allah, when we are in your company, and are reminded of Hell-fire and Jannah, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds."

Thereupon Messenger of Allah , peace and blessings be upon him, said, "By Him in Whose Hand is my life if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the angels will shake hands with you in your beds and in your roads; but Hanzalah, time should be devoted (to the worldly affairs) and time should be devoted (to prayer)". He (the Prophet , peace and blessings be upon him) said this thrice. (narrated by Muslim, Riyad as-Salihin)

B- In Sunan an-Nasa'i 3217 that It was narrated by Anas that there was a group of the Companions of the Prophet, one of whom said: "I will not marry women." Another said: "I will not eat meat." Another said: "I will not sleep on a bed." Another said: "I will fast and not break my fast." News of that reached the Messenger of Allah and he praised Allah then said: "What is the matter with people who say such and such? But I pray and I sleep, I fast and I break my fast, and I marry women. Whoever turns away from my Sunnah is not of me."

C- Abu Hurairah, may Allah be pleased with him, reports, The companions asked, "O Messenger of Allah, you joke with us?" Prophet Muhammad, peace and blessings be upon him, replied, "Yes, I do not say but the truth." ( Shama'il Muhammadiyah (virtues of the Prophet)- Description Of The Joking Of Prophet Muhammad, peace and blessings be upon him, book 35 Hadith 227)

Abu Dharr narrated that the Messenger of Allah said : *"Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you."* (Jami` at-Tirmidhi 1956)

### Conclusion

Islam does not want to make life difficult or expect from us what we are not. Islam wants you to enjoy life without offending others. Enjoy that you are rich but remember the poor. Joke and laugh but not on the expense of others. A Muslim is jovial not gloomy, convinces people not scream at them. I know that seeing the attitude of some Muslims today is quite different from what I am telling you, but remember that is THEIR attitude which couldn't be farthest from what Islam actually calls for.

## **The Classification**

Actually, to do this simple research I had to look around on the internet what verses some might consider violent. I classified these verses into three categories

- Verses related to Jihad
- Verses related to punishment of old nations
- Verses related to what seems to be violent behaviour towards non-believers

This classification is not entirely accurate since some verses lie in the border between two categories, however the explanation of the verse will be enough..

In case of the first two categories, I made a simple introduction for each to clarify either some concepts or some facts before you start reading the verses explanations.

# **Chapter 1**

## **Jihad Verses**

## **Jihad...A brief Introduction**

### **What is Jihad in Islam**

First of all we have to differentiate between a belief or a doctrine or an idea and its followers. You do not judge the validity or worth of an idea based only on the manners of one or group of its' followers, while you can judge a follower by how honest he is to his belief.

Why is that? because any one can claim to believe in something or embrace a certain religion just for benefits that he expects to have, in this case he is a hypocrite and a liar. Sooner or later such characters will be exposed because their hunger for benefit will sure manifest itself one way or the other.

Also someone can really believe in a certain idea but, being human, he may not be able to stick to his belief 100% of the time, at some points he can deviate because nobody is perfect. You cannot fairly judge that idea or belief by judging the follower at a point when he was vulnerable.

For example, all religions forbid adultery, can I fairly say that all religions are wrong because there are people who commit adultery while being for example Jews or Christians.

You can judge an idea, belief or religion by how far it changes people, make an impact on their lives. God does not want us to be perfect but He wants us to stick to the pattern of conduct that guarantees a peaceful co-existence to everybody. He wants us to admit when you make a mistake and to accept the consequences of your deed and believe that if we honestly regret our deed then He will forgive us that's why He called himself the All-Forgiving.

Prophet Muhammad, peace and blessings be upon him, said: "I swear by Him in whose hand is my soul, if you were a people who did not commit sin, Allah would take you away and replace you with a people who would sin and then seek Allah's forgiveness so He could forgive them." [*Sahih Muslim* (2687)]

### **The definition**

The word Jihad comes from the root j / h / d, which in Arabic means to exert the most effort or struggling or striving. This definition is general as one can exert effort in studying or fulfilling goals and ambitions in a variety of areas.

The Arabic word for war is: "al-harb" or "al-qitaal" NOT "Jihad"

In Islam the idea of exerting effort has two levels, a major level and a minor one. The major level of Jihad is jihad al-nafs or struggling against one's lower self and its demeaning lustful desires. This Jihad is the hardest because it needs discipline and hard work. The lesser, or minor Jihad, is al-qitaal or armed struggle. This is the Jihad that has been attacked by unjust and misleading propaganda in an effort to equate it with mere bloodshed.

## **The General Rule**

Not all wars are considered "Jihad" unless it follows Jihad's rules, boundaries and conditions (which will be discussed below). If these conditions and rules are not followed closely, then this is NOT considered "Jihad", actually in this case it will be considered as corruption and treason that deserve to be punished.

## **Types of "Jihad" in Islam**

In Islam, Jihad has four types:

1- **Jihad by heart:** By fighting the devil and his temptations to remain a better Muslim and warding off the doubts that he stirs up to undermine faith

2- **Jihad against oneself** (The Major Jihad): This is the jihad (struggle) for self-reformation. The struggle is against our own temptations such as greed, lust and other worldly temptations. This is a journey of a person from an 'animalistic' state of existence ie living for immediate gratification or gain to one where his psyche is disciplined enough to exercise moral control. This type of jihad is obligatory on every Muslim throughout his life.

3- **Jihad by the tongue/pen** is concerned with spreading the word of Islam with one's tongue or writing and the verbal (or written) defense of Islam as well as encouraging people to do good and avoid sins.

4- **Jihad by the hand:** This includes applying the rulings of Islam and this is done only by those in charge of the country and declaration of war and that too is ONLY in the hands of the country's leader.

This also includes keeping your military power trained, up-to-date and ready as the Holy verse says: *"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged."* (8:60), and it includes of course protecting borders as well as harbours.

## **Steps of making "Jihad" obligatory**

### **Step 1: Patience**

When Prophet Mohammad, peace and blessing be upon him, started his call for Islam in Mecca, people living there started to oppose him and even hurt him. At that stage God ordered him to be patient and forgiving and strive against them using the Holy Quran as well as logical discussions.

This is apparent in verses like :

*" Say, [O Muhammad], to those who have believed that they [should] forgive those who expect not the days of Allah so that He may recompense a people for what they used to earn."* (45:14)

*" So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith]."* (30:60)

*" And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness." (15:85)*

*" And if We had willed, We could have sent into every city a warner. So do not obey the disbelievers, and strive against them with the Qur'an a great striving." (25:51-52)*

### **Step 2: Emigration to Medina**

When the people of Mecca started harassing, humiliating, torturing and even killing Muslims, as a simple example here is the family of Amar Ibn yasser, both his parents and himself, were brutally tortured.

They were taken in the heat of the day and exposed to the heat of Mecca, They were tied to camels and dragged by camels at noon, when the sun was the hottest, on the sand. polytheists put scorching hot rocks on their bodies and burnt their bodies. However, they could not make Sumayya, Amar's mom, and her family abandon their belief.

When prophet Muhammad, peace and blessings be upon him, passed by them and said, 'Patience, O family of Yasir! Your meeting-place will be Paradise.' Ammar was tortured "until he did not know what he was saying," as was his friend Suhayb. They were the first martyrs in Islam. Abu Jahl, a leader in Mecca, was so infuriated with their patience that he stuck the spear in Sumayya's thigh that reached her vagina, she died immediately.

This is apparent in verses like :

*"And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners." (8:30)*

*"If you do not aid the Prophet – Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah – that is the highest. And Allah is Exalted in Might and Wise." (9:40)*

### **Step 3: Permission to fight back**

Muslims in this stage were given permission to fight back against those who prosecuted, tortured and killed them. This war was allowed as a self defense mechanism as the disbelievers were still doing their utmost to fight Muslims and were trying to encourage the other tribes to harass or fight the Muslims.

This is apparent in verses like :

*" Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right – only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might." (22:39-40)*

*"Say, [O Muhammad], "Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him." (2:139)*

*" Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors." (2:190)*

#### **Step 4: Permission to fight to protect religious freedom of the oppressed**

A fight against anyone, Arabs or not, who oppresses people to a certain belief. This war is permitted to guarantee freedom of choice of religion not to enforce Islam on people. This is apparent in history. NEVER had Muslims rule a country and force its' people to embrace Islam. Egypt is an example here. In Egypt there were Muslims, Christians and disbelievers. No one was ever forced to embrace Islam. This contradicted what the Romans for example did in Egypt, where they prosecuted, tortured and killed Christians for years. Muslims, When Omar Ibn Elkhattab, may Allah be pleased with him, became the Caliph (President of the Islamic state), he sent an army led by Amr Ibn Alaas, may Allah be pleased with him, to fight the Romans in Egypt to free Egyptians from their oppressor.

This is apparent in verses like :

*"Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]." (9:36)*

#### **When did Jihad become obligatory**

The second year of emigration to Medina as seen in the verse: *"Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not." (2:216)*

### **Causes of War in Islam**

<http://dar-alifta.org.eg/AR/ViewResearch.aspx?ID=13&text=%D8%A7%D9%84%D8%AC%D9%87%D8%A7%D8%AF>

1- Self defense, resisting occupation. When Muslims fight it is not to force people to become Muslims but to ensure their freedom of choice. No one is to be killed just because he is not a Muslim. The Holy Quran says: *" There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in taghūt and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing." (2:256)*

2- Alleviating religious persecution and establishing freedom of religion so that people may have the opportunity to think freely and practice their religious convictions. (e.g. Egypt has Christians, Muslims and idolaters)

## **The Conditions and the Rulings for Jihad**

<http://dar-alifta.org/Foreign/ViewArticle.aspx?ID=104&CategoryID=3>

- 1- The nobility of purpose, meaning that no personal interests or private gains should be the aim behind which Jihad is being waged.
- 2- Never Transgress. The Holy Quran says: " Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors." (2:190)
- 3- Fighting should be only against warriors not defenseless civilians who are not in the battlefield and are not equipped or trained to engage in combat.
- 4- The killing or harming of women and children is strictly prohibited. Al-Bukhari and Muslim reported through Abdullah ibn Umar (may Allah be pleased with them both) that a woman was found dead in one of the battles fought by the Prophet (pbuh); thereupon he condemned killing women and children. Another phrasing of the hadith states: "The Messenger of Allah (pbuh) forbade killing women and children." Imam al-Nawawi said: "There is a scholarly consensus on putting this hadith in practice as long as the women and children do not fight [the Muslims]. If they do, the majority of scholars maintain that they should be killed." [Sharh Muslim 12/48].
- 5- Preserving the lives of captives and treating them humanely.
- 6- Preserving the environment which includes the prohibition on killing animals or cutting trees or destroying harvest or polluting rivers or wells or demolishing houses.
- 7- Preserving religious freedom for worshippers in their homes, churches or synagogues.
- 8- Killing and attacking people by surprise is prohibited. Abu Hurairra, may Allah be pleased with him, narrated that the Messenger of Allah (peace and blessings be upon him) said: "A believer is not to kill [others]. Faith is a deterrent to killing." Ibn al-Athir said: "Killing [here] means taking others by surprise and killing them while they are unprepared." [Al-Nihaya fi Gharib al-Hadith wa al-Athar 3/775]. The hadith means that faith is a deterrent to attacking others suddenly while they are unprepared. The Prophets' words: "A believer is not to attack [others] by surprise" is a clear prohibition against deception in combat.
- 9- Permission to enter a country is considered a non-verbal security agreement not to cause corruption in the host country. Imam al-Khurqi said in his Mukhtasar: "Whoever enters enemy lands in safety is not allowed to cheat them of their money." Commenting on this statement, Ibn Qudama said that it is prohibited to betray them [non-Muslims in non-Muslim countries] because there is an unspoken covenant to enter in safety on the condition that the person who seeks permission to enter a foreign country does not betray or oppress them. So whoever enters our lands in safety and betrays us violates this security agreement. This is prohibited because it involves treachery which is forbidden in our religion." [Al-Mughni 9/237].



10- The enemy must be from among those whom Muslims are permitted to fight as compared to the enemy with whom Muslims have a truce. It is impermissible to attack the enemy under the cover of night because it is a violation of the security pact between them in terms of lives, wealth, and honor.

11- It is impermissible to use human shields save in a state of war and under specific conditions detailed by jurists. [Bahr Ra`iq 80\5, Hashiyat ibn 'Abn Abdin 223\3, Rawdat al Talibin 239\10, Mughniat Muhtaj 223\4, Mughni ibn Qudama 449\8, 386/10].

12- Cease the fight immediately once your enemy stops as the Holy Quran says: "*But if they cease, then there is to be no aggression except against the oppressors.*" (2:193)

### **Who Has The Right To Call For Jihad and Declare War?**

The principle in war is that it should be launched with the authorization of, and under the banner of, the Muslim ruler; it is imperative that the decision to declare war be based on his own reasoning and his subjects must obey him. A ruler is authorized to declare war due to his knowledge of evident and hidden matters, the consequences of actions and the interest of his people. For this reason, a ruler is authorized to declare war and agree to domestic or international treaties as soon as he assumes office. In turn, he does not issue decisions based on [personal] whims.

The Muslim ruler declares war only after consulting specialists in every relevant field such as technical and military specialists and political consultants who are indispensable to military strategy. The luminary al-Bahuti said in Sharh Muntaha al-Iradat: "It is prohibited to [launch an] attack without the ruler's permission because he is responsible for making the decision of declaring war. [This is because] he has access to all the information pertaining to the enemy. [His permission is mandatory] except if [Muslims] are taken by surprise by non-Muslim enemies and fear their threat. [Only] then is it permissible to fight the attackers without the ruler's permission because of the general benefit therein.

### **Breach of international agreements and treaties**

Islamic states must abide by the agreements and treaties that they have acknowledged and entered into of their own accord; standing firmly with the international community towards achieving global peace and security [only] to the extent of the commitment of the signatory countries. Allah says:

*"O you who believe, fulfill [all] contracts "*[5:1]

In the above verse, the term 'contract' refers to all commitments between two parties on a particular issue. In his interpretation of the above verse, the erudite Tunisian scholar, ibn 'Ashur says: "Contracts" in this verse refers to one of a genus denoting the totality [of contracts]. It includes covenants that Muslims made with their Lord such as to follow the shari'ah; pacts of allegiance between the believers and the prophet, peace and blessings be upon him, not to associate partners with Allah, steal, or commit fornication; agreements between Muslims and non-Muslims; and agreements between one Muslim and another" [Al-Tahriir wa al-Tanwir, 6/74].

Amr ibn' Awf al-Muzna, may Allah be pleased with him, narrates that the prophet, peace and blessings be upon him, said: "Muslims are bound by the conditions [they stipulate] except those that are unlawful or those that make unlawful matters lawful." [reported by al-Tirmidhi].

Commenting on this hadith, al-Jass said: "It is a general obligation to fulfill all the conditions man holds himself to as long as there is nothing (in Islamic law) to restrict them." [Ahkam al-Qur`an, 2/418].

Ali, may Allah be pleased with him, narrated that the Prophet, peace and blessings be upon him, said: "The protection granted by the weakest Muslim to a non-Muslim is tantamount to that of the entire [community]. Whosoever violates it incurs the curse of Allah, the angels, and all the people." [Reported by al-Bukhari].

Abdullah ibn' Umar, may Allah be pleased with them both, narrated that the Prophet, peace and blessings be upon him, said: "The signs of hypocrisy are four: when he is entrusted with something he betrays the trust, when he speaks he lies, when he makes a promise he breaks it, when he quarrels he behaves in an immoral manner. Whoever possesses all four is a hypocrite and whoever possesses one of them possesses an element of hypocrisy until he gives it up." [Reported by al-Bukhari in his Sahih].

Umar ibn al-Hamq al-Khazai narrated that the Prophet, peace and blessings be upon him, said: "If a man entrusts another with his life and is killed by him, I have nothing to do with the murderer, even if the murdered man were a non-Muslim."

### **Historical Facts**

Below are some facts that prove that Islam is NEVER a blood thirsty religion and NEVER ordered or accepted transgression. These facts are:

1- Prophet Muhammad, peace and blessings be upon him, took around 80 military actions during his lifetime, only seven of them ended in war.

2- In the first hundred years after emigration to Medina Muslims represented 5% in Persia, 3% in Iraq, Syria 2%, Egypt 2% and less than 1% in Andalusia

- By 185 A.E. (After emigration to Medina) Muslims became 25% in Persia and reached 75% by 280 A.E.
- By 225 A.E. (After emigration to Medina) Muslims became 25% in Iraq and reached 75% by 320 A.E.
- By 275 A.E. (After emigration to Medina) Muslims became 25% in Syria and Egypt and reached 75% by 330 A.E.
- By 295 A.E. (After emigration to Medina) Muslims became 25% in Andalusia and reached 75% by 400 A.E.

This means that Islam spreading took a longer time than the first time Muslims entered these countries, so it was not the sword that propagated Islam among people of these countries, it was actually the justice, kind treatment and the ethics of Muslims that convinced people to embrace Islam.

3- Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and Jewish populations.

4- Muslims ruled India for about a thousand years, and therefore had the power to force each and every non-Muslim of India to convert to Islam, but they did not, and thus more than 80% of the Indian population remains non-Muslim.

5- Islamic law protects the privileged status of minorities, and that is why non-Muslim places of worship have flourished all over the Islamic world. Islamic law also allows non-Muslim minorities to set up their own courts, which implement family laws drawn up by the minorities themselves. The life and property of all citizens in an Islamic state are considered sacred whether they are Muslims or not.

Simple examples are stated below:

1- That happened during the reign of The fourth righteous Caliph Ali Ibn Abi Taleb, may Allah be pleased with him, who was also our noble prophet's cousin . Ali lost his Shield in a battle and a Jew took it. After knowing that the Jew had it, the Prince of the Believers, as Islamic rulers were called, asked the Jew to give him the shield back. The Jew refused and insisted that this shield belonged to him and not Ali, may Allah be pleased with him, Ali took the case to court.

The Jew and Ali, may Allah be pleased with him, stood before of the judge called Shuraih. After each one finished stating his case, the judge decided that by the Islamic law and due to lack of proof, then the Jew owns the shield.

The Jew could not believe that Justice would be applied in the Islamic state even against Ali, the Caliph who is at the same time the Prophet's beloved and trusted cousin. Then the Jew said: "I declare that there is but one God and that Muhammad is His Prophet."

After the case ended the judge asked Ali if he had seen anything from him that was unjust. Ali's only objection was that the judge said:"Please lay your case O Aba AlHassan (meaning The father of AlHasan, this way of figure of speech in Arabic is called Kunya, that is when you call a man by his son's name and it is considered a sign of friendship and closeness)". While he called the Jew with his name (without titles) Ali, may Allah be pleased with him, refused that the judge privileged him by calling him in a way to show friendship and did not do the same thing with the Jew even though the final ruling was against Ali.

2- Another famous story that happened during the reign of The second righteous Caliph Omar Ibn ElKhattab, may Allah be pleased with him, is the story of a Copt and Amr Ibn Al-'As, the ruler of Egypt. The ruler's son, proud of his parentage, hit the Copt's son with a whip. The Copt complained to Omar Ibn Al-Khattab, who then summoned Amr and his son to Madinah. Umar gave the whip to the Copt's son and said, "Now whip this son of noble parents" After he had done so, Umar said, "Now whip the bald head of Amr, because his son beat you on account of his father's authority." The Copt repaid, "I have already whipped the person who whipped me." Then 'Umar turned his face to Amr and uttered his everlasting words, "O Amr, since when do you treat as slaves those who were born as free men?"

3- In Spain: Jews in Spain were very badly treated, there were the infamous Inquisition courts. This dark era full of injustice, banishment, torture and death in the history of the Jews. This horrible era ended by the reign of Islam on Spain which is considered the Golden age of Jewish culture in Spain. Tolerance and Justice of Islam enabled Jews to prosper and develop their culture in Spain. Notice here that Islam NEVER forced the Jews of Spain to embrace Islam, on the contrary, it is under the protection of Islam that the Jews culture prospered.

### **Free Choice Vs. Coerced Conversion (Taken from Dar Al-iftaa AlMasreya )**

The concept of free choice is central in the teachings of Islam as God stated in the Quran that "there is no coercion in religion". Muslims grasped this concept well and realized that God does not want the mere submission of bodies but the real surrender of hearts. The heart is the main target of God's Message because mercy is the all encompassing nature of Islam and the heart is where it resides.

In contemplating these stipulations we would find that none of the current incidents of terrorism which happen to involve Muslims claiming to be performing Jihad are actually Jihad because they fail to meet any of the above laid out conditions. The sole aim of stipulating these conditions is to ensure that the concept of mercy and justice are at the forefront of the Muslims' hearts and minds while conducting warfare.

The aim of Jihad is not to steal people's property or to shed their blood or to alter their values and force them to convert. The aim is to free people from persecution so they may have the opportunity to think freely and choose their religion based on informed decisions.

All of these terrorist attacks have probably one thing in common: the cowardice of the perpetrators who betray and target civilians and cause nothing but the bloodshed of innocents; Muslim and non-Muslim.

What breaks the heart the most is that while Jihad in Islam teaches Muslims to be noble knights who defend the rights of the weak and fight back against transgressors, today we find the people who claim that they are performing Jihad and attach themselves to this noble concept are those who are the furthest from Islam and Jihad in letter and spirit.

The true noble knight Jihadist is the one who lays the foundation of justice and freedom for all people regardless of their personal religious convictions. Therefore, the concept of Jihad being a legitimate war is a true and well-defined one even by our modern definitions of just wars according to the United Nation's charter on wars.

The Prophet Muhammad, peace be upon him, was the role model who applied the different concepts of mercy, justice and freedom laid down in the Quran. He showed Muslims how to conduct and abide by these concepts practically.

## **Misconceptions**

Many concepts has been falsely mixed with the meaning of Jihad just for the purpose of blurring matters or justifying aggression. This is widely used now by terrorist groups to justify their criminal acts and falsely convince the world that Islam is their motive while in fact they are Islam's worst enemy and me personally I believe they were paid to do this just to give the false image that Islam is a violent religion. From these concepts is (Al-Erjaf).

### **Terrorizing (in Arabic: Al-Erjaf)**

*" If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madīnah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little." (33:60)*

The term murjifun (singular, murjif), as well as the equivalent rendering irjafiyyun (singular, irjafi), is a far better translation of terrorists.

This concept means when someone or a group decides that the whole society is unbelieving and they have the right to kill anyone in it accordingly. They also give themselves the right to steal money and property. At the end they claim that this is jihad..??

Actually the most stupid allegation you can possibly hear, Jihad has to be against people who attacked you, so it is an act of self defense, but to kill because you believe you can judge people because you consider yourself as better has NOTHING to do with Jihad. These allegations were used by terrorist groups like ISIS to kill Christians as well as army soldiers (most of them were Muslims) who stood in their faces. They were earlier used by other terrorist groups in Egypt to kill Muslim writers like Farag Fouda and stabbing the noble prize winner Naguib Mahfoz who was miraculously saved.

The biggest example of this category of terrorists in the history of Islam are called AlKhawarej who appeared during the era of Ali Ibn Abi Talib the fourth of the righteous khalifs. At first Ali, may Allah be pleased with him, tried to negotiate via messengers like Ibn Abbas, later he negotiated with them himself, Some of them admitted they were wrong but others insisted they were right . Ali told them they can believe what they want but if they attacked anyone or stole anything then he would personally wage war against them. Later they slaughtered a Muslim man and killed a woman (does that remind you of ISIS in anything???). Ali, may Allah be pleased with him, prepared an arm and fought them in the famous battle of "NAHRAWAN" at 38 After Hijra. Ali won the battle.

Prophet Muhammad, peace and blessings be upon him, foretold his disciples about them in a famous Hadith narrated Abu Said Al-Khudri:

I heard Allah's Apostle saying, "There will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Qur'an which will not exceed their throats (they will not act on it) and they will go out of Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered arrow but see nothing, and look at the arrow feathers but see

nothing, and finally he suspects to find something in the lower part of the arrow." (sahih Bukhari-vol.6-578). According to Islamic rules such people MUST be fought.

### **Conclusion**

These stories and many others prove that Muslims NEVER imposed their belief on others, they truly believed in the foundation of Islamic philosophy that is *"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in taghūt and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."* (2:256)

That No one has the right to judge others as the Holy Quran says:

*"Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah – Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness."*(22:17)

If today you see a Muslim or an Islamic country doing anything beyond this basic Islamic philosophy then please be aware that it is his OWN mistake not the mistake of Islam. It is not fair to judge a religion or even an idea by the behavior of those who claim to embrace because you cannot know what the real motives are. Maybe he is just claiming to embrace the idea just to achieve benefits like many terrorists now who try to justify their deeds by claiming that Islam ordered these actions. They lie, they take verses out of context, they make unacceptable rulings they would do anything to frame Islam and ruin the real image of Islam, they are actually Islam's worst enemies.

You can read More about Jihad and how it was misused by terrorist groups to justify their evil deeds please read the attached book The Ideological Battle Egypt's Dar al- Iftaa Combats Radicalization By Dr. Shawki Allam The Grand Mufti of Egypt.

### **Opinions:**

Lots of writers and historians made fun of the mere thought that Islam spread by the sword. Their vision nowadays is even more proven right as until today Islam is the most wide spread of all religions.

The noted historian De Lacy O'Leary wrote in his book Islam at the Crossroads, p.8. :*"History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."*

The famous historian, Thomas Carlyle, in his book Heroes and Hero worship, refers to this misconception about the spread of Islam: *"The sword indeed, but where will you get your sword? Every new opinion, at its starting is precisely in a minority of one; in one man's head alone. There it dwells as yet. One man alone of the whole world believes it, there is one man against all men. That he takes a sword and tries to propagate with that will do little for him. You must get your sword! On the whole, a thing will propagate itself as it can."*

Examples are countless, people who have intellect and are fair understand that spreading a religion by force means that this religion or idea will lose its power and vanish sooner or later once the one holding the sword gets weaker. Today Islamic countries are not in power, lots of other nations having religions other than Islam are much stronger in their military power, however Islam still propagates, why?.

Based on a study by Pew Research Center they say: " Over the next four decades, Christians will remain the largest religious group, but Islam will grow faster than any other major religion. If current trends continue, by 2050 ..." . You can read the full study at:

<http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/>

Why is Islam the fastest growing faith today when Muslims are not in power anymore?

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## Jihad...The Verses

### Verse (2:191)

The Holy verse says: " *And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.* " (2:191)

As usual, the verse was taken out of context. Let us first put it in its right context. The Holy Quran says:

*"Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. And if they cease, then indeed, Allah is Forgiving and Merciful. Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors. [Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him."* (2:190-194)

### Historical Background:

Fighting against aggressors was prohibited during the first thirteen years of the Prophet's mission. After Muslims migrated to Madina , the verses above were revealed to enable the community to fight in self-defense. when Muslims of Madinah were under constant attack from the Makkans, they emigrated to Medinah to escape the torture and prosecution they were subjected to in Mecca. Meccans confiscated their homes and properties.

### So What's wrong with the above verses?

actually the above verse (2:191) face two famous accusations. Now that we have placed the verse in its right context let us discuss these false accusations.

### Claim1: The verses give Muslims permission to wage offensive war

Please notice the following:

1- The verse just before 2:191 clearly states: " *Fight in the way of Allah those who fight you but do not transgress* " which means Muslims MUST NOT initiate war. Fighting is allowed ONLY IF they are attacked and even then the Muslim army has to comply to the general rules of war in Islam the golden rule of which "DO NOT TRANSGRESS".



"Jihad" can never be fought for worldly gain, for conquest, or even for revenge. Muslims must only fight to protect the lives, property, and freedoms of people, especially their freedom to worship Allah when that freedom is forcibly attacked.

2- The verse clearly states: "*expel them from wherever they have expelled you,*" which again reminds Muslims that the punishment is compatible with the crime and supports the idea that war is done ONLY against those who attacked Muslims.

3- Even after Muslims are attacked and were hence obliged to fight back, they have to comply to the second rule of war in Islam which is "*And if they cease, then indeed, Allah is Forgiving and Merciful.*"

4- The verse clearly states : "*And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them.*" Meaning that fighting at "*al-Masjid al-Haram*" which means at "the grand Mosque at Mecca" is strictly forbidden unless the enemy ATTACKS there then Muslims have the right to fight back. This is again another proof that the war was not offensive but defensive since the enemy chose the battle field NOT the Muslims.

5- The verse 2:194 states: "*[Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.*" which gives again another proof that Muslims were waging a defensive war since according to Islam Muslims are NOT allowed to fight during the sacred months, this fact was used by their enemies to attack them during the sacred months hoping Muslims would not be allowed to fight back, but this verse gave Muslims permission to defend themselves that's why the verse states clearly : "*So whoever has assaulted you, then assault him in the same way that he has assaulted you.*". How can anyone be blind enough not to understand these very clear words that prove that the subject of the whole group of verses (2:190-194) is DEFENSIVE war.

6- Many verses in the Holy Quran reflect the same meaning such as:

*"Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory." (22:39)*

Claim2: The verses give Muslims permission to wage war to impose Islam on people

Some people, out of ignorance or malignancy, claim that "Fitnah" means: "disbelief and worshipping of others along with Allah" and they go more to saying that the war Muslims are allowed to wage is for the sole cause of imposing Islam on people. I will assume that their only excuse is ignorance and try to explain to them what they do not understand. This claim is actually naively funny. The answer has two main categories namely linguistic explanation of the ARABIC word "Fitnah" as well as some historical examples.

## Linguistic Explanation:

### 1- Fitnah

Al-Azhari said: "The Arabic word fitnah includes meanings of testing and trial. The root is taken from the phrase fatantu al-fiddah wa'l-dhahab (I assayed (tested the quality of) the silver and gold), meaning I melted the metals to separate the bad from the good. Like in the verse: "*Do the people think that they will be left to say, "We believe" and they will not be tried?"*" (29:2)

In the above verse "Fitnah" means Muslims are tested for how loyal they are to their faith by going through wars to defend their faith. War means the probability to be killed, if you truly believe then you will fight willingly, though God understands this is hateful, to defend your faith.

### 2- "[until] worship is [acknowledged to be] for Allah "

In the Holy Quran we have verses that clearly and strictly forbids compulsion in religion like: "*There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in taghūt and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.*" (2:256)

also: "*And say, "The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve."*" (18:29)

and also: "*And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?"*" (10:99)

If such is the case how can we possibly explain the above verse and the verse "*[until] worship is [acknowledged to be] for Allah*" because they may seem contradicting, but as Muslims we know for sure no 2 verses can contradict so how can the Quran says in one verse: "*there shall be no compulsion in the religion*" and in another "*[until] worship is [acknowledged to be] for Allah*".

The explanation is actually simple. Muslims are obliged to make the message of Islam reach all the world because Islam is not for Arabs only, it is actually a message to the whole world and Muslims are supposed to honestly deliver this message and guarantee it is correctly understood and then ensure free choice of religion whether those to whom the message was delivered choose Islam or not, it is their right to choose freely and it is the duty of Muslims to ensure that the choice is based on free will not on obligation or intimidation.

This is in fact one of the cases when Muslims are allowed to fight, when someone tries to stop the message of Islam from reaching other people. Fighting here is not to enforce Islam but to ensure freedom of choice.

### Historical Proof

That is why for example Muslims conquered a country like Egypt in the era of Omar Ibn El-Khattab, the second righteous caliph. Egypt was part of the Byzantine/Eastern Roman Empire. To explain the

conditions of Egyptians at that era I took an excerpt from the website  
<http://countrystudies.us/egypt/14.htm>

"For nearly two centuries, Monophysitism in Egypt became the symbol of national and religious resistance to Byzantium's political and religious authority. The Egyptian Church was severely persecuted by Byzantium. Churches were closed, and Coptic Christians were killed, tortured, and exiled in an effort to force the Egyptian Church to accept Byzantine orthodoxy. The Coptic Church continued to appoint its own patriarchs, refusing to accept those chosen by Constantinople and attempting to depose them. The break with Catholicism in the fifth century converted the Coptic Church to a national church with deeply rooted traditions that have remained unchanged to this day.

By the seventh century, the religious persecutions and the growing pressure of taxation had engendered great hatred of the Byzantines. As a result, the Egyptians offered little resistance to the conquering armies of Islam."

That was the conditions of Christian Egyptians then, if you went a bit deeper in the history of Romans in Egypt you will read wonders about how Romans fought the spread of Christianity in Egypt. They prosecuted, tortured and killed Christians in what is known as "the age of martyrs" to the extent that made the Coptic church choose Coptic years to start from 284, the year Diocletian became Roman Emperor, whose reign was marked by tortures and mass executions of Christians, especially in Egypt. Hence, the Coptic year is identified by the abbreviation A.M. (for Anno Martyrum or "Year of the Martyrs"). ([https://en.wikipedia.org/wiki/Coptic\\_calendar](https://en.wikipedia.org/wiki/Coptic_calendar))

Muslims fought the Byzantines and freed Egyptians from their hateful occupation, then what did the leader of the Muslim army do? did he kill or prosecute Christians of Egypt? No, on the contrary. I'll take a simple excerpt from wikipedia  
[https://en.wikipedia.org/wiki/Muslim\\_conquest\\_of\\_Egypt#Stance\\_of\\_the\\_Egyptians\\_towards\\_the\\_inva ding\\_Muslims](https://en.wikipedia.org/wiki/Muslim_conquest_of_Egypt#Stance_of_the_Egyptians_towards_the_inva ding_Muslims)

"Amr ibn al-Aas had popular support in Egypt amongst the Coptic Christian population. In the book "The Great Arab Conquests" Hugh Kennedy writes that Cyrus the Roman governor had expelled the Coptic patriarch Benjamin into exile. When Amr occupied Alexandria, a Coptic nobleman (duqs) called Sanutius persuaded him to send out a proclamation of safe conduct for Benjamin and an invitation to return to Alexandria. When he arrived, after thirteen years in concealment, Amr treated him with respect. He was then instructed by the governor to resume control over the Coptic Church. He arranged for the restoration of the monasteries in the Wadi Natrun that had been ruined by the Chalcedonian Christians, which still exists as a functioning monastery in the present day. "

A similar case you can easily read about in Andalusia, where the prosecuted Jews were saved by Muslims and by the advent of Islam and Muslims taking over Andalusia started what the Jews call "Golden age of Jewish culture in Spain".

So the mere attempt of claiming Muslims conquer to enforce Islam reflect nothing but total ignorance or total prejudice.

## Verse (2:216)

The Holy verse says: "*Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.*" (2:216)

When you read the verse lets first notice the following:

1- The verse is mentioning "Fighting" NOT "Attacking" or "Conquering" which means that:

- The Muslims here are fighting an army NOT innocent civilians, because "fighting" in this context means "fighting" in a war and this is how it was used throughout the Holy Quran.
- This "Fighting" should always comply with the rules of "Jihad" explained before. The first rule is that it is a war against those who ATTACK the Muslims not an aggressive act initiated by the Muslims. Consequently any claim that this is an open call to kill is too prejudiced to be commented on.
- Muslims have an obligation to physically defend themselves and one's rights, and to establish justice. It is sufficient to quote a verse from the Quran in this regard: "*And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"*" (4:75)

2- This verse is not revealed for any specific war, it is actually revealed to prepare Muslims for what they will face in the future. They will be obliged to "fight" to preserve their faith.

3- Remember the word "hateful to you", which means Muslims hated war and did it only when they had to, so they are NOT blood thirsty vampires, they are people who are ready to sacrifice their lives to maintain their faith if someone attacked them. Also in the past, the fighter had to prepare his own horse and his own weapon which was considered a big financial sacrifice especially when you know that lots of the Muslim fighters then were poor.

4- This verse reflects God's profound understanding of human nature. He does not expect Muslims to be fearless and unaffected by the word "war". He understands that war is difficult as its price is very high because one can lose his life in it, so He tells Muslims that He knows war is difficult but He is teaching them not to judge by their shallow knowledge because God's knowledge is incomparable to ours.

5- This verse is very strongly related to the verse just before it that says: "*They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good – indeed, Allah is Knowing of it.*" (2:215). These two verses represent means of sacrifice for the sake of Islam. Verse 2:215 is the sacrifice by money (by showing who you can give charity to) while verse 2:216 shows the sacrifice by life (in war).

6- If you are a strong military force then when you think "war" you think "bounty", but when your army is weaker than those you will face you think you may die, that's when you need encouragement. That is

what God did in this verse, encourage Muslims to defend themselves in war even if they think they are outnumbered. This is very similar to the case in verses (2:249-250) the verses say:

*"And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient." "So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds." (2:249-250)*

In the two above verses God is giving Muslims a real life example to encourage them not to be afraid of war even when outnumbered. Notice the part "***But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient."***" .

Do you truly believe that Muslims would wage offensive war against enemies who are more equipped and who outnumber them just for fun and greed. I think they were much more intelligent and realistic than that, they would fight ONLY when they have No other choice or when they were being attacked that's why fighting was then "hateful" to them.

### **Verse (2:244)**

The Holy verse says: *"And fight in the cause of Allah and know that Allah is Hearing and Knowing."*  
(2:244)

When you read the verse lets first notice the following:

1- The verse is mentioning "Fighting" NOT "Attacking" or "Conquering" which means that Muslims here are fighting an army NOT innocent civilians, because "fighting" in this context means "fighting" in a war and this is how it was used throughout the Holy Quran.

2- This "Fighting" should always comply with the rules of "Jihad" explained before. The first rule is that it is a war against those who ATTACK the Muslims not an aggressive act initiated by the Muslims.

The proof of this is another verse in the same chapter that says: *" Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors."* (2:190)

### **Verse (4:74-76)**

The Holy verse says: *" So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory – We will bestow upon him a great reward.*

*And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"*

*Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of taghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak." (4:74-76)*

Before we even try any explanation let me point out that these verses are NEVER mentioned in their right context, people who claim that verses 4:74 and 4:76 are violent NEVER put them in their context and NEVER mention 4:75 (although surprisingly 75 lies between 74 and 76)

#### **Explanation**

The first verse explains who will be willing to fight in the cause of Allah? The verse answers that they are those who *"sell the life of this world"*, who can possibly this verse be describing, is it a strong conquering army? I really doubt that because when you are a strong conquer then you will not be tempted by *"selling your life"* but rather you will be encouraged to fight by *"the bounty"* you will gain. When this verse was revealed Muslims were in Medinah after they emigrated from Mecca because of the torture and prosecution they suffered from.

Some Muslims were still left behind in Mecca and were too weak and scared to even attempt emigrating. From these people were *"Salama Ibn Hesham, Alwaleed Ibn Alwaleed, Ayash Ibn Abi Rabiaa even Ibn Abbas, the famous disciple of our noble prophet, peace and blessings be upon him, and his mother and many others who had families, but did not have power enough to guarantee their safe exit from Mecca. That is what is clearly shown in the second verse when God says: " And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?" (4:75). The city mentioned here is "Mecca".*

This idea is strongly supported by the verse after when God says: *"Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of taghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak." (4:76), which shows clearly that those who were fighting against the Muslims were fighting for "taghut"*

#### **Who is "taghut"?**

The one who exceeds his limits in tyranny, in Arabic it is used for singular and plural. So the war that God in the above verses ordered Muslims to wage is against the tyranny of people who oppress others and

steal their freedom of choice. Please notice that "taghut" means exceeds the limit in tyranny, Muslims are ordered to fight such a leader to ensure freedom of choice.

Freedom of choice is a major issue in Islam...Why? because Man is distinguished from other creatures by God's biggest gift to mankind which is "the mind", the tool we use to choose between different options in life, take that away from man and you are depriving him of his humanity and humiliating him. In Islam that is totally unacceptable.

This idea is strengthened by the rest of the verse (4:76) when the verse says: "*So fight against the allies of Satan*" (4:76), because that was Satan's major problem with mankind, their honoring because of their mind and their capability to choose, so when someone tries to deprive man of that right given to him by The Highest Authority, namely God, then he is considered an ally of Satan.

The verse ensures Muslims that : "*Indeed, the plot of Satan has ever been weak.*" (4:76), because Satan does not have the power to force a human to do anything, but he can only tempt him. For Muslims they are responsible for fighting such an attitude to guarantee people can freely choose their religion even if they chose not to be Muslims. We have previously discussed briefly the example of Egypt and the religious freedom of Christian Egyptians there as well as the golden age of Jewish culture in Andalusia under the Islamic state.



### **Verse (4:95)**

The Holy verse says: " *Not equal are those believers remaining [at home] – other than the disabled – and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward* " (4:95)

First of all let's take a look at the verse right before the above verse. The Holy Quran says:

" *O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted.*" (4:94)

#### **Explanation:**

The verse is elevating the status of those who are brave to stand up for truth and justice in the face of oppression. The verses elevate their status over that of those who cowardly hide from defending the rights of others, unless they have a disability, which prevents them from doing so.

The verse NEVER said go transgress freely, the "Mujahed" is the one who strives against injustice to defend Islam or to defend the oppressed and he is always bound by the rules of Jihad mentioned earlier and the first of these rules is NEVER TRANSGRESS. The Holy Quran says: " Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors." (2:190). The verse is stating those who strive in the path of God with lives and wealth are not equal to those who do not, which is logical.

So in the above noble verse God is encouraging Muslims to fight when ordered to fight and that order will NEVER happen unless they are attacked because a Muslim is always bound by the rules of Jihad when it comes to war.

Another point worth mentioning is that the one who needs to be encouraged to fight is always the weaker to whom fighting is more of a threat than a benefit. If you have the upper hand and you are the attacker then you have the loot to look forward to then the encouragement will have a different tone such as "The Big bounty is yours" which is clearly NOT the case here since God is promising Muslims who are courageous enough to fight a prize which is clearly mentioned in the following verse that says: "*For them are ranks, forgiveness, and favours from Him. Allah is All-Forgiving, All-Compassionate.*" (9:96) so the prize is a higher rank in heaven and forgiveness.

Moreover, the verse supports the interpretation of Jihad as any struggle for the sake of God because it has mentioned those who perform Jihad with their wealth by donating it for a good cause, such as humanitarian organizations.

So why is it that any sensible person will consider such a verse violent I do not know.

## **Verse (9:20)**

The Holy verse says: "*The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success].*"

First Let's put the noble verse in context, the holy Quran says: "*Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people. The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success].*" (9:19-20)

There are actually two stories behind that verse:

1- Some Muslims in Medinah were arguing, one said that he did not mind doing nothing after becoming a Muslim except providing water for the pilgrims, another said that he would not mind doing nothing except maintenance of the sacred Mosque (in Mecca) and a third said that the only job he would want was to fight for the cause of Allah. They argued, Omar Ibn El-khattab, may Allah be pleased with him, ordered them to stop the argument and wait to ask the prophet, peace and blessings be upon him, so they did and that was when the verse (9:19) was revealed.

2- After the battle of Badr, some Muslims gathered around Al-Abbas, our noble prophet's uncle, and some other Meccans who were held captive after the battle and blamed them for being non believers, so Al-Abbas, may Allah be pleased with him who was not a Muslim yet, said that the Meccans were the guardians of the sacred mosque, they were the ones who attended for the pilgrims that was then that the verse was revealed.

The verse is refusing the equality between those who attend for pilgrims or guard and serve the mosque in Mecca and those who believed in God endured all hardships for God's sake and without expecting any reward from any human. This is because when the non believing Meccans served the pilgrims or maintained the sacred mosque they had financial benefit from doing it. They were the center of trade in all Arabia because of the existence of the sacred mosque in it. This is NOT the same as someone who, on the contrary, accepted to be banished from his homeland just for his belief. So God is actually, in these 2 verses, declaring that they are not equal and is promising those who believed, emigrated and gave up their belongings and their souls ONLY for HIS sake to be triumphant at the end.

Here we have to point out that:

1- Striving for the sake of God 'i.e. jihad' DOES NOT mean 'waging war', it has, as we have previously explained, various types the top of which is fighting against your desires to commit sins and to stay righteous. This is considered the biggest of all 'jihad' types according to our Noble prophet, peace and blessings be upon him, who told his followers returning from a military campaign: "This day we have returned from the minor jihad to the major jihad," by which he meant returning from armed battle to the peaceful battle for self-control and betterment.

2- Declaring war in Islam has to follow strict rules that we have previously explained and only when Muslims are threatened or when people are oppressed to forcefully follow a certain belief, only then are Muslims allowed to interfere and even this interference has strict rules and conditions that Muslims HAVE to follow.

So why is this verse considered violence, does it hurt that much to admit that doing something good for the sake of God only is not the same as doing it for earthly benefit...Is it strange that God would promise the sincere that he will be triumphant...since when is being rewarded for sincerity a crime or a call for violence?

Why do some people still insist that 'Jihad' means 'war' even though a countless number of Muslim scholars explained that it is not and that 'waging war' is only ONE type of 'jihad' and it is the extreme case that God had put very strict boundaries and limitations to.

### **Verses (9:38-41)**

The verse says: "*O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.*" (9:38)

This verse has a story so let's first put it in its context:

*"O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.*

*If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.*

*If you do not aid the Prophet – Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah – that is the highest. And Allah is Exalted in Might and Wise.*

*Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.*" (9:38-41)

#### **When was that verse revealed?**

**<http://www.al-islam.org/the-message-ayatullah-jafar-subhani/chapter-53-battle-tabuk>**

The verse was revealed during the battle of "Tabuk". "Tabuk" was a region in the northern borders of Hijaz "Saudi Arabia" around 778 miles from Medinah.

The rapid penetration and expansion of Islam in the Arabian Peninsula and the brilliant conquests by the Muslims in the Hijaz were being noticed in areas beyond the Hijaz (i.e. Syria). In those times Syria was one of the colonies of the Eastern Roman Empire. Its capital was Constantinople. The Roman emperor decided to stand in the face of the expansion of Islam and started giving weapons and supplies to tribes in the northern borders between Hijaz and Syria like Ghasan, Lakhm and others

In those days Rome was the only powerful adversary of Iran and possessed the greatest political and military strength. It was very proud on account of the victories which it had achieved against Iran and the defeat which it had inflicted on the Iranian army.

The Roman army, the most highly equipped army at that time, encamped in the frontier strip of Syria. The tribes residing in the border areas (like the tribes of Lakhm, 'Amilah, Ghassan and Jazam) also joined them and the vanguard of the army advanced up to Balqa'

News about the encampment of a group of the Roman soldiers in the frontier strip of Syria reached the Prophet through the caravans, which were travelling between the Hijaz and Syria in connection with trade. He found no alternative except to give a reply to the aggressors with a big army in order to protect the Islamic state from the sudden attack prepared for by the Romans.

Prophet Muhammad, peace and blessings be upon him, ordered the Muslims to prepare for battle. The Battle of Tabuk was the best occasion on which the self-sacrificing persons and the pretenders and hypocrites could be recognized, because general mobilization was ordered when the weather was very hot, the distance they had to travel to reach "Tabuk" was long and the business community of Madina was ready to harvest the palm-dates. Refusal of some of them, on various pretexts, to take part in the battle cast off the veil from their real faces and Qur'anic verses were revealed condemning their action.

The army of Islam arrived in the area of Tabuk in the beginning of the month of Sha'ban 9 A.H. However, no trace of the Roman army could be seen there. It appears that the commanders of the Roman army became aware of the numerical strength of the Muslim soldiers and their bravery and unparalleled self-sacrifices so they returned where they came from.

Prophet Muhammad, peace and blessings be upon him, personally contacted those frontier rulers, who belonged to areas adjoining Tabuk, and concluded non-aggression treaties with them, subject to certain conditions. As regards areas lying at a greater distance from Tabuk he sent deputations to the rulers concerned so that better security could be ensured for the Muslims.

He also contacted the Rulers of Aylah, Azri'at and Jarba' and non-aggression pacts were concluded between the parties. Aylah is a coastal city situated on the coast of the Red Sea and is at some distance from Syria. Its ruler named Yuhanna (John) son of Rowbah came from his capital to Tabuk, wearing a golden cross round his neck. He presented a white mule to the Prophet and expressed his obedience to him. The Prophet appreciated his gesture and also gave him a present in return.

The ruler decided to remain a Christian and agreed to pay three thousand Dinars per year as *jizyah* (tribute) and also to receive every Muslim who passed through the region of Aylah. A pact on the following lines was signed by the parties: "This is a non-aggression pact from the side of Allah and His Prophet, Muhammad for Yuhanna and the residents of Aylah. According to this pact all their means of transport whether by sea or by land and all the persons belonging to Syria, Yemen and the islands, who may be with them, shall be under the protection of Allah and His Prophet. However, if anyone of them violates the rule his wealth shall not save him from punishment. All sea routes and land routes are open for them and they are entitled to frequent them". This pact shows that if a nation co-operated with the Muslims in a peaceful manner it was provided all the facilities, and its security was also guaranteed by them.

The Prophet also concluded pacts with the frontiers-men like the people of Azri'at and Jarba' whose lands had great strategic importance, and thus ensured the safety of the Islamic territories from the northern side.

This battle was called the battle of hardship (khazwa al-osra), due to the hardships the Muslims had to endure on their way to the Syrian borders.

### **An insight in the Linguistics of the verses**

1- The word "*go forth*" in *this verse* is the translation of the word "ANFERW" which is used when someone is motivating you to respond to aggression or provocation you are subjected to. So it reflects that the action is for self defense NOT an act of aggression initiated by Muslims.

2- "*adhere heavily*" in this verse is the translation of the word "ATHAKALTOM" which is used when you imitate incapability. It is a prove the some Muslims were reluctant to go to this war because

- The Muslims were going to face the strongest army on earth at that time.
- The distance was very long.
- The weather was too hot.
- Muslims were getting ready to collect their long waited for harvest of dates.

3- In the verse (9:39)GOD is threatening the reluctant Muslims, who were reluctant to defend themselves from an approaching danger that if they don't they will be punished. I don't actually understand why does that feel offensive to some people. If today your country, no matter how lenient, is threatened and an order is given to your soldiers to prepare for a war to defend their and their families existence, what do you think the reaction of your military leaders will be if some of them show reluctance. For a Muslim a threat from GOD is enough because he believes that God is capable of punishing him.

4- In the verse (9:40) God is giving the reluctant Muslims a real-life example, that they personally witnessed, that HE is capable of aiding HIS prophet to victory. The example was while the Prophet, peace and blessings be upon him, was emigrating to Medinah right after the people of Mecca conspired to kill him. Our Noble Prophet, peace and blessings be upon him, emigrated with only his friend Abu Bakr secretly and were about to be discovered had it not been for the mercy of GOD and HIS protection for HIS prophet. And notice here the word "driven", which means that our Noble Prophet, peace and blessings be upon him, was forced to leave Mecca whose people conspired to kill him.

5- In the verse (9:41) GOD is ordering Muslims to 'go forth whether light or heavy'. (light) here means those who were willing to participate in the war while (heavy) here means those who will participate but with difficulty.

Notice also the word "strive" which shows difficulty and that you are fighting against someone who is ready and prepared to fight back which means the battle of "Tabuk" was no surprise to the Romans and that it was not an act against civilians but a war against soldiers who were getting prepared to fight you.

## **Conclusion**

I don't see why some people consider this a violent verse since it was revealed in an occasion of war where the Muslims were facing the strongest army in the world. I can never accept that ANY leader will do anything other than to motivate his soldiers to defend themselves and warns them against any display of reluctance.

### **Verse (9:88)**

The Holy verse says: *"But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful."* (9:88)

Actually I was amazed to see some people claiming that the above verse...Apparently the verse was taken out of context because as far as I know NO ONE who has ANY basic knowledge of English does not know that English sentences NEVER starts with a "But", so there is an apparent cutting of the verse from its context.

First let us put the verse in the right context

" Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The fire of hell is more intense of heat, if they but understood. (81)

Then let them laugh a little: they will weep much, as the reward of what they used to earn. (82)

If Allah bring thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight), then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with the useless. (83)

And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers. (84)

Let not their wealth nor their children astonish thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers. (85)

And when a surah is revealed (which saith): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home). (86)

They are content that they should be with those who remain behind and their hearts are sealed, so that they apprehend not. (87)

But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful. (88)

Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph. (89)

And those among the wandering Arabs who had an excuse came in order that permission might be granted them. And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve. (90)



Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful. (91)

Nor unto those whom, when they came to thee (asking) that thou shouldst mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend. (92)" (9:81-92)

### **So what is the story?**

Again the above verses are narrating the story of the battle of "Tabuk" which is called "the hardship battle" and explaining the reactions of Muslims to the call for the battle. The above verses narrates the reaction of the hypocrites who claimed to be Muslims while in fact they were hypocrites and refused to fight with our Noble prophet, peace and blessings be upon him. Their cowardice becomes even more apparent when you know that they tried to find excuses to justify not going to battle. However, when Muslims won the battle and return with the booties they felt so sorry for what they missed so they ran to prophet Mohammad, peace and blessings be upon him, and begged him to participate in coming battles, but then God's verdict was that they should NEVER participate in ANY war.

### **An insight in the Linguistics of the verses**

1- The hypocrites who refused to participate in the battle of "Tabuk" were deprived of the honour of participating in ANY war with the Muslim army because of their potential threat to the army as their loyalty is NOT guaranteed and they can spread rumors just to lower the soldiers' morals. This is clear in the verse: "*Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you, seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Aware of evil-doers.*" (9:47)

It is also apparent in other verses like the word "*rejoiced*" in verse (9:81) which proves they were so happy for being left behind which proves their disloyalty. Also in the same verse "*Go not forth in the heat*" which proves their malicious intentions to lower the army's morale and encourage them not to go to war.

2- The sentence "*Then let them laugh a little*" in the verse (9:82). Their sarcasm is one of the biggest proofs that their intentions were purely evil. This wicked sarcasm was evident in other verses like the verse (83:39-30) which says: "*Lo! the guilty used to laugh at those who believed, (29) And wink one to another when they passed them;*". So sarcasm was a weapon the hypocrites and the unbelievers used to frustrate Muslims and lower their self esteem, but of course their wicked efforts all went in vain.

3- Please look at how they were punished for their deed, the verdict was "*If Allah bring thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight), then say unto them: Ye shall never more go out with me nor fight with me against a foe.*" (9:83). Because what they did was NOT based on actual repentance, but rather the sorrow for not enjoying the booties.

Forgiveness was only granted to three people who courageously admitted their guilt and really repented. This was mentioned in the verse (9:118) that says: *"And to the three also (did He turn in amercy) who were left behind, when the earth, vast as it is, become straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful."*

4- Enjoy the accuracy of the Holy Quran when God says: " If Allah bring thee back (from the campaign) unto a party of them" (9:83) notice the word (a party) because not everyone who was left behind in Medinah was a hypocrite, some others had real excuses or were exempted from going to battle. These excused people were mentioned in a later verse (9:91-92) that says: *"Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful. Nor unto those whom, when they came to thee (asking) that thou shouldst mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend."*

5- The hypocrite's second punishment was that they were deprived of the honour of having prophet Mohammed, peace and blessings be upon him, perform their funeral prayer when they die.

Here I will narrate the story of the leader of the hypocrites the infamous Abdullah Ibn ubai ibn salul. He was one of the most powerful men in Medinah and was about to be nominated king, but the Prophet's arrival to Medinah changed everything for him and ruined his plan to become king for this reason he outwardly converted to Islam, but inside him was a bitter grudge against our Noble prophet, peace and blessings be upon him. He thus betrayed our Noble prophet, peace and blessings be upon him, in various occasions that's why he was called "Chief of the Hypocrites". He then became sick for twenty days.

Narrated Ibn 'Umar, may Allah be pleased with them : When 'Abdullah bin Ubay (the chief of hypocrites) died, his son came to the Prophet, peace and blessings be upon him, and said, O Allah's Messenger, please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allah's Forgiveness for him.

So Allah's Messenger , peace and blessings be upon him, gave his shirt to him and said, Inform me (when the funeral is ready) so that I may offer the funeral prayer.

He informed him and when the Prophet , peace and blessings be upon him, intended to offer the funeral prayer, 'Umar ibn Elkhattab, may Allah be pleased with him, took hold of his hand and said, Has Allah not forbidden you to offer the funeral prayer for the hypocrites?

The Prophet, peace and blessings be upon him, said, I have been given the choice, for Allah Almighty says: *"Whether you (O Muhammad, peace and blessings be upon him) ask forgiveness for them (hypocrites), or ask not forgiveness for them ....., (and even) if you ask seventy times for their forgiveness .... Allah will not forgive them."* (9:80)

So the Prophet, peace and blessings be upon him, offered the funeral prayer and on that the revelation came: " *And never (O Muhammad , peace and blessings be upon him,) pray (funeral prayer) for any of them (i.e. hypocrites) who dies.* " (9:84). (Sahih Bukhari-2:359)

6-Please Notice word (the men of wealth) in the verse (9:86) that says: "*And when a surah is revealed (which saith): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home).*" In Arabic it was (Ulu Altawl) which means (capable people) meaning they had the capability whether physical or financial to fight with the Islamic army yet they abandoned the army deliberately and by their own free will.

7- Verse (9:88) was intended to comfort Muslims and tells them not to worry when these hypocrites abandon the army because the real Muslims are the ones who will attain victory in both this life and the afterlife.

### **Conclusion**

From the above we conclude that the verse (9:88) was part of narrating the story of the hypocrites, always remember to read the verses full context and be sure to know the occasion they were revealed on and the reason behind its revelation and whether they represent a general verdict or a verdict for a certain incident and for certain people.

## **Verse (9:111)**

The Holy verse says: "*Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph.*" (9:111)

Lets first put the verse in its right context

The verses before the above verse was narrating the story of the hypocrites who abandoned the army in the battle of "Tabuk" and tried to spread rumors and discourage Muslims from fighting and finally they built a mosque known in Islam as the "mosque of Harm" or "Masjid Al-Dirar". This mosque was merely a cover to hide their activities against Islam. In the verse (9:107) GOD exposes their malicious plan and orders Prophet Muhammad, peace and blessings be upon him, NEVER to pray in this mosque. And so the verses before exposed the hypocrites and their evil deeds.

Then GOD gives Muslims the other image, the image of the true believers why? To ensure Muslims that they should not worry that these people abandoned them as long as HE HIMSELF is supporting them.

### **An insight in the Linguistics of the verses**

1- Notice the use of the sentence (*they shall fight in the way of Allah*) and take very good care of the word (fight) which means an action that must have two sides. GOD did not say those who (they Kill) HE said (fight) which means they are facing an equally strong enemy. This is emphasized by the sentence right after (*and shall slay and be slain*) which means it was a fight between equals (two armies fighting) NOT as some ignorant people (or playing ignorance) are trying desperately to claim that this is an open call to kill civilians and that the Holy Quran is pushing Muslims towards killing blindly.

2- Notice the sentence (*It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an.*) Which means the promise of paradise if you fight to defend your faith exists Not only in the Quran, but also in the Bible and the Torah. Always remember here that fighting in Islam is for self defense and to protect the freedom of choice of people and we have given several examples from the history of Islam that proves that Muslims NEVER and should NEVER oblige people to become Muslims by force. Remember the "Golden era of Jewish culture" and remember that this was when Spain was under the Islamic era.

3- The verse following the above verse says: "*[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers.*" (9:112) which continues to explain the characteristics of the true believers which means that a true believer is not just the one who fights (for the reasons that Islam dictated to fight and following the rules and regulations of Islam), but also the one who repents his mistakes, the worshipper, those who bow to God, those who encourage people to do right and discourage them from doing wrong and those who follow the rulings of God.

So Islam is NOT just about war and killing, it has a spiritual part like worshipping GOD, repenting your wrong deeds..etc. as well as real-life, social part like encouraging people to do right and social solidarity which is clear in making charity obligatory on capable Muslims (0.025% per year)...etc.

Trying to look at Islam as nothing but war is an unforgivable dishonest prejudice because this means deliberately overlooking the grand majority of Islamic jurisprudence and the Holy wisdom on which it is based which is actually an unacceptable offence.

### **Verse (61:4)**

The Holy verse says: "*Allah indeed loves those who fight in His Way as though they are a solid wall cemented with molten lead*" – (61:4)

Actually I am amazed at how lightly and superficially how some people handle the important and deep idea of judging a religion and hence judging those who embrace it. Can negligence or hatred make a person just performs a search on a Holy book, or even ANY book, just to grip some words like "fight" then bring these sentences out of context just to tell the superficial or prejudiced reader that the word "fight" for example is mentioned so many times and hence jumps to the silly conclusion this book promotes violence.

When this is the case I don't just blame the prejudiced or superficial writer but I also blame the reader because by his reading he is encouraging this type of silly, superficial and prejudiced writing. This is not the act of a truth seeker, this is the behaviour of a hatred promoter and I ask all readers to refuse this kind of writing whoever did it and whatever his cause is.

In the above verse God is talking to the Muslim soldiers and teaching them how HE would like HIS soldiers to be which is "*solid wall cemented with molten lead*". This is how ANYONE want his army to be. If I ask you how would you like to country's army to be like you will automatically say "like a brick wall" which represents unity, stability and steadiness. When you say I want my army to be "like a brick wall" It does not mean a license to kill, it just explains simply what quality of soldiers you want your army to have. It does not mean you are telling the army "GO kill anyone", this is just superficial to a funny extent.

Notice also in the verse the word "*fight*" which in Arabic directly implies a confrontation between two equals. Notice also the simile chosen here "*solid wall*". If I want to compare my attacking soldiers I will chose something like maybe "my soldiers are like lions" which implies that they are attackers, but if I want to express solid defense I will choose "solid wall" which is a simile used to express solid defense not aggressive attack. The Muslim army must NEVER initiate a war. They are however very strong fighters if certain conditions obliged them to fight. These conditions are clearly explained by Islamic scholars (as we explained before) which are:

- 1- Self defense and resisting occupation.
- 2- Alleviating religious persecution and establishing freedom of religion.

Even while fighting Muslim soldiers have to comply to Islamic rules of fighting (which we explained before)

### **Conclusion**

I see Nothing in the verse that implies violence. Please do not be fooled by this stupid naive trick of "Grip a word by a search engine-take things out of context and voila...you have a call for violence "

because you are smarter than that, and since you have read that far I bet you are a truth seeker rather than a superficial, hatred-driven person.

## Verse (61:10-12)

The Holy verse says: "*O ye who believe! Shall I show you a commerce that will save you from a painful doom? Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know. He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph. And (He will give you) another blessing which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers. O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost.*" (61:10-14)

These verses have a story which is:

A man called Ossman Ibn Mzoun, may Allah be pleased with him, who came to Prophet Muhammad, peace and blessings be upon him, and declared that he would divorce his wife, have vasectomy (to stop sexual desire), never eat meat (no luxury food), never sleep at night (to pray), never eat in mornings (fast everyday from sunrise till sunset).

Prophet Mohammed, peace and blessings be upon him, refused this kind of behaviour because Islam wants the Muslim to enjoy life but within the borders that Islam created to guarantee peaceful co-existence between people, so our noble Prophet said: "What is the matter with people who say such and such? But I pray and I sleep, I fast and I break my fast, and I marry women. Whoever turns away from my Sunnah (way) is not of me." (Sunan an-Nasa'i 3217- Book 26, Hadith 22). This man then asked about what are the best things that he can do to please GOD then the above verses were revealed.

Notice the following about the above verses:

1- GOD says: "strive" NOT "fight" and mentioned "wealth" before "lives" because this is the case that exposes hypocrites. In English they say: "A friend in need is a friend indeed" because the cases of need are the ones where sincerity or hypocrisy shows best, your friend is still your friend whether you are in need or not, but the case that truly reflects his inner feelings are the times of need. That is the same concept used in the above verses. True belief is shown beyond doubt in cases of need which involves wealth (like giving obligatory charity i.e. zakat) and in case of war. That is when a true believer shines and the hypocrite is exposed, that is why the verse stresses on these two conditions.

2- "wealth" is mentioned before "lives" because (as we have previously explained) striving for the cause of Allah does not mean "fighting" it means striving in numerous ways the most important of which is striving against your own desires to make them all limited to be within the borders set by Islam. "wealth" came first because in Islam there is the obligatory charity (zakat), this is obligatory on every capable Muslim and that is the first point where hypocrisy shows.

3- Notice the verse "*And (He will give you) another blessing which ye love: help from Allah and present victory. Give good tidings*" (61:13). There are two explanations for this verse that the victory this verse implies is the victory in Mecca, where Muslims were oppressed, prosecuted and tortured and finally had



to emigrate secretly to Medina leaving most of their belongings and wealth in Mecca. So GOD in this verse is giving them the good tidings of victory in Mecca. Other scholars say it is the victory over the Romans and the Persians who were the strongest military forces at that age. Later Muslims succeeded in Mecca and were victorious over the Romans and the Persians.

4- Notice the rest of the verse that narrates the story of the "Children of Israel" who, when asked by Prophet Issa (Jesus), peace and blessings be upon him, who were ready to help him, they were divided into two categories, those who decided to stay with him and those who did not, so the verse says : *"Then We strengthened those who believed against their foe, and they became the uppermost. "* , So GOD is telling us that HE supported those who believed from the children of Israel so that they were victorious against those who did not believe...what does that tell you...The Holy Quran declares the fact the GOD supports the believers, whether Muslims, Jews..etc., as long as they believe. HE did not say the Muslims are the only ones who have HIS support, HE says that believers has his support...

How can that be violent if It says that GOD made the believers, whether Muslims or not, victorious...does that promote violence against others or is it declaring that HIS support, and hence undeniable victory, goes to those who believe in HIM, whether Muslims or other.

This proves a major point that "Fighting" in Islam is not a "fight" to impose Islam on people, but rather a defensive war, because victory is granted to the true believers in GOD whether Muslims or not.

## **Chapter 2**

### **Punishment Verses**

## **Why the verses of punishment in the Holy Quran**

In Islam human are not angels...This sentence actually has two meanings one that humans are not perfect and that is the obvious one, the other is that humans have to choose what they believe in. GOD, the most merciful, did not leave us unarmed, HE gave us the mind and our conscience which are our guiding compasses in our choice.

Islam understands human nature very well, consequently throughout the Holy Quran and the sayings of Prophet Muhammad the concept of "the doors of forgiveness are ALWAYS open" is often stressed and emphasized. In the Holy Quran GOD says: *"But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance."* (20:82)

Abu Hurairah, May Allah be pleased with him, reported that Prophet Muhammad, peace and blessings be upon him, said: " Allah has one hundred mercies, out of which He has sent down only one for jinn, mankind, animals and insects, through which they love one another and have compassion for one another; and through it, wild animals care for their young. Allah has retained ninety-nine mercies to deal kindly with His slaves on the Day of Resurrection." [Al-Bukhari and Muslim]. (Riyad as-Salihin, The Book of Miscellany, Book 1, Hadith 420)

Abu Hurairah, May Allah be pleased with him, also reported that Prophet Muhammad, peace and blessings be upon him, said, "By the One in Whose Hand my soul is, were you not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah; and Allah would forgive them".[Muslim]. (Riyad as-Salihin, The Book of Miscellany, Book 1, Hadith 422)

This deep understanding of human nature must also be accompanied by the threat of punishment. Human nature varies a lot, some are conscientious by nature of course, but some others need the threat of punishment to make them think twice before they commit a sin.

## **When is punishment beneficial**

1- Punishment proves freedom of choice

*" There is no compulsion in religion"* (2:256) this is one of the fundamental concepts in Islam. But freedom of choice has a very expensive price that is , you are responsible for the consequences of your choice. Responsibility for your choice is the biggest proof that you HAVE A CHOICE...

If punishing and torture were the targets then why would GOD send HIS messengers? Why will GOD command Muslims to respect the others and guarantee their religious freedom? Remember that Showing you the consequences of your choice is the biggest proof that you actually DO have a choice and that NOONE is allowed to oblige you to a certain path or else the whole idea about hell and heaven is not valid.

There is hell and there is heaven because you have a choice and they are both results of that choice...the messengers were sent by GOD to remind people of what they keep trying to forget, that they are responsible for their choice and they have to accept the consequences of their choice. If you do

not have a choice in your belief then you don't need a compass (brain) or a guide (GOD's Messengers, peace and blessings be upon them) or even books (Holy books) to remind you of your options.

The main idea why we have religions is that we are FREE TO CHOOSE, otherwise if we are like the angels, who were created already believing in God, then we will not need Prophets or Holy books or heaven or hell or ANY guidance because we are walking a one way path with no options so there will be no point in all that.

But this is not the case, we have a choice, so we make choices and accept their consequences. And, as you would have done with your own beloved sons or daughters, if you choose to be good then you will be rewarded if you choose to be bad you will be punished and both rewards and punishments are made crystal clear to you.

In the Holy Quran God says: *"[He] who created death and life to test you [as to] which of you is best in deed – and He is the Exalted in Might, the Forgiving –,"* (67:2)

2- Punishment is one of the pillars that keep the society intact and help us feel safe. Imagine a world where no one is punished, no one pays for the pain he inflicts on others...Is that a world you want to live in? I have seen the trailer of a horror movie before called "The Purge", the main idea of which was that the government decided that people will have 24 hours without punishment for anything they commit...of course this is a horror movie, but it also shows that not everyone is peaceful and righteous, some would like to inflict pain or transgress and the only thing between those people and committing what they want is the fear of punishment. In Arabic we say: "The one who is safe of punishment will misbehave".

In the Holy Quran God says: *" They have an awning of fire above them and beneath them a dais (of fire). With this doth Allah appal His bondmen. O My bondmen, therefore fear Me! "* (39:16)

In another verse HE says: *"On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah biddeth you beware of Him. And Allah is Full of Pity for (His) bondmen. "* (3:30)

3- Punishment also acts as way to reassure the righteous that he is on the right path. When you see someone being punished for something you committed this reassures you that you were right not to do a similar act.

4- Punishment is a comfort for the one victimized by the sinner. If someone steals your car, surely when he is punished you feel better.

5- Punishment is an educational tool, if you see someone punished for something you sure will think twice before doing the same thing.

So the concept of punishment is not 'bad' actually it is essential, but the idea here is how to guarantee that this punishment is successful.

## How to be sure that a punishment is successful

A punishment is successful not when it inflicts pain on the wrong-doer but when it transforms people and when it makes the society safer or happier. To ensure its success Islam used certain techniques in the what is called "verses of torture" in the Holy Quran such as:

### 1- Ensure Justice

When it comes to punishment in Hell, which is the biggest punishment, The punisher is an "ALL Knowing...ALL Merciful...ALL understanding" GOD. So the probability of injustice is ZERO. HE knows us inside-out, knows our intentions and our motives so if HE decides someone is to go to Hell than this is based on accurate knowledge . Also this means the punishment is definitely compatible with the guilt.

In the Holy Quran God says: *"And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one."* (18:49)

### 2- Forgiveness and understanding overrides Punishment

Abu Huraira reported Allah's Messenger, peace and blessings be upon him, as saying: "Allah, the Exalted and Glorious, said: My mercy excels My wrath." (Sahih Muslim-The Book Pertaining to Repentance and Exhortation to Repentance-Book 50, Hadith 18)

The concept of forgiveness is always strongly attached to the concept of torture in Hell. I can tell you not a single verse that explains torture in Hell is not accompanied by either the concept of forgiveness or the concept on GOD's infinite capability.

The association of the concept of forgiveness with "torture in Hell" is so that a sinner never despairs or feels that GOD hates him for what he did and will never forgive him. This desperation is totally forbidden in Islam..GOD forgives and HE keeps on forgiving as long as you repent and as long as you are still alive.

Some people may depend on the unlimited forgiveness and think they can repent "later on" that is why some other verses had the concept of " GOD's infinite capability and knowledge" without the concept of forgiveness..this is targeted to this type of people to teach them that GOD is forgiving, but at the same time HE is "All Knowing and infinitely capable" so you cannot deceive or outwit HIM. This category of people need that severe threat to reconsider their ways.

In the Holy Quran GOD says: *"And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful."* (9:54)

In the Holy Quran hell is mentioned 77 times and so does the word "paradise"

The word "payment or reward" is repeated 117 times, while the expression "forgiveness" is repeated exactly twice that amount, 234 times.

Even the history of our Noble Prophet, peace and blessings be upon him and the four righteous Califs, may Allah be pleased with them proves this concept.

When Prophet Muhammad, peace and blessings be upon him, entered Mecca victorious to be face-to-face with those who prosecuted, tortured and killed Muslims and who conspired to kill him personally and when he asked the people of Quraysh (people of Mecca) how they thought he was going to deal with them. They replied *"as a noble brother and the son of a noble brother"* that they expected nothing but goodness from him and he would deal with them kindly. The Prophet, peace and blessings be upon him, told them *"I speak to you in the same words of the prophet Yusuf (Joseph) peace be with him, who spoke to his brothers"* and Muhammad, peace and blessings be upon him, recited a passage from a chapter of the Qur'an relating to the story of Yusuf, peace and blessings be upon him: *"No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful"* (12:92). Then he announced to them that they are free and they may go where they please.

During a period of famine, Umar al-Khattab, the second righteous caliph may Allah be pleased with him, suspended the prescribed punishment for theft because he realized that there was a social justice issue with so many people going hungry and often being forced to steal food just to survive.

So the reason behind the "Verses of Punishment" in the Holy Quran is MERCY...like when you scare your children from doing something that would hurt them or others. You "scare" them to prevent them from hurting themselves or others...this is an act of mercy not tyranny.

## Punishment...The Verses

### Verse (3:56)

The Holy verse says: " *And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.* "

#### Who is Punishing ?

Actually I was amazed why is this verse considered a violent verse. Is God ordering the Muslims here to punish the disbelievers themselves? actually NO. The only ONE who has the right to punish or forgive is GOD ALONE and that verse emphasizes that. GOD said "*I will punish*" NOT "YOU will punish" so where is the call to violence here?.

#### Why the warning ?

The verse here is giving a warning to the disbelievers that if you continue being a disbeliever then God will punish you during your life time and in the afterlife. This warning is meant to make them reconsider their attitude and think again. It is actually because of God's mercy, He wants to warn them like when you warn your son not to do something because the consequences are really bad.

#### Dig deeper

Let's take a deeper look in the verse and we can easily conclude the following:

1- The verse is an evident proof that every human is FREE to choose his way, In Islam "*there is no compulsion in religion*" (2:256). This is a fundamental concept in Islam, you make your choice but remember you will have to face the consequences of your choice.

2- Muslims are NOT allowed to play the punisher to anyone even those who do not believe in God. Again this is another fundamental concept in Islam. We do not have the right to judge or punish each other. Like in the verse "*Indeed, those who have believed and those who were Jews and the Sabians and the Christians and the Magians and those who associated with Allah – Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness.*" (22:17)

So judging and punishing is in the hands of God ONLY. This is a proof of how just Islam is. Muslims are not allowed to punish even those who associated others with GOD. This is actually a point both Muslims and non-Muslims must understand.

3- Threatening the disbeliever is a merciful act from a merciful God. GOD does not want to punish anyone so He is warning those transgressing that this will make them liable to punishment so they can repent for their own good. If they believed in God, it is for their own sake, their believing is not going to increase GOD's kingdom and their disbelieving will not decrease it. Like when you threaten you child when he is doing something that can harm him, you personally will not be affected but you do not want

him hurt so you threaten him may be he will reconsider his behavior when you face him with the inevitable consequences of his deeds.

4- If someone is a disbeliever, he does not believe in the existence of God in the first place, so why will he be so much offended by this verse. If someone does not believe in God then he does not believe in heaven or hell then he should not be affected by this verse or any other verse conveying the same message. So that person should not look at the verse as a violent verse as he does not believe in being judged for his deeds in the first place.

5- If someone is a believer in God, but not a Muslim, then he will surely find in his religion whatever it is similar verses, because religions oblige you to consider the consequences of your deeds. Religions raise the voice of conscience in their followers by making them understand that whatever you do you will be rewarded or punished accordingly. So again I am amazed why will they consider such a verse violent?



## **Verse (3:151)**

The Holy verse says: " *We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.*" (3:151)

### **The occasion of verse**

The occasion of verse is during the battle of Uhud. In this battle, the Prophet appointed Abdullah Ibn Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them: 'Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you.'

At first, the Muslims were winning. They entered the pagan camps and went on collecting what they found of equipment and material without meeting any resistance from the pagans. This scene watered the mouths of the fifty marksmen whom the Prophet placed at the slope of the Mount of Uhud to protect the back of the Muslims against the pagan cavalry.

The majority of these marksmen left their place and joined the collectors of the spoils. They did not heed the word of their leader Abdullah Ibn Jubair, who reminded them of the instructions of the Messenger which made it mandatory for them not to leave their place. Noticing the small number of the marksmen, Khalid Ibn Al-Waleed, the leader of the pagan's army and his horsemen killed them then started a general offensive.

The fleeing pagans beheld their horsemen fighting and attacking. They came back to the battle while the Muslims were preoccupied collecting the spoils. The Muslims were astonished and confused. They were in total chaos and consequently lost the battle.

After the pagan won they returned to Mecca. On their way back they reconsidered returning back to kill the rest of the Muslims remaining in the battle field, but then, they decided not to because they were afraid that prophet Muhammad, peace and blessings be upon him, might have prepared extra troops to fight them so they retreated to Mecca. That is the situation the verse is explaining and that is the terror that was casted in the hearts of the disbelievers.

So casting terror in the hearts of the disbelievers at that occasion was to save the Muslims who were defeated and in a chaotic state.

### **From who's perspective is the verse violent?**

Let's answer that simple question. Who is casting the terror in the hearts of the disbelievers? God. So the verse does not order Muslims to terrorize innocent disbelievers. In the verse God is encouraging the Muslims by telling them that He will help them by casting terror in the hearts of the disbelievers.

Let's look at the verse from different perspectives

### **1- The Muslims perspective**

The verse represents a word of encouragement to the Muslims who were just defeated that they should not worry and that God will help them by casting terror in the hearts of the disbelievers.

### **2- The disbelievers perspective**

For the disbelievers, this verse represents a threat that God will help the Muslims by HIM casting terror in the hearts of the disbelievers.

If the disbeliever is REALLY convinced that he is in the right side and that the Muslims are wrong and that the idols that he worships are the real Gods and they will defend him against the Muslims, then why will he be offended by the verse. He will not believe that the verse is revealed by God, so it will not cause any threat to him.

If the disbeliever knows that he is wrong and that he is in the wrong side just because of his stubbornness or his fear of his tribe or his partiality to his tribe even though he knows that they are wrong then this verse is like a bell ringing to him, a warning to reconsider where he is standing. He must review his attitude and do what his conscience dictates or else face the consequences. So the verse is actually a warning from a merciful God to this category of people, may they will wake up and do what they believe is right not what their tribe is dictating them.

So from the perspective of both sides the verse is NOT violent since the act of casting terror is not left for the Muslims to do, so there is no declaration of war or a pending massacre just a promise from God that he will cast terror in the hearts of the disbelievers because they denied that there is ONLY one God and associated with him idols that they know very well can never do them any harm or any good either.

This unjust association is done for no reason but economic benefits and tribal positions . That is what they did by their own free will and that is why they deserved having their hearts insecure and unstable because they rejected the dictates of their conscience and followed the wrongful dictates of their tribal society.

## **Verse (17:16)**

The Holy verse says: "*And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.*" (17:16)

### **The Verse explanation:**

First let's explain the verse. Actually there are three explanations for the verse

#### **Explanation 1:**

God, of course knows everything about us because we are His own creation. When God knows that the people in a city are too corrupted to do good "*when we intend to destroy a city*". This "intention" is based on God prior knowledge that they will live and die corrupted. They haven't committed anything yet, but He knows their hearts are so wicked and soon they will show their corruption. For a merciful and just God, this prior knowledge is not sufficient to punish them. God knows that their hearts are corrupted but He never punishes unless He warns them first may be they will repent that's the meaning of the word "*We Command*".

"*We Command*" means He sends them messengers to command them to do good and obey the orders of God. When they refuse to obey, God destroys that city because of the deeds that the people committed by their own free will.

#### **Explanation 2:**

The meaning of "We intend" is when a city is corrupted and its people are sinners who do not have any sense of morality, God knows that these people deserve to be punished for their deeds. In this explanation, they have already committed evil deeds. But because He is patient and merciful, He does not punish them for what they did, instead he sends them messengers to "COMMAND" them to do good and stop their corruption. If they insist on their corruption and total disregard to any sense of morality or virtue then they deserve to be punished for the deeds they insisted stubbornly on doing despite the messengers, despite the warnings, despite the miracles that messengers show to prove that they were sent by God. Just then the severe punishment is done which is total destruction of that city.

#### **Explanation 3:**

In Arabic when a patient is close to dying we say "the patient wants to die", meaning that he is approaching his death. Similarly when we say "a merchant wants to be bankrupt", meaning that he is so close to bankruptcy. Of course the patient does not intend to die or the merchant does not intend to bankrupt himself, but it is an Arabic figure of speech.

So when God says "*when we intend to destroy a city*" it means that God is very close to destroying the city due to their evil deeds, but because he is merciful He "Commands" them meaning He sends messengers to command them to obey God. If they insist on their wickedness, then they deserved to be punished.

The proof of this is found in another verse (18:77), the verse says: " *So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidhr restored it. [Moses] said, "If you wished, you could have taken for it a payment."* The Arabic words used for the wall that was about to collapse were "*they found therein a wall that wants to collapse*", but for the translation to convey the required meaning the verse is translated to: " *And they found therein a wall about to collapse* ". So "want to do something" in Arabic can actually mean "very close to doing something" and the Holy Quran already used this figure of speech in the verse (18:77).

### **Who is Punishing the city?**

In the verse (17:16) notice that God promised to punish the city Himself, He did not order the Muslims to destroy the city, He said that He Himself will handle the punishment. Where is the call for war here? Actually it is a lesson to Muslims that for such a city, they are NOT allowed to interfere in it claiming that they are destroying it for the sake of God because God clearly stated that HE will handle the punishment, they are NOT allowed to interfere as long as that city does not harm the Muslims or attack them.

### **Why Punish the city?**

Punishment is a necessity for the continuity of life peacefully. If you do not punish the wrong doer then this attitude will encourage more people to do the same conduct and so life will turn to a wild jungle where the strong does what he wants without fear of punishment.

At the same time, threatening the wrong doer and facing him with the fact that he will pay for his deeds can make him reconsider his attitude and may actually change his behavior.

That is why a parent punishes his child, to threaten him and warn him that he will pay for what he did, at the same time sets an example to his brothers and sisters that that kind of behavior will not go unpunished. It is not that the parent is evil or blood thirsty, it is all about the continuity of life in the right direction.

### **When Does God punish a city?**

To punish a city God has first to send them a messenger to warn them, sometimes several messengers are sent. In the Holy Quran God says: " *And never would We punish until We sent a messenger.*" (17:15)

*"That is because your Lord would not destroy the cities for wrongdoing while their people were unaware."* (6:131)

### **Why the " affluent"?**

Simply because they are the ones rejoicing Gods' gifts more than the poor so they should be more grateful to God. If a poor man steals, this may be understandable but when a rich man steals, this is a definite proof that he is corrupted. He is doing wrong because he wants to not because he needs to.

## Conclusion

God did not create a city to destroy it. He created man to live righteously so everybody can live in peace. No one should try to offend others or hurt them or deny them their rights in any way. If people insist on being corrupted and oppressing others, God then sends a messenger (and sometimes more than one) to try to guide people to the right way to live and promise them a comfortable peaceful life if they stick to what God orders them to do because this is the only guarantee you do not trespass on others rights, so the whole community can live in peace.

Messengers encourage people to be righteous by explaining that the results of righteous behavior is clear in life (peaceful coexistence and prosperity) and in the afterlife (heaven). If people do not respond then messengers warn people and clarify the inevitable results of wrongdoing which is reflected in life (unsafe, disturbed violent societies) and in the afterlife (hell). If they still insist on doing wrong then they deserve to be punished to set an example to the whole world that doing wrong insistently has it's destructive consequences. Setting example is a safe guard to other societies from facing similar consequences.

Let's try to think for a second here, which strategy creates violent societies. Telling people they have to live righteous, where everybody should respect the others' rights or else they will be punished OR

letting people live the way they choose without even attempting to warn them, letting the strong eat the weak and oppress him till at the end the weak starts defending himself by attacking the strong and hence creating a wild jungle where everybody does what he wants disregarding any morals.

Which society do we need to create in our world. Shouldn't the strong feel that there is a tremendous force (GOD) capable of punishing him and that this force is just and will bring the weak his rights. Where is the call for violent here? Is it violent to tell the wrong doer that he will pay unless he changes his behavior or Is the real call for violence is when you let a society go on living without respect for others' rights.

Notice here that the verse did not mention anything about imposing a certain religion on people. It is NOT that God wants you to follow a certain religion by force it is about following the right conduct that the messengers clearly clarified.

## **Verse (18:74)**

The Holy verse says: " *So they set out, until when they met a boy, al-Khidhr killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."* (18:74)

### **What's the story ?**

This chapter (surah) is called the cave. The main idea in this chapter is, as the name indicates, is that things may look bad but inside they may have mercy. It shows that our vision is limited by our knowledge, only God knows the reality of things because He is the Most knowing.

The chapter starts with the story of People of the Cave (Ashabu Al-Kahf). Some number of young believers lived in a time where they were persecuted for their beliefs. Upon the guidance of their Lord, they fled the city together where believers were prosecuted, and took refuge in a cave where they fell asleep. According to the Quran, they slept for 309 years. When they woke up, they found that the people of city have become believers. Although it is difficult to believe that an abandoned cave that gives the impression of darkness and fear can act as a safe shelter for the young believers.

Another story, the one we will focus on is the story of Moses with Al-Khidr, peace and blessings be upon both of them. The story starts with Moses, being ordered by God to search for a very knowledgeable man to learn from him. Moses was told the exact location where he will find that man. When the two men met, Moses asked Al-Khidr to teach him. Al-Khidr told him that it would be difficult for Moses to be patient with him as Moses did not have the knowledge to understand the motive behind every act that Al-Khidr would do. Moses insisted and they both set on a wonderful journey where Al-Khidr would do certain acts, but Moses, not understanding the reasons behind them, was always objecting to these deeds that seemed to Moses not understandable or even unacceptable. At the end of the story, Al-Khidr explained every action to reveal the truth to Moses. From the story we learn that sometimes we see things that we regard as bad or even destructive, but in reality they prove to be an act of mercy from a knowing wise God.

The main point in the story we need to discuss here is the part concerned with killing a boy. Al-Khidr killed a boy, Moses was so furious as, from his point of view, he killed the boy for no reason. Later in the story Al-Khidr reveals why he killed the boy.

The verses telling this part of the story says: "*So they set out, until when they met a boy, al-Khidhr killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."* (18:74)

Later in the story Al-Khidr explained the reason by saying : "*And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.* " (18:80-81)

Later Al-Khidr says: "*And I did it not of my own accord. That is the interpretation of that about which you could not have patience.*" (18:82)

### **Where is the problem here?**

Some people claim that the verse (18:74) is a call for violence and that it gives an example and hence justifies honor killings in which a family member is murdered because they brought shame to the family, either through apostasy or perceived moral indiscretion. Prejudiced to a funny level as the accusation may seem, we are going to answer it.

### **What does the story represent**

The story in the verse is a historical account of an incident that happened. It is not like a general rule in Islam that people can go around and kill others for their moral indiscretion. The verse is telling a story that happened in the past to convey a certain concept which is simply "Bad things can happen to good people but this bad thing can have a good cause hidden inside it".

Killing is not acceptable in any religion, it is not acceptable in Islam and it was not accepted by Moses himself that's why he was furious when al-Khidr killed the boy. So trying to imply that the story is mentioned to represent a general Islamic role is actually stupidly prejudiced.

Besides what does that story has to do with justifying honor killing of someone. In case those who are trying desperately to link this story to honor killing must have missed the simple fact that Al-Khidr was not, in any way, related to the boy. He didn't kill him because he was bad or else we would have seen Al-Khidr and others like him killing all bad people in the whole world. The boy died because it was his time to die. Al-Khidr here was like the angel of death here. It has nothing to do with honor killing.

Killing is FORBIDDEN in Islam under ANY condition. The only condition when you are allowed to kill is when you are defending yourself. This applies to a person or a whole nation. If your country is under attack then you defend it, if you are under attack and your life is threatened then you have the right to defend yourself. The so called " Honor killing" meaning killing someone because of his moral indiscretion is NOT ALLOWED in Islam.

### **Who is Al-Khidr?**

Actually Al-Khidr is one of Gods' servants who we know very little information about. Some Islamic scholars consider him a messenger of God, others consider him an angel. The thing we know for sure is that he never did a thing without being ordered by God. He did not kill the boy because he wanted to, he killed the boy because he was ordered by God to do that.

In another verse God explains the role played by Al-Khidr saying: "*And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge.*" (18:65). In the boy's case, Al-khidr acted like the angel of death. Imagine you are walking beside the angel of death and watching him taking lives, you will be angry because what your eyes see is him killing people, but the reality of things is that death is important for the continuity of life. Imagine a life where we all go on living without dying, how can the coming generations survive or eat or even walk. So death, gloomy as that may seem, is essential for life to continue.

In this part of the story Al-Khidr acted like the angel of death. He is not any usual person doing this, he is someone ordered by God to do that. This is a characteristic of Al-Khidr alone. NOONE can repeat this act claiming that God told him.

### **The Outcome**

The whole story is about good outcome from a seemingly bad situation. What we are supposed to learn from the story is never to be frustrated if something bad happens to you, if you are good and have awakened conscience then definitely God will bring you a good outcome and will reward you for your patience. The verse is a call for hope and understanding that bad things can happen to good people, but do not be frustrated because our knowledge is limited, maybe the thing you consider as bad today may turn out to have a positive impact on your life later. The verse is a call for facing your problems with hope and trust in a fair and merciful God that He is there for you and will help you overcome your problems.

Where is the violence here? How can such a noble call be wickedly twisted to mean exactly the opposite? The only answer I have is the Holy verse *"So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts."* (22:46)



## **Verse (21:44)**

The Holy verse says: " *But, [on the contrary], We have provided good things for these [disbelievers] and their fathers until life was prolonged for them. Then do they not see that We set upon the land, reducing it from its borders? So it is they who will overcome?*" (21:44)

### **Explanation**

The first explanation for this verse is that God is telling the disbelievers that they are enjoying the prosperity given to them by God. They enjoyed these favours for such a long time that they believe that they are their personal right and these privileges will never be taken away from them. God is telling them in this verse that that is not true. God can take away their prosperity because it is actually a gift from Him. To prove that God is telling them, don't you see that there are famines, epidemics, floods, earthquakes and other calamities. God is challenging them, if He decides to cause any of these disasters in a place will they be able to stop Him.

(See) here can either mean seeing by the eye, you have actually seen such disasters happen and no one can stop it. It can also mean knowledge about nations who lived before them who had been destroyed by such phenomena.

Just like the meaning conveyed in the following verses:

*"Have you not considered how your Lord dealt with 'Aad [With] Iram – who had lofty pillars, The likes of whom had never been created in the land? And [with] Thamūd, who carved out the rocks in the valley? And [with] Pharaoh, owner of the stakes? – [All of] whom oppressed within the lands And increased therein the corruption. So your Lord poured upon them a scourge of punishment. Indeed, your Lord is in observation."* (89:6-14)

Mujahed and Ikrema, may Allah be pleased with them said that the sentence: (*We set upon the land, reducing it from its borders*) means its destruction while Alhassan and Aldahak said: it is the victory of Muslims over pagans and Aloufi said Ibn Abbas said: the reduction of its population and blessings, Mujahed said: the reduction of population and crops and the ruin of the land and Ibn Abbas said in another narration: land ruin caused by the death of the scientists and scholars and the philanthropists and Mujahed said it can be the death of the scholars

This verse is revealed in Mecca (before immigration to Mediah). At that time they were fighting the Muslims in Mecca and torturing them to force them to return as disbelievers and leave Islam. The verse is NOT ordering the Muslims to steal lands, it is actually using historical facts known to the Arabs (the people of Mecca here) to prove that God does not leave the corruptors unpunished. The verse is telling them to look back in history and remember that all oppressors ended in destruction because actually the prosperity they were enjoying was a gift from God. Stories of old nations who were destroyed were known to the Arabs via the Jews at that time.

It is NOT a call for violence, it is actually a reminder to them to stop being aggressive against Islam, and not to be fooled by their current strength and power or else they will be punished and to prove that the

verse reminded them of the old stories they know very well how fast land of oppression and injustice declined and vanished.

### **Verse (48:17)**

The Holy verse says: *" There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger – He will admit him to gardens beneath which rivers flow; but whoever turns away – He will punish him with a painful punishment."* (48:17)

#### **Explanation**

To understand the verse first let's put it in its right context:

*"Those who remained behind of the Bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their tongues what is not within their hearts. Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah, with what you do, Acquainted.*

*But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined."*

*And whoever has not believed in Allah and His Messenger – then indeed, We have prepared for the disbelievers a Blaze.*

*And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful.*

*Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allah. Say, "Never will you follow us. Thus did Allah say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.*

*Say to those who remained behind of the Bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment."*

*There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger – He will admit him to gardens beneath which rivers flow; but whoever turns away – He will punish him with a painful punishment." (48:11-17)*

The verses here are telling the story of a certain incident:

They refer to the people living in the suburbs of Al- Madinah whom the Prophet, peace be upon him, had called for to accompany him in his march out for Umrah, but they had not left their homes in spite

of their claim to faith just because they were afraid of death. Traditions show that these were the people of the tribes of Aslam, Muzainah, Juhainah, Ghifar, Ashja, Dil and others.

When the Prophet, peace be upon him, returned they asked him to "ask for forgiveness" for them which means that they knew they made a big mistake. In fact they believed that people of Mecca and their surrounding tribes will unite force and attack the Muslims " *But you thought that the Messenger and the believers would never return to their families, ever*"

In a later verse it says: "*Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allah. Say, "Never will you follow us. Thus did Allah say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.*"

That is, the time is approaching when these very people who were shirking accompanying you on the dangerous journey, would see you going on an expedition in which there would be the possibility of attaining easy victory and much booty. Then they would come running and request you to take them along. Such a time came just three months after the truce of Hudaibiyah, when the Prophet (peace be upon him) marched to Khaiber and took it easily. At that time everyone could see that after the truce with the Quraish not only Khaiber but the Jewish settlements of Taima, Fadak, Wadi-al-Qura and also others from northern Arabia would not be able to withstand the might of the Muslims and would easily fall to the Islamic State. Therefore, Allah in these verses forewarned the Prophet, peace be upon him, that the opportunists of the suburbs of Al-Madinah would come up to take part in and receive their share when they would see easy victories being attained, and that he should tell them plainly: You will never be allowed to take part in these, because only those who had gone forth to offer their lives in the conflict at Hudaibiyah regardless of every danger would be entitled to them.

Then comes a later verse that says: "*Say to those who remained behind of the Bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment.*"

Meaning tell those who refused to obey you and march with you to Mecca that they will be called to fight against a great army. Some scholars say that the great army is that of the Romans some say it is the Persian army while others says that it is the REDDA war (also known as Apostasy war). In this war they were called upon again to fight.

The word (Submit) in the verse means to accept to live in peace with those around them however some people think it means forcing people to become Muslims, which is a thought that contradicts the basic rules of Islam. God says in the Holy Quran: (There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong) – Surah AlBaqqarah verse 256 and in another verse He says: ( And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve) – Surah AlKahf verse 29 also in a third verse He says to our noble prophet, peace and blessings be upon him: (And had your Lord willed, those on earth would have believed - all of them

entirely. Then, [O Muhammad], would you compel the people in order that they become believers?) – Surah Yunus verse 99

In another verse in the Holy Quran Prophet Solomon, peace be upon him, used this same expression (Submit) when he said:( Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful, Be not haughty with me but come to me in submission [as Muslims] ). Surely Prophet Solomon, peace be upon him, didn't mean (come as Muslims) since Islam was not revealed at that time but what he means is (peacefully living with those around you) – from the book A modern explanation of the Holy Quran – The spirit of Quran by Dr. Tarek Abdel Hamid

Those people had previously let the prophet down and did not fight, they were given another chance in this verse, to fight in the coming war , the verse says " *but if you turn away as you turned away before, He will punish you with a painful punishment*".

The verse then says that some people are excused from war, namely the blind, the lame and the sick. Anyone else (adult males) MUST participate in the war.

The verse here is giving a last chance for those who refused to fight out of cowardice. The first fight they refused to take part in was a war they expected to happen (it did not actually happen). They believed that if Muslims went to Mecca to perform Umrah (a small pilgrimage), they would be faced by Mecca and all its surrounding tribes so they refused to go with the Muslims for fear of such confrontation. It is not that the Muslims were going there to fight but they expected that they would be forced into fight by Mecca and tribes around it. So the verse is not a call for war, it actually ranges between :

- An incident in the past (Hudaubeya when they refused to march with the prophet to Mecca to perform Umrah)

- An incident in the future (a war that would happen years later), which would be considered their chance to prove that they are real Muslims not hypocrites. Nothing more was said about the war that would take place in the future that's why Muslims scholars have different opinions which war was meant in this verse. So it is not an open call for war, NO it is actually a prophecy that a war against a mighty military force will take place and if you want to prove to be Muslims not hypocrites then DO NOT even think about running away this time or you will be punished.

How can you conclude from such a verse that it was an open call for aggressive war against innocent people. How can anyone dare accuse the verse of waging vicious aggressive wars although the name of the war was not even mentioned. How do you know if it was an offensive or defensive war then. Besides, do not forget the war was against a " *a people of great military might;* ", what leader can tell his troops to attack or wage unnecessary war on an army "*of great military might;*".

Again either complete ignorance or a mix of prejudice and the vicious will to accuse Islam can make a person dare accuse such a verse of violence because simple logic says "we do not know which war was it. maybe it was a war for self defense" because no one is stupid enough to wage war against a mighty military force for no reason.

## **Chapter 3**

### **Violence Verses**

## Violence...The Verses

### Verse (4:89)

The Holy verse says: " *They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah . But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper.*"

First of all let's put the verse in its right context by mentioning the verse right before and the verses right after it. The Holy Quarn says:

*"What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].(4:88)*

*They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah . But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper. (4:89)*

*Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them. (4:90)*

*You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those - We have made for you against them a clear authorization. (4:91)"*

Second let us explain the meaning and cause of the verse.

This verse speaks about the hypocrites. There are actually two stories regarding these verses. One says that these hypocrites are the ones who had outwardly embraced Islam in Makka and in other parts of Arabia, but instead of migrating to the Domain of Islam they continued to live among their own people who were unbelievers, taking part in all their hostile machinations against Islam and the Muslims. It was not easy for the Muslims to decide how to deal with such people.

Another story says that 'Abdullah ibn Hamid, may Allah have mercy on him, has narrated from Mujahid, may Allah have mercy on him, that some disbelievers of Makkah came to Madinah. They pretended to have become Muslims and claimed to have come there as emigrants. Later, they turned into apostates. They went to the Holy Prophet , peace be upon him and told him about their plan to go to Makkah to

buy merchandise from there. Having made their false excuse, they departed for Makkah and never returned.

There arose a difference of opinion about their behaviour among the Muslims of Madinah. Some said that they were believers since they professed Islam, performed Prayers, fasted and recited the Qur'an they could not be treated as unbelievers. Others said they were hypocrites and cannot be trusted.

Starting from verse (4:88) till (4:91) God is telling Muslims how to deal with them.

The verse starts with rebuking the Muslims who have two different opinions about these hypocrites. God says that He has reverted them only because of the sins they did by their own free will. He is reproaching the Muslims who think they can lead such people the right way even though God has let them go astray because of their evil deeds.

Then God teaches Muslims how to deal with them. Give them the chance to decide once and for all. If they emigrate to Medinah and decide to stay with you then forgive them, but if they insist on taking the side of the disbelievers then fight them, seize and kill them because at that time they CHOSE your enemy's side.

However this verdict cannot be applied in all cases. The verse (4:90) explains one of these special cases. If a hypocrite takes shelter among an unbelieving people with whom the Muslims have an agreement he should not be pursued into that territory. It is not permissible for Muslims of the Islamic state to kill a hypocrite in any territory with whom Muslims have a peace agreement (even if they were not Muslims). This is because the sanctity of the agreement concluded by the Muslims is of the highest priority.

Another exception is mentioned in the verse (4:91). It speaks of the people who are hesitant and cannot decide which side to take. This verse speaks of the tribes Bani Asad and Khatafan who were afraid to choose any of the sides. They were afraid of both the Muslims and the disbelievers. Whenever they met the Muslims they claimed to be with them, but when they met the disbelievers they ran to their side. Muslims in such case should secure them till they reach the side they want. Either they stay with the Muslims or live in territories making peace with Muslims (in these cases Muslims are not allowed to fight them) or they can finally choose to go with the disbelievers in this case and in this case ONLY Muslims should fight them because now they are part of the enemy. These are the ones Muslims should seize and kill.

### **Verse (4:104)**

The Holy verse says: " And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise."

I was amazed actually to see that some people consider this verse as a violent verse. I do not see their point of view at all, unless I consider pure and clear evil intention. In the verse God orders Muslims not to weaken when they are in pursuit of their enemy. Have you ever seen a leader telling his troops to pursuit their enemy weakly ..?? God continues that war is a suffering for both Muslims and disbelievers alike. The advantage the Muslims have here is that Muslims expect from God what the disbelievers do not expect from Him namely, the reward which is paradise if they are killed in the war. God knows human beings and how they think, He is telling them that the road of faith is not paved with flowers, it is a difficult road paved with thorns and sufferings. For this reason the prize is the biggest there is which is paradise.



### **Verse (5:33)**

The Verse says: "*Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment*" (5:33)

First of all let's put the verse in its right context by mentioning the verse right after it. The Holy Quarn says: "*Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment*" (5:33)

*Except for those who return [repenting] before you apprehend them. And know that Allah is Forgiving and Merciful.*(5:34)"

The verse here mentions Gods ruling on those who 'to wage war against Allah and His Messenger' denotes war against the righteous order established by the Islamic state. It is God's purpose, and it is for this very purpose that God sent His Messengers, that a righteous order of life be established on earth; an order that would provide peace and security to everything found on earth; an order under whose benign shadow humanity would be able to attain its perfection; an order under which the resources of the earth would be exploited in a manner conducive to man's progress and prosperity rather than to his ruin and destruction. If anyone tried to disrupt such an order, whether on a limited scale by committing murder and destruction and robbery and brigandry or on a large scale by attempting to overthrow that order and establish some unrighteous order instead. The rulings here are merely to serve as guidelines to either judges or rulers so they may punish each criminal in accordance with the nature of his crime.

The next verse explains the situation if someone repents and they have indeed become peace-loving, law-abiding citizens of good character, provided this happens before they are actually arrested (meaning they gave themselves up to authorities) they need not be subjected to the punishments mentioned here even if any of their former crimes against the state should come to light. If their crime involves violation of the rights of other men they may not be absolved from their guilt. If, for instance, they have either killed a person, seized someone's property or committed any other crime against human life or property they will be tried according to the criminal law of Islam. They will not, however, be accused of either rebellion and high treason or of waging war against God and His Messenger.

### **Verse (8:12)**

The verse says: "*When thy Lord inspired the angels, (saying): I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.*" (8:12)

The Mekkans tortured, killed confiscated the money of lots of the Muslims in Mecca so they emigrated to Medinah. The battle of Badr was the first real battle between Muslims and the pagans of Mecca. This verse (8:12) was speaking about the war of Badr. At this battle the pagan army consisted of 950 fighters while the Muslim army had around 314 fighters only so the forces were not even close and of course don't forget the weapons and horses which was very large in numbers for the Meccans and much less with the Muslims.

It has been narrated on the authority of 'Umar b. al-Khattab who said: When it was the day on which the Battle of Badr was fought, the Messenger of Allah (may peace be upon him) cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Holy Prophet (may peace be upon him) turned (his face) towards the Qibla Then he stretched his hands and began his supplication to his Lord:" O Allah, accomplish for me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth."

He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: "Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfill for you what He has promised you." So Allah, the Glorious and Exalted, revealed (the Qur'anic verse):" When ye appealed to your Lord for help, He responded to your call (saying): I will help you with one thousand angels coming in succession." (8:9). To encourage Muslims to regain their right, Allah was encouraging them by saying that he will help them in this unequal battle by terror that He will implant in the heart of the unbelievers as well as the angels who will fight with the Muslims.

So the verse was for that particular occasion of a WAR in a BATTLE FIELD against an enemy who is much stronger than you and who treated you unjustly before and was so full of grudge against you, not for anyone to use out of context to justify their barbaric deeds against civilians who did not hurt you in any way.

### **Verse (8:15-16)**

It is amazing how people can manipulate facts to convince others with things that without this manipulation would have been considered normal and even the only acceptable attitude.

The verse says: "*Believers, whenever you encounter a hostile force of unbelievers, do not turn your backs to them in flight. For he who turns his back on them on such an occasion - except that it be for tactical reasons, or turning to join another company - he shall incur the wrath of Allah and Hell shall be his abode. It is an evil destination.*" (8:15-16)

The verse orders Muslims NEVER to turn their backs to their enemies in war. A Muslim is allowed to turn his back to the enemy only in case of tactical reasons of war or to for example seek reinforcements or join another party in the rear.

What the Qur'an does forbid is disorderly flight produced by sheer cowardice and defeatism. Such a retreat takes place because the deserter holds his life dearer than his cause. Such cowardice has been characterized as one of those major sins which, if committed, can be atoned for by no other good deed whatsoever.

This has been declared a deadly sin because in addition to being an act of sheer cowardice, it demoralizes others and can generate demoralization which can have disastrous consequences. An individual soldier's desertion might cause a whole platoon, or even a whole regiment, and ultimately the whole army, to take flight. For once a soldier flees in panic, it is hard to control the others.

How could this verse be considered violent when it is ordering soldiers in a war not to act cowardly. Is it normal for a leader of an army to order them to run when facing the enemy? If he did, will you consider him a good leader then? strange logic desperately trying to justify false accusations.

### **Verse (8:39)**

The Holy verse says: " *And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease – then indeed, Allah is Seeing of what they do..*"(8:39)

First of all let's put the verse in its right context by mentioning the verses before and the verse after it (from 8:30 to 8:40). The Holy Quarn says:

*"And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.*

*And when Our verses are recited to them, they say, "We have heard. If we willed, we could say [something] like this. This is not but legends of the former peoples."*

*And [remember] when they said, "O Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."*

*But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness.*

*But why should Allah not punish them while they obstruct [people] from al-Masjid al-Haram and they were not [fit to be] its guardians? Its [true] guardians are not but the righteous, but most of them do not know.*

*And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved.*

*Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved – unto Hell they will be gathered.*

*[This is] so that Allah may distinguish the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.*

*Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] – then the precedent of the former [rebellious] peoples has already taken place.*

*And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease – then indeed, Allah is Seeing of what they do.*

*But if they turn away – then know that Allah is your protector. Excellent is the protector, and Excellent is the helper." (8:30-40)*

Don't forget here that God said "FIGHT" NOT "KILL", because fight is a mutual act meaning both sides are fighting not one is just attacking and the other is helplessly watching. But **WHY** did God order Muslims to fight against the disbelievers. The reasons were stated in earlier verses.

## Why fight the disbelievers?

What is being discussed in the verses above is mischief of “wicked” or “bad” disbelievers (Verse 8:37) who are being asked to desist from their wickedness, for if they do so (it doesn’t say that they have to convert), their past wickedness would be forgiven.

Verse 8:40 clarifies that if the mischief-makers turn away, Muslims shouldn’t worry about them (in other words, Muslims should leave them alone) for God is their Protector and Helper. Verse 8:41 is simply about the distribution of booty gained from these wars.

Actually, the discussion of these ***mischievous disbelievers*** and their deeds starts with verse 8:30, where it is said:

*"And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners." [8.30].* That was the first indictment.

The second indictment comes in verse 8:34 where it is said:

*"And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know." [8.34]*

The third indictment is given in Verse 8:36

*"Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell." [8:36]*

And because of these three indictments, God calls their acts “fitnah”. But what is “Fitnah”?

## The meaning of Fitnah

The meaning of fitnah is sometimes misinterpreted for persecution but let's first try to understand it's literal meaning in Arabic language.

“Al-Azhari said: “The Arabic word fitnah includes meanings of testing and trial. The root is taken from the phrase fatantu al-fiddah wa’l-dhahab (I assayed (tested the quality of) the silver and gold), meaning I melted the metals to separate the bad from the good.

“Ibn Faaris said: “Fa-ta-na is a sound root which indicates testing or trial.” (Maqaayees al-Lughah, 4/472). This is the basic meaning of the word fitnah in Arabic. so *Fitna (from the verb fatana, for infatuation, charm, enticement, temptation, turning away) refers to temptation, fascinating, things that turn Muslims away from their religion or an act of sedition and a cause for dissension.*

### **So why were the deeds of the disbelievers a temptation that derive Muslims away from their faith?**

Simply because leaving the disbelievers attack Muslims and steal their money and even planning to kill the Noble Prophet, peace and blessings be upon him, will create a general feeling among Muslims of being weak and humiliated as they do not retaliate for themselves from these acts of severe aggression at the same time they see their transgressor as a strong winner. This will surely tempt them to turn away from the religion which does not allow them to fight back to regain their pride and stop their transgressor from attacking them.

Notice that God SWT did not say (Kill them) but said (*And fight them*) which indicates a confrontation between two armies. So God wants the (Fitnah i.e. the test) to end and as we know the test is not hated in itself as of course if someone succeeds he will not hate the test or consider it reprehensible. The disbelievers used to tempt people to abandon their religion either by torture or threatening so God wanted to end this injustice by fighting them in a war as a consequence of their evil deeds.

### **So what if the disbelievers stopped?**

If the disbelievers ceased their aggression then Muslims should stop attacking them, but these disbelievers should be very cautious because "*Allah is Seeing of what they do.*".

The same part of the verse "*Allah is Seeing of what they do.*" can also be interpreted that God is addressing the Muslims who fought against the disbelievers till they stopped their aggressiveness that He has seen and knows very well the effort they did and will reward them for it.

### **So what if the disbelievers do not stopped?**

God is addressing the Muslims in the following verse telling them never to worry or be discouraged if the disbelievers turn away and if they do not stop their aggression because He Himself is their (the Muslims') protector and helper.

### **Conclusion**

From the above discussion we conclude the following:

1- The disbelievers conspired against Muslims and they started the transgression against them threw three heinous deeds which are:

- Conspiring against them
- Hindering them from the sacred mosque
- Use their money in all dirty ways to stop the spreading of Islam

2- Muslims were ordered to fight to regain their pride and force their transgressor to think twice before attacking them. This order was given to them to safeguard their faith because if they feel that they are weak and humiliated, this frustration may tempt them to leave their faith.

So where is the aggressiveness in the verse, since when is defending yourself against transgression a crime? The general rule in Islam is clearly stated in the verse Al-Mumtahina. In it God says:

*"Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers. (8) Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them - (All) such are wrong-doers." (60:8-9)*

In the above verses of the Holy verse al Mumtahanah, the believers are advised to show kindness and do justice to the unbelievers who are not hostile to them. Islam avoids killing and destruction, but when public peace and safety is at stake, prompt and severe action is taken to bring order and eliminate lawlessness. Islam has no room for willful aggressors and cunning mischief-makers."

In fact Islam advocates universal peace and harmony in the human society and teaches us to tolerate and accommodate other creeds so far as their followers do not hatch plots and generate ill-will to destroy the Muslims and ascribe falsehood to Allah and His religion.

Sources: <https://controversialislam.wordpress.com/quran-verse-839/>

### **Verse (8:59-60)**

The Holy verse says: " *And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to Allah]. And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.*"(8:59-60)

#### **Who is the verse (8:59) talking about?**

This verse was revealed in reference to the Battle of Badr which took place between the Muslims who sought refuge in Madinah and the Quraysh who had persecuted them and driven them out of their homes in Makkah. In the battle of Badr the Muslims won.

What the disbelievers did was explained in earlier verses of the same chapter (surah) like in the verse. The verses says: "*And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things – that you might be grateful.*" (8:26)

and the verse "*And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.*" (8:30)

and the verse "*Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved – unto Hell they will be gathered.*" (8:36)

So the disbelievers fought the Muslims, prosecuted them, boycotted them, took their money and properties, tortured them till they left no choice for the Muslims but to escape to Medinah leaving their home-land. The battle of Badr was the first official battle between the Muslims and the disbelievers of Quraish, their earlier aggressors. After the battle some of the disbelievers were killed, some held captives and some ran away.

#### **Who is the verse (8:60) talking about?**

The noble verse is telling Muslims to be prepared against THEM. This "THEM" refers to

1- The disbelievers who fought the Muslims

2- The traitors who were mentioned in an earlier verse "*If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms.* Indeed, Allah does not like traitors." (8:58). In Islam if you make a treaty with someone and that person betrays you, you have to notify him first that you cancel the treaty then fight him.

3- Enemies the Muslims know nothing about, but God knows their intentions very well, who are planning or even considering attacking Muslims for whatever reasons.



### **Is the verse (8:60) REALLY calling for war?**

Look carefully at the word "terrify" so the whole idea about getting prepared for the enemy is not to actually "FIGHT" or "KILL" but to "Terrify" the enemy which means that you get prepared by your maximum capability to reach a military power that will make your enemy think twice before attacking you. Isn't this like the military parade that all countries now perform to tell the world "We are strong...think twice before attacking us".

Actually this is a cause of peaceful balance in the world because if a country is weak, then the stronger countries will never hesitate to try and solve their economic problems on their expense and hence wage war for any fabricated reason just to put their hands on the weaker country resources. So being prepared is a major cause for a country to live in peace without threats and hence protect itself and its' inhabitants.

The verse has no meaning of transgression in any way, it is not ordering Muslims to be prepared to "ATTACK" or "Kill" but for the sole reason of making the enemy exclude any wicked idea to attack them.

The proof of this is in the verse immediately after it. The verse says: " *And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.*" (8:61)

And notice the sentence: *(And if they incline to peace, then incline to it [also] and rely upon Allah)* meaning if they merely incline to peace them incline to peace immediately which means that peace is the real target not war or victory or bounty or obliging people to become Muslims or any of these ridiculous allegations.

## **Verse (8:65)**

The Holy verse says: "*O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.*"

### **What does the word (HARRED) which is translated to English as (urge) mean?**

In Arabic (the original language of the Holy Quran) the word used is "HARRED" which is translated to "urge" but let's focus on the meaning of the Arabic word (HARRED). Arabic language has a very special way of derivation of words, making derivation has lots of cases in Arabic, this case is a very special one that shows the strength and depth of the Arabic language.

In Arabic the word (MARAD ) means disease. We can derive a word from the origin (MARAD) that means fighting or facing disease by repeating the middle letter so the derived word to mean fighting or facing disease will be (MARRAD). Similarly, the orange peel in Arabic is called (KESHR). So the derived word to mean removal of the orange peel it will be (KESHSHR). There are other ways to make derivatives that mean fighting or removal of the original word, but this is the case we need to focus on.

The word (HARRED) is derived from the origin (HARAD) which means very close to perdition. When you say that someone is (HARAD) it means he is very close to perdition. The origin word (HARAD) was used in another verse "*They said, "By Allah, you will not cease remembering Joseph until you become fatally ill or become of those who perish."* (12:85) the Arabic word used by the Holy Quran for "*become fatally ill or become of those who perish.*" is (HARAD).

So the word (HARRAD) used in the verse (8:65) means in Arabic (removal of being close to perishing ). This means that the war that God is commanding our noble prophet to wage is to save the Muslims from perishing. This coincides with the historical facts that the disbelievers were conspiring against the Muslims by all possible means. So it is not actually a call to transgress, it is actually a call for self defense by fighting against those who are fighting you.

The rest of the verse explains why our noble prophet had to "urge" the Muslims to fight. They were outnumbered by the disbelievers. That's why the rest of the verse explains to them that the strength in war is not measured only by number. There is another very important factor which is the power of faith. This power motivates the warrior to excel beyond his own personal expectation.

In this verse God has specified a maximum and minimum for this power as people vary in their physical and spiritual strength. The power of faith of a Muslim makes his strength range from two to ten times as strong as a disbeliever. That is because he is not as attached to life as the disbeliever.

And from this, Islamic scholars concluded the limits of acceptably fleeing the battle field. If the Muslim fighter faces three enemy fighters and fled, he is not considered sinful, according to Islamic jurisprudence, but if faced one or two and fled then he is considered sinful and so the minimum ratio is 1:2..the ratio increases till 1:10 based on the strength and patience of the fighter

A believer knows that life is only a passage to the afterlife where he will be rewarded so dying is not that much a disaster to him. While the disbeliever is so attached to life as he believes that if he died then he ceased to exist and will be forgotten so when he is attacked by more than one he can run or try to save himself by any possible means. That is why Khaled Ibn AlWaleed, the prominent Muslim military commander told the Persians: " I have come to you with men who love death as you love life"

## **Verse (9:5)**

The Holy verse says: *" And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful."*

### **When was the verse revealed?**

As we said before to understand a verse from the Holy Quran you have to put it in its right context. This verse is from surah (chapter) ALTAWBA. It is the chapter no 113 meaning the chapter before the last to be revealed to our noble prophet, peace and blessings be upon him. It was revealed in Medinah.

It is the only verse in the Holy quran that does not start with the BASMALLA (i.e. " In the name of God, the Most Compassionate, the Most Merciful") that is to convey God's anger towards the disbelievers.

### **What is the REAL context of the verse?**

Lets read the whole verse from the beginning. The Holy Quran says:

*" [This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.*

*So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.*

*And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away – then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.*

*Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].*

*And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.*

*And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.*

*How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him].*

*How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient.*

*They have exchanged the signs of Allah for a small price and averted [people] from His way. Indeed, it was evil that they were doing.*

*They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.*

*But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know.*

*And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease.*

*Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers.*

*Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people*

*And remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise." (9:1-15)*

### **So who is the verse talking about?**

This part of the surah (chapter) ALTAWBA is a declaration from God and His noble Prophet of disassociation to the disbelievers, but who exactly do we mean here...all the disbelievers or a certain category of disbelievers?

This above part of the Surah declares disassociation to the disbelievers who prosecuted our noble prophet, peace and blessings be upon him, and the Muslims in Mecca. They conspired to kill the prophet, peace and blessings be upon him, drove Muslims out of Mecca, confiscated their homes and belongings for no reason but their being Muslims.

The prophet, peace and blessings be upon him, had a peace treaty with the disbelievers however they overturned the treaty. Muslims had an ally called the tribe of Khuza'ah which had an antagonist tribe called Bakr which is one of Quraish allies. Quraish helped Bakr attack Khuza'ah although their treaty with the Muslims specifically mentions that none of the two sides should aid any of his allies against an ally of the other side and so they denounced the covenant with our noble prophet, peace and blessings be upon him.

Our Noble prophet made a peace treaty with those disbelievers, but they never stopped their aggression, so God ordered our noble prophet, peace and blessings be upon him, to tell them that they are given four months in which they can move freely then he should wage war against them.

### **So are there disbelievers who are excluded from that war declaration?**

This declaration of war IS NOT to all disbelievers, it is to those who continued conspiring and prosecuting Muslims and forcefully confiscated their belongings so some disbelievers were excluded from this war declaration. These disbelievers belong to one of these categories which are:

1- Those who made peace treaty with Muslims and did not violate their treaty with the Muslims in any way or support anyone against the Muslims

*"Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him]." (9:4)*

2- *" And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know." (9:6)*

3- *" except for those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him]." (9:7)*

4- *"But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know." (9:11)*

### **Why wage that war? the verse (9:8) explains why**

*" How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient." (9:8)*

and in the verse (9:10): *"They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors." (9:10)*

The expression (*gain dominance over you*) means by having power and victory over Muslims. While the expression (*observe concerning you any pact of kinship or covenant of protection*) means they will not have mercy and will never have any regard for kinship and will not fear God while treating you but will torture you mercilessly

However even those who did all the above crimes repented then Muslims should not fight them

*"But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know." (9:11)*

But again if they return back to their old ways then they should be fought:

*"And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease" (9:12)*

and notice here that Muslims should fight the leaders of disbelief may be this would be a warning to the others to cease what they are doing, again God is giving them one last resort. But if they still insist then remember Muslims what crimes they had done against you for no reason except your faith so the next verse says: *"Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers."* (9:13)

And the next verse is an encouragement from God and a promise of victory to the Muslims to urge them to fight back those who continually despite all chances given to them refused to let the Muslims live in peace, *"Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people"* (9:14)

Notice here the used word is *"fight the leaders of disbelief"* which means both sides are fighting each other in a war not that the disbelievers were treacherously murdered without precaution or by surprise. They were told of their options , they were given four months living peacefully until they decide what to do. What nation tells the other nation four months ahead that they will attack them so they can be fully prepared for the war.

Please read very carefully the verse (9:13) that says: *" Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers."*

Pay attention to the words **" they had begun [the attack upon] you the first time?"**, so we are speaking of disbelievers who attacked Muslims FIRST and continued their aggressive deeds not even a peace treaty stopped them, to make things simpler MUSLIMS WERE THE VICTIMS HERE , so what do you expect Muslims to do, keep accepting those disbelievers' deeds for which Muslims pay their life or stand to face their aggressor.

Is that aggression or is itself defense against those who continually abused, transgressed, stole your property, conspired to kill the prophet, peace and blessings be upon him and finally broke their treaties with the Muslims .

### **Verse (9:14)**

From the above discussion we conclude that the above verses (9:1-15) is addressing a certain category of disbelievers, namely those who attacked Muslims first, insisted on fighting Islam and nothing stopped them. That case is clearly explained in the verses from 1 to 15.

We also knew that there were exceptions, not all disbelievers are to be fought. Those who did not breach their treaty with the Muslims, those who were seeking Muslims' protection, those who made a treaty with the Muslims *al-Masjid al-Haram* and of course the disbelievers who repent and became Muslims, then all their deeds were immediately forgiven and they were considered brothers to all the Muslims.

To encourage Muslims to fight back those who are still showing enmity, God started to remind Muslims with the crimes those disbelievers committed against them. verse (9:13) says:

*"Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers." (9:13)*

Notice here the sentence *"Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers."* Some Muslims were afraid to fight the disbelievers, why, because they were outnumbered, so God is encouraging them by saying that they should fear only Him.

The next two verses say: *"Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people. And remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise." (9:14-15).*

These two verses represent a promise from God that He will grant the Muslims victory and that this war would be God's punishment to that specific category of disbelievers and explains that this victory would *"satisfy the breasts of a believing people"* and would *"And remove the fury in the believers' hearts"* which is again a proof of how much injustice they endured on the hands of these arrogant disbelievers which made their hearts full of fury and anger with them.

So when you look at the two verses (9:13-14) in their real context you realize immediately that it is not a call to attack innocent peaceful disbelievers like some people are wickedly trying to convince you, it is actually a call to fight back against the arrogant disbelievers who transgressed without limits so God is telling the Muslims to go and put an end to these continuous violations by fighting.

And let me remind you that God said *"fight them"* which means two armies against each other both ready and prepared, no sudden attacks, and remember they were given a four months period where they can go around peacefully and be prepared for war, but after these four months Muslims would fight back. Put yourself in the Muslims shoes then, will you REALLY consider this a violent verse calling for blood. Will you still call the Muslims, who were actually the victims here, fighting back against their aggressor, a blood thirsty people.



Why would a nation who said they came for the peace of humanity attack for no reason, wouldn't that damage their image in front of all the Arabic tribes and why didn't any of their enemies themselves claim that that war was unfair and that the Muslims were wicked, blood thirst bunch of people. There are no historical records of even one tribe or country that the Muslims fought that said anything about their being attacked for no reason.

You should ask yourself why their enemies THEN did not claim that and why some people NOW are claiming that. The answer is clear once you start looking just a little bit deeper below the surface. Don't be a superficial reader who reads three sentences from a chapter then starts making judgments. Be fair enough to read carefully the whole chapter to see the real context of each and every verse before you judge, and always remember that you yourself can say a word when taken out of context can mean exactly the opposite of what you meant.

Finally, be aware of anyone who brings you sentences without mentioning their context because he is either a brainless parrot or a partial person who does not have the capability to convince you so he is trying to blur your vision by a childish trick that no fair person should fall into.

## **Verse (9:29)**

The Holy verse says: *"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture – [fight] until they give the jizyah willingly while they are humbled."* (9:29)

First of all we have to clarify that this verse concerns people of the book (i.e. Christians and Jews).

### **When was the verse revealed**

I will only copy part of the answer of "Dar Al-Iftaa AlMariya - The Egyptian House of Fatwaa (i.e. Islamic Opinion)" on the issue you can enjoy the full article at (<http://www.dar-alfita.org/Foreign/ViewArticle.aspx?ID=208&CategoryID=6>) it says:

Regarding the first verse which was mentioned in your question, it was revealed after the battle of Motah and addressed the Romans who mobilized their armies in an attempt to vanquish the Muslims' state after a previous failing attempt conducted by the polytheists.

Therefore, this verse was addressing those who do not keep their covenant or fulfill their vows and the terms "humbleness" that is mentioned in the verse refers to the actual act of giving jizyah after being subjugated to the Muslim state and its general system in exchange of safety, security and protection. This means that the word "humbleness" does not indicate taking the money from them in a humiliating way as this false interpretation goes against the sound understanding of the Quran and the Prophetic traditions regarding the fine treatment of the people of the book and the people of Dhimma in general.

### **How do Muslims regard Christians and Jews (i.e. people of the book or people of Dhimma)**

Before we explain the verse we have to introduce a brief idea about how Muslims regard Christians and Jews. To explain, I will simply narrate a known authentic historical incident that happened and the Holy Quran narrated. When the Persians, who were Magians i.e. believed in an ancient pagan religion, waged war against the Romans, who were Christians, Muslims wanted the Romans to win because they are people of the book and believers in God so they are closer to Muslims from the Persians but the Persians won and then the Muslims were sad for this result.

At that time a verse was revealed in the Holy Quran that says: *"The Romans have been defeated ) in the neighbouring land; but after their defeat they shall gain victory in a few years. All power belongs to Allah both before and after. On that day will the believers rejoice at the victory granted by Allah. He grants victory to whomsoever He pleases. He is the Most Mighty, the Most Compassionate."* (30:2-5)

So Muslims wanted the Romans because they were Christians to win. That simply explains how Muslims feel towards people of the book. They are closer to Muslims.

The Holy Quran says: *"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."* (60:8).

Sufwan ibn Saleem reported: The Messenger of Allah, peace and blessings be upon him, said, "If anyone wrongs a person protected by a covenant, violates his rights, burdens him with more work than he is able to do, or takes something from him without his consent, then I will be his advocate on the Day of Resurrection." (Source: Sunan Abu Dawud 3052)

So the general rule is that Christians and Jews are closer to Muslims and Islam does not order Muslims to go on killing everybody, on the contrary, in Islam you are ORDERED to be good to anyone who do not attack you. So what is the verse (9:29) talking about.

As a general rule whenever Muslims conquers a place on earth, they give the inhabitants three options

1-Embrace Islam (and then you will have to pay the obligatory ZAKAT i.e. obligatory charity)

2- Keep their religion but pay the 'Jizyah'

3- Waging war

First lets understand what the jizyah is.

#### **What is the Jizyah:**

Jizya is a tax imposed on the Christians and Jews living under the protection of the Islamic state. The Jizya tax guarantees the Christians and Jews complete protection under the Islamic state. If an enemy country attacks the Islamic country, the Islamic country has a duty to defend the Christians and Jews and the Christians and Jews are not even obliged to fight. If they decided to fight with the Muslim country to defend their land then they are exempted from paying the Jizyah

#### **Conditions to pay Jizyah:**

- Women and children are excused absolutely
- Handicapped, blind and old men, even if they are rich
- Needy and mad-men
- Day laborers, servants or wageworkers
- A chronically ill-man even if he is rich
- Religious people who keep themselves free for praying and worshipping, i.e. men of churches, cloisters and oratories
- If a non-Muslim voluntarily participates in military service for protecting the country.
- If the Islamic state becomes unable to protect non-Muslims, then they are legally exonerated from paying the tax. **(See Ibnul Qayyim, *Ahkam Ahlul Dhimma*, Volume1, pp.8, 15 and al-Shafi', *al-Umm*, pp. 172-1)**

## Jizyah in other religions

1- Prophet Joshua in the Bible Joshua chapter 16 verse 10 states: " They did not dislodge the Canaanites living in Gezer; to this day the Canaanites live among the people of Ephraim but are required to do forced labor." (New International Version: <http://biblehub.com/joshua/16-10.htm>)

2- Also in the web site called Theology of work (<http://www.theologyofwork.org/new-testament/matthew/tales-of-two-kingdoms-matthew-11-17/paying-taxes-matthew-1724-27-and-2215-22/>) I found this article from which I copied this excerpt:

In Jesus' days, Jews paid taxes both locally to the Jewish temple and to the pagan government in Rome. Matthew records two separate instances depicting Jesus' view on paying these taxes. The first incident is recorded in Matthew 17:24-27, where the collectors of the temple tax asked Peter whether Jesus pays that tax. Jesus, knowing of this conversation, asks Peter, "What do you think, Simon? From whom do kings of the earth take toll or tribute? From their children or from others?" Peter answers, "From others." Jesus responds, "Then the children are free. However, so that we do not give offense to them, go to the sea and cast a hook; take the first fish that comes up; and when you open its mouth, you will find a coin; take that and give it to them for you and me."

The second incident, concerning the Roman tax, is found in Matthew 22:15-22. Here the Pharisees and Herodians want to entrap Jesus with the question, "Is it lawful to pay taxes to the emperor, or not?" Jesus knows the malice in their hearts and responds with a cutting question, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." When they hand him a denarius, he asks, "Whose head is this, and whose title?" They respond, "The emperor's." Jesus ends the conversation with the words, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's."

In another location in the same article it is said: "Paying taxes is one of the bedrock obligations we as citizens or residents undertake for the services we enjoy in any civilized society. "

3- In the New testament Romans 13:6-7 *"For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed."*

So paying taxes according to people of the book themselves is a duty you have to pay, even Jesus, peace and blessings be upon him, paid it. The idea is whether this tax is burdening the payer or not

## How much was the 'Jizyah

During the time of prophet Mohammad, peace and blessings be upon him, the value of the jizyah was 1 Dinar per year while during the Umaiid era it reached 4 dinars per year...an amount anyone was capable of paying.

## History speaks for itself

1- The Prophet, may Allah bless him, said, "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling)." (Sahih Bukhari, Hadith 2930)

The Prophet, peace and blessings be upon him, said in this regard "whoever hurts a Dhimmi, hurts me". And in another narration by Alkateeb that Ibn Masoud reported that prophet Mohamed, peace and blessings be upon him said, "Whoever hurts a *dhimmi*, I am his adversary, and I shall be an adversary to him on the Day of Resurrection" (Al-Khatib).

And in the Holy Quran God said, "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, 'We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him.'" (29:46)

2- Once, during the reign of 'Umar ibn al-Khattab, a Jizyah collector offered the taxes collected from the people to 'Umar, who was upset by the large amount and asked him if he had burdened the people. He replied, "No, not at all! We took only the surplus and lawful taxes." 'Umar asked, "Without any pressure or persecution?" The man replied, "Yes." 'Umar then said to him, "Praise be to Almighty Allah that the non-Muslim citizens have not been oppressed during my rule. (Ibn Salam, Imam Abu 'Ubayd al-Qasim, Al-Amwal, p. 43. Also see Ibn Qudamah, Al Mughni, Volume 9, p. 290 & Ibnul Qayyim, Ahkam Ahlul Dhimma, Volume 1, p.139). Notice that Umar ibn Al-Khattab while he was Caliph tried his best to ensure that those who were paying Jizyah were not doing so under any harsh conditions.

3- The covenant of 'Umar, may Allah be pleased with him, is a wonderful document showing Islam's approach to non-Muslims living in peace within Islamic rule. Following is recorded by al-Tabari;

"In the name of Allah, the most Gracious, most Beneficent. This is a covenant of peace granted by the slave of Allah, the commander of the faithful 'Umar to the people of Jerusalem. They are granted protection for their lives, their property, their churches, and their Crosses, in whatever condition they are. All of them are granted the same protection. No one will dwell in their churches, nor will they be destroyed and nothing will be reduced of their belongings. Nothing shall be taken from their Crosses or their property. There will be no compulsion on them regarding their religion, nor will any one of them be troubled." (Tarikh al-Tabari 2/308)

Also it is recorded in Sahih Bukhari that Umar (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e. the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Messenger in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability." (Sahih Bukhari, Hadith 2824)

4- It was also reported that Khaled ibn al Walid stated in the contract which he made with some cities near Hira "if we managed to protect you, then we get the jizyah and if we couldn't we don't get it".

5- When Muslims failed to meet the condition of protection of the people of the Dhimma, they returned back the paid jizyah to them and this happened during the reign of Umar ibn al Khattab when he was informed that Heraclius was preparing a huge army to fight against the Muslims. Due to such circumstances, Abu Ubaida, the Muslim military leader at the time, wrote correspondents to all the Muslim rulers of the cities that were opened by Muslims in the Levant area and commanded them to return back the jizyah money that was collected from these cities and he wrote to people of Dhimma saying, "we have returned back your money because we were informed of that a huge army was mobilized by the Romans and you placed a condition on us to protect you and we are unable to do it. So we have paid back your money to keep the condition intact along with the contract that was written between us and you and the contract will resume to be effective should we be granted victory"

6- "The Golden age of Jewish culture" which is defined in wikipedia as " coincided with the Middle Ages in Europe, a period of Muslim rule throughout much of the Iberian Peninsula." as opposed to the term " Spanish Inquisition" which is defined by the Jewish virtual library (<http://www.jewishvirtuallibrary.org/jsource/History/Inquisition.html>) as: " The Inquisition was a Roman Catholic tribunal for discovery and punishment of heresy, which was marked by the severity of questioning and punishment and lack of rights afforded to the accused."

Same area same citizens when the land was under Islamic rule it flourished and the Jews themselves call it the golden era of THEIR culture, what more proof is needed that Muslims were not tyrants and YES they applied the verse "There is No compulsion in Religion" (2:256). Jewish culture considered the Islamic era as their culture's Golden era, no prosecution, no forcing to become Muslims, no expensive back-breaking taxes. This is the complete opposite of what happened to them, in this same area of the world when they were ruled by the others who used religion to justify murder and torture.

### **Verse (9:73)**

The verse says: "*O Prophet (Muhammad SAW)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.*" (9:73)

The Holy verse is an order to prophet Mohammad, peace and blessings be upon him, to "STRIVE" against two groups of people namely, the disbelievers and the hypocrites.

#### **What does "STRIVE against the disbelievers" mean?**

First of all the word "strive" involves action between two sides, so again it is not a single sided step. According to the explanation of the verse by Sheikh Sharaawy, the famous sheikh, "STRIVE" first start by trying to argue with them and fight them not by the sword but by reason may be they will reconsider their ways. If they still insist on fighting against Islam then comes the word "*be harsh against them*" which means again NOT fighting by the sword but by showing them what punishment awaits them in the afterlife, may be that would warn them to give up their stubbornness .

What is the Prophet, peace and blessings be upon him, fighting them for. Is it to become Muslims by force. NO, actually the "STRIVING" here is to convince them not to fight against the spread of Islam. If a disbeliever lives in an Islamic state, he is TOTALLY FREE to be a Muslim or stay a disbeliever , but he is not allowed to fight the state. The proof of this is evident in the verse "*And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.*" (18:29).

The disbeliever living in an Islamic state has the right to choose either to be a Muslim or stay a disbeliever but live in peace with the Muslims, then Muslims are not allowed to fight him in any way except by trying to convince him using reason and he would have to face the consequences of his choice in the afterlife. The last option is to stay a disbeliever and fight or conspire against Islam and the Muslims then you will be fought by the Muslims.

The second option is the one discussed in the above verse, Try to convince them using reason to believe or else "*be harsh against them*" meaning show them the consequences they will face in the afterlife if they insisted on disbelieving.

#### **What does "STRIVE against the hypocrites" mean?**

The hypocrite is someone who claimed to be a Muslim, but deep inside him he was an enemy to Islam. This is worse than the disbeliever and more dangerous. The disbelievers who fought Islam is a clear enemy but the sly hypocrite is more dangerous as he claims to be a devout Muslim so he can spread rumors or conspire against the Muslims without them expecting it.

The hypocrites had a pattern of attitude. They would do something wrong then deny completely doing it. This is evident in the verses like

*" And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid."* (9:56)

*" They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger (Muhammad SAW), if they are believers." (9:62)*

*" They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad SAW) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper." (9:74)*

So their enmity reached the level of conspiring to kill the prophet, peace and blessings be upon him, but they always denied their acts, every time our merciful prophet, peace and blessings be upon him, would excuse them and accept their denial even though he knew they did what they were accused of. So in the verse (9:73) God is ordering him to punish them for the acts they do. The order here is to punish according to the guilt that they denied not to kill them.

Where is the mistake here?, where is the violence in punishing someone for his deeds, the deeds that he did by his own free will? Not punishing them for the small mistakes that they kept denying (like uttering the word of disbelief) made them increase in their enmity to the level of conspiring to kill the prophet, peace and blessings be upon him, so what is wrong in changing the attitude towards them by punishing them for the crimes they committed?



### **Verse (9:123)**

The verse says: "*O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.*" (9:123)

The noble verse is telling Muslims the strategy they should follow, if they are going to fight then they should start with the enemy closer to them. This is not a war declaration this verse is teaching Muslims a war strategy to fight the enemy closer to them then the far away enemy.

This strategy is logical since fighting a closer enemy first is better for various reasons which are:

- 1- It costs less, since you don't have to transport your soldiers and weapons for a long distance.
- 2- You have more information. Since a closer enemy is an enemy closer to your eye so you have more access to his territory and hence has a more understanding to his capability.
- 3- The closer enemy is more dangerous than a far away enemy because it is very likely that he will attack your territory suddenly which is not the case for a far away enemy who has to travel a longer distance to attack you so it is easier to spot him.

So the verse is teaching Muslims a fighting strategy, why is that harmful. Notice here that the general rule for waging war in Islam still applies which is NEVER to initiate war against someone who did not attack or harm you. Meaning when we say war it means against someone who either attacked or conspired against Muslims. Muslims NEVER initiate enmity.

"*let them find in you harshness*" implies that harshness is not the usual attitude of Muslims. This attitude is shown only when needed like during a war. You can never tell a soldier in a war to be nice or funny, it's a war then he has to be "*harsh*". This "*harshness*" is actually the reason why a war can stop when the enemy finds out that you are as strong as he is or even stronger then he can stop the fight.

The last part of the verse shows the boundary of this "*harshness*". The noble verse says "*And know that Allah is with the righteous*". According to sheikh sharaawy, the verse means that the Muslim fighter must always remember that he is fighting for the cause of Allah to defend Islam and Muslims not to show off his power. So the pious Muslim fighter, who God promised to help him during the war, must stick to the Islamic ethics during war. He must not harm the enemy if he surrenders. He must never use excessive force without need...etc. Many restrictions are there to limit the word "*harshness*", these restrictions are the ones the Muslim fighter MUST stick to or else he will not be granted God's help.

So what exactly is the reason to claim that this verse is a call for violence. Is it wrong to teach your soldiers a war strategy? Is it wrong to tell your soldiers to be "*harsh*" on the enemy DURING WAR? especially when you have already taught them the ethics of war that are considered the limitations on their "*harshness*".

I will not here discuss the ethics of war in Islam as they are discussed fully in another chapter but I will give here just a sample as is indicated by the "ten commands" of the first caliph, Abu Bakr: "Do not act treacherously; do not act disloyally; do not act neglectfully. Do not mutilate; do not kill little children or

old men, or women; do not cut off the heads of the palm-trees or burn them; do not cut down the fruit trees; do not slaughter a sheep or a cow or a camel, except for food. You will pass by people who devote their lives in cloisters; leave them and their devotions alone. You will come upon people who bring you platters in which are various sorts of food; if you eat any of it, mention the name of God over it"

### **Verse (25:52)**

The Verse says: "*So, (O Prophet), do not follow the unbelievers but engage in a mighty striving against them with this Qur'an.*"

I cannot really imagine why this verse is considered a verse of violence, me personally I think it is exactly the opposite. God is ordering the noble prophet, peace and blessings be upon him, not to follow the unbelievers and ordering him to fight them by The Holy Quran (which is a book not a sword as you surely know) which means that you fight them by reason and convincing using the book revealed on you not the sword. Islam invaded hearts by its strong reason and logical arguments, meaning that reasoning the main "weapon" and to help us achieve this we are armed with "Holy Quran" where there are lots of logical discussions to be used when arguing with an unbeliever.

That's why the verse right after that one says: "*And He it is Who has joined the two seas: one sweet and palatable and the other saltish and bitter; and He has set a barrier and an insurmountable obstruction between the two that keeps them apart. (25:53) And He it is Who has created man from water and then produced from him two sorts of kindred: by descent and by marriage. Your Lord is All-Powerful. (25:54)*" you see now, the verses right after are all verses explaining God's blessings for mankind (so the unbelievers can reconsider their situation) so He explains the phenomena that sweet and salty water never mix. In the later verse He explains the miracle of the birth of man from a mere sperm drop .

A God arguing with His creation to make them believe in Him, how modest and kind of God to even consider convincing us with the obvious and even order His noble prophet, peace and blessings be upon him, to argue with the unbelievers and try to logically convince them with His existence and worthiness of love and worship and his only weapon here is "a book" namely the Holy Quran. How is that violence I can't possibly understand.

### **Verse (33:60)**

*The Holy verse says: " If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little.(33:60) They shall be cursed from all around and they shall be ruthlessly killed wherever they are seized. (33:61). This has been Allah's Way with those who have gone before, and you shall find no change in Allah's Way. (33:62)"*

Whenever a society reaches a state of corruption that is unacceptable, God would send prophets to help the sufferer and confront the tyrants. That is why they were always faced by three types of people. First there was the sufferer who regard the prophet as his saviour from a life he can no longer endure. Second is the tyrant who was benefiting from this corrupt system and hence would make one hell of a fight to keep situations as they were. The third and most dangerous type were the hypocrites who claim to believe but in their hearts they are not. That is what Prophet Mohammed, peace and blessings be upon him, faced but that third type (the hypocrites) appeared only in Medinah when the Muslims emigrated to it because hypocrites appear only when you are strong and in Medinah Islam was strong. These people actually behaved like a fifth column in the Islamic territory. They would spread rumors that Arabic tribes were gathering to fight Muslims, they would go to a new believer and tell him that they knew someone who became a Muslim and was brutally killed by the unbelievers because of his faith and by that they actually fight Islam from within like any -by the book- fifth column and so they had to be faced.

In the first verse God is threatening those fifth column people that if they do not stop their malicious deeds against Islam God will tempt the noble prophet, peace and blessings be upon him, to fight them. From this we conclude that

- 1- Hypocrites, whoever they were, were living in peace with the Muslims (hence the word "tempt" which proves that fighting them was not the prophet's intention).
- 2- God was giving them a last warning to cease trying to shake the society from inside and He didn't tell the prophet to kill them right away.
- 3- Let's speak about what you think should be done today if the authorities discover someone of the fifth column who is trying to disrupt the society from inside, what should the nation do to him, should we leave him and say it's freedom of opinion or seize him, judge him and if he was found guilty of treason then he should have the death penalty. If you can't decide then please check the story of Vidkun Quisling, one of the most famous fifth-column members against his country Norway and how he was sentenced to death and killed by a firing squad.
- 4- in the verse God says: "*hypocrites and those in whose hearts is disease and those who spread rumors*" Actually the "and" here doesn't mean they were three types of people. It's actually one type having three different qualities. They were hypocrites whose hearts were so full of ill-feelings towards Muslims and Islam who decided to shake the stability of the society by spreading rumors i.e. their version of the fifth column.

5- The verse orders the Prophet, peace and blessings be upon him, to kill them if they insist on their heinous behaviour which is, I assure you, what we all believe should be done to any traitor.

6- The verdict of killing the traitors is not specific to Islam it has been the same for all nations long before Islam.

Honestly, I don't think killing a traitor is an act of violence, I think it is the only logical way to deal with that kind of people..If you don't believe me check your country's laws and tell me how they deal with someone proved to be a traitor.

## Verse (47:4)

First lets write the FULL verse

*"So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds." (47:4)*

The command concerns engaging in war on the battlefield, since the arabic word (laqaytum) derives from l-q-y and the word liqa at times denotes "meeting, encounter" and at this instant it indicates "confronting on the battlefield." so the honourable verse is speaking about the confrontation between two armies in a battlefield NOT a terrorist group kidnapping unarmed civilians

The expression: **"then bind a bond firmly [lest they flee]"** is a reference to making doubly sure that the captives are bound firmly lest they liberate themselves and strike fatal blows.

The verse continues that Prisoners of war may not be slain following the end of the war (REMEMBER THAT..you are not allowed to kill a prisoner of war who was just fighting you and was ready to kill you so how about an unarmed civilian) but the leader of Muslims exercises his discretion to either ransom or exchange them for others or set them free ex gratia. It is actually a kind of compensation to be borne by the enemy.

REMEMBER that hiding the rest of the verse is a proof of evil intentions towards Islam...They are NOT fighting Christians or USA or anything the fight is against Islam and DO NOT forget that they brutally killed the Muslim Jordanian Pilot Moaath who they burnt alive and claimed too that it is for Islam.

### Islam the religion of peace

To prove the evil intentions of those who are trying desperately to pin their crimes on Islam they FORGOT to mention that Muslims were ordered never to transgress and to be merciful and befriend everybody who does not attack them let me mention some examples to you:

#### From the holy Quran

1- "Allah does not forbid you to deal kindly and justly with anyone who has not fought against you for your faith or driven you out of your homes. Allah loves the just." [Al-Mumtahina 60:8]

2- "Fight in the cause of God those who fight you, but do not transgress limits; for God loveth not transgressors" (2:190) In addition, when the enemy inclines toward peace, Muslims are commanded to cease hostilities: "But if the enemy incline towards peace, do thou (also) incline towards peace" (8:61)

### From the sayings of the prophet

When Prophet Muhammad sent his companions into battle he said “Go out in the name of God and do not kill any old man, infant, child or woman. Spread goodness and do well, for God loves those who do well.”(Abu Dawood) “Do not kill the monks in monasteries” or “Do not kill the people who are sitting in places of worship.( Imam Ahmad) . And the examples are so much more the above examples are just a sample to prove my point.

## Verse (47:35)

This chapter from the Holy Quran is concerned with the Islamic rules regarding war, captives and hypocrites. Let's first of all put the verse in its right context. God says: *"Those who disbelieved and barred others from Allah's Way and opposed the Messenger after the True Guidance had become manifest to them, they shall not be able to cause Allah the least harm; rather, Allah will reduce all their works to nought. Believers, obey Allah and obey the Messenger and do not cause your works to be nullified. Verily Allah shall not forgive those who disbelieved and barred others from Allah's Way and clung to their unbelief until their death. So, be not faint-hearted and do not cry for peace. You shall prevail. Allah is with you and will not bring your works to nought."* (47:32-35)

### Notice the following:

1- The ascending levels that the disbelievers faced Islam with. First they refused believing, second they started forbidding people from becoming Muslims either by force or tempting, third they waged war against Muslims.

This is cleared in a word like (barred), they did not just refuse to believe they prevented others from believing. In another verse God says: "The deniers of the Truth say: 'Do not give ear to the Qur'an and cause interruption when it is recited; thus perhaps you will gain the upper hand'" (41:26) whenever Muhammad, peace be upon him, should start reciting it, they should create noise, clap hands, pass taunting remarks and raise all sorts of objections and such a hue and cry as to subdue his voice.

When this did not work they raised to another level which is the level of war. This is also clear in a word like (*opposed*) and in this case it means opposition that reached the extent of waging war.

2- Notice the sentence (*clung to their unbelief until their death*) which is a proof that till they died they insisted on fighting Islam. It is also proof that repentance is possible as long as you are not dead yet.

3- A Muslim is not allowed to surrender in war, however if his enemy shows the slightest inclination towards peace, then he must stop the war immediately. The verse "*So, be not faint-hearted and do not cry for peace.*" is strangely misunderstood for being a call against peace which really amazed me because those who claim that seems to have completely overlooked the verse that says: "*And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He, is the Hearer, the Knower.*" (8:61)

Notice here the word (incline) which means at the slightest initiative of wanting peace a Muslim MUST immediately cease fire and start a peace process. So the verse (47:35) is NOT against peace, it is against surrendering to the enemy who insists on war. Muslim army should never surrender in this case.

4- Notice that "*So, be not faint-hearted and do not cry for peace.*" is actually an encouragement to the Islamic army, who had fewer number of soldiers and much less ammunition than its enemy, that is why God says: "*You shall prevail. Allah is with you*" because judging by the current status of both armies, the unbelievers were stronger and more capable of winning, so GOD promised the Muslims that they would win because HE is by their side.



So the Muslim soldiers were not a group of blood-thirsty men, they were fewer in number, having much less ammunition however they fought back those who fought them and were doing their utmost effort to prevent people from believing. Muslims stood in their faces despite the balance of forces that was definitely not to their advantage if calculated by our superficial earthy standards. Muslims knew that the presence of GOD by their side will definitely change the equation to their benefit.

## **Verse (48:29)**

*The Holy verse says: " Muhammad is the apostle of Allah. and those who are with him are strong against disbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward."*

Mostly when I see this holy verse alleged as a verse of violence in the Holy Quran I find that they who falsely claim that do not write the complete verse and take only part of it like saying: "*Muhammad is the Messenger of Allah ; and those with him are forceful against the disbelievers, merciful among themselves.*" and claim that this is discrimination between Muslims and non-Muslims. So now you can see the whole verse let's first explain the verse.

Then let's keep in mind the following notes:

- 1- The Arabic word mentioned in the Holy Quran is "ashidda" which does not mean ruthless as some people claim, but strong and firm. Ruthless is an incorrect translation.
- 2- The disbelievers mentioned in the verse means those who fought the Muslims and who persecuted and attacked them. How can you show leniency to someone who is attacking you for no reason except your faith.
- 3- Don't ignore the part of the verse saying: " This is their similitude in the Torah; and their similitude in the Gospel ", meaning that these same characteristics apply for the believers anywhere, anytime whether they are Muslims, Christians or Jews believers and this similitude is mentioned in the Bible and the Torah so why can you possibly consider it violent in the Quran but not in the Bible or the Torah.  
  
And if this applies to any believer why and how can this possibly be considered discrimination based on religion if the verse says that these are the characteristics of ANY believer (that's why their characteristics are mentioned in the Torah, Bible and Quran) be him Muslim, Christian or Jew or any other believer in The one and Only God.
- 4-When the verse says: " On their faces are their marks " This does not imply the mark that appears on the forehead of some people on account of prostrations, but it implies the marks and traces of the fear of God, munificence, nobility and goodness of manner that naturally appears on the face of a person on account of bowing down before God. What Allah means to say is: The companions of Muhammad (peace be upon him) are such that one can recognize them on first sight, because their faces shine forth with the light of God worship and God consciousness. This is the same thing about which Imam Malik has said that when the armies of the companions entered Syria, the Syrian Christians remarked: These people possess the very same qualities and characteristics of the disciples of the Prophet Jesus Christ (peace be upon him).

5. A similar example is found in a sermon of the Prophet Jesus, peace be upon him, that has been reported in the New Testament, thus:

And he said, So is the kingdom of God, as if a man should cast seed into the ground: And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. And he said, Where unto shall we liken the kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shuted out great branches; so that the fowls of the air may lodge under the shadow of it. "The last portion of this sermon is also found in Matthew, 13: 31-32."

### **Verse (66:9)**

The verse says: "*O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.*"

The verse clearly says "strive" not "kill" or "fight", the word "strive" never in the holy quran meant fighting alone. When fighting or waging war is required it is clearly mentioned like in the verse: "*Fighting is ordained upon you and it is disliked by you;*" (2:216) , however "strive" was used to mean using money and self like in the verse: "*Those believers who sit at home, unless they do so out of a disabling injury, are not the equals of those who strive in the way of Allah with their possessions and their lives. Allah has exalted in rank those who strive with their possessions and their lives over those who sit at home; and though to each Allah has promised some good reward, He has preferred those who strive (in the way of Allah) over those who sit at home for a mighty reward.*" (4:95)

Islamic scholars explain the word "strive" to mean using negotiating making open discussions with the disbelievers using the Holy Quran to prove to everybody they are hypocrites and threatening them that hell is their expected destiny if they insist on fighting Islam. They use the verse: "*So, (O Prophet), do not follow the unbelievers but engage in a mighty striving against them with this Qur'an.*" to prove their point.

History of our noble prophet prove this explanation. NEVER had he engaged in war against the hypocrites. The famous story when Abdullah bin Ubai ibn saalul , the chief of hypocrites, died, his son came to the Prophet and said, "O Allah's Apostle! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allah's forgiveness for him." So Allah's Apostle, peace and blessing be upon him, gave his shirt to him and said, "Inform me (When the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet intended to offer the funeral prayer, 'Umar took hold of his hand and said, "Has Allah not forbidden you to offer the funeral prayer for the hypocrites? The Prophet said, "I have been given the choice for Allah says: '(It does not avail) Whether you (O Muhammad) ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them. (9.80)", he continued:"if I knew that asking forgiveness to them more than seventy times would make God forgive them I would have increased ". So the Prophet offered the funeral prayer and on that the revelation came: "And never (O Muhammad) pray (funeral prayer) for any of them (i.e. hypocrites) that dies." (9. 84)

This is how Prophet Muhamed, peace and blessings be upon him, behaved towards the hypocrites.

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#### Important Note

Some of the above sites are in English and Arabic (and other languages). The Language written between brackets is the language of the document of reference.