

“Those Who Support Violence for Religion Are Foes of Islam.”



“OBSESSION-RADICAL ISLAM” Was Dealt With -100- Years ago.

VIOLENCE IN THE BIBLE

A SPECIAL PRESENTATION

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“OBSESSION” and its **“RADICAL ISLAM”** phenomenon is not a true or complete depiction of the Religion of Islam. It fails to take into account is that *you cannot win a people over by deriding their religion*. Clearly, in modern times, the entire world is witnessing the fastest growth of the Religion of Islam – 1.6 BILLION Muslims (*and growing*). It would be highly naive, more silly than rational, to assume that all or majority Muslims are violent, or are terrorists. Granted, there are some violent Muslims; violent adherents can be found in all religions. Some of them take it to extremes, however. This does not mean that their religions support such behavior. In fairness **“OBSESSION”** does state that **“MOST MUSLIMS ARE PEACEFUL AND DO NOT SUPPORT TERROR.”** However, it’s overwhelmingly negative depiction of ISLAM *re* “RADICAL ISLAM” is where the problem lies, and it is bound to offend many people.

Semantics aside, there is no such thing as **“RADICAL ISLAM”**! Perhaps what is implied by this description is that Islam’s followers (*Muslims*) are committing violent acts against humanity; therefore, the Religion of Islam must support it. This is utter nonsense. A Religion that is founded by GOD, not Muhammad [*peace and blessing of God be upon him*], and forthrightly advocates that **“THERE IS NO COMPULSION IN RELIGION”** [*Holy Qur’an 2:256*], cannot in the same breadth condone any form of violence for its proliferation – none whatsoever.

What needs to be mentioned here is the fact that the Holy Qur’an, for nearly **15 hundred years**, has been talking about *two* Islams: one that is attributed to GOD, and one that is Divine. **“OBSESSION”** needed to include the whole concept of what is the *True, QUR’ANIC* Islam – as opposed to a warlike demonstration. Perpetrators of the latter no doubt fall into, in a sense, a *non-Qur’anic Islam*, and in process, innocent Muslims appeared doomed.

Those Muslims who have called America home are mandated by the Qur’anic injunction *“To GOD belongs whatsoever is in the Heavens and whatsoever is in the Earth”*, to protect it. Muslims believe that America is part and parcel of God’s Kingdom. And anyone who wants to cause harm to America and its peoples (*Muslims, Jews, Christians, etc.*) must be stopped, NOT only by the hands of Muslims, but also by the hands of others, including the Government. Not liking a Government is never a reason to attack and maim civilians!

“OBSESSION” is definitely the wrong approach. Strategically circulating it in an effort to inform people of the *wrong* Islam, is not enough! Continued dialogue with the *right* followers is more beneficial. People who use the ‘alleged negatives’ in Islam, are doing a disservice to Muslims. Also, what needs to be understood is this: *The latter can correct the former*, that is, ISLAM being the latest religion can correct [*and it does*] the former religions. Looking at the BIBLE, we see it depicting the Prophets in a bad light – their committing heinous sins, viz, ABRAHAM telling lies; LOT committing incest with his 2 daughters; DAVID committing adultery with URIAH’s wife. .

THE other Fundamental question is: WHY aren’t Muslims speaking out against violence that is attributed to their religion. Those who urge this objection need to look hard and fast. For a hundred years now we have been valiently speaking out all forms of violence and that ***JIHAD does NOT mean HOLY WAR*** — only for us to be labeled *Infidels*, outside the pale of The Religion of Islam. {*The succeeding pages indeed present the true depiction of Islam: PEACEFUL, TOLERANT, LIVING, and LOVING*}.

Please forward all questions or concerns to **THE ISLAMIC SUNRISE** at imtiazisakh@yahoo.com

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MUHAMMAD (p.b.u.h.) on International Peace & Justice: *Sadr-ud-Din Sahib.*

"He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, saying, remain steadfast in obedience and be not divided therein" (Holy Qur'an, 42 : 13).

THIS QUR'ANIC VERSE HIGHLIGHTS THE FACT THAT the religion of Islam which the Holy Prophet (*peace and blessings of Allah be upon him*) preached, had been the religion of all the Prophets before him. Prophet Noah (*peace be upon him*) who is the oldest Prophet, is mentioned first. After him, mention is made of Prophet Abraham (*peace be upon him*) who is held in deep reverence by the Jews, the Christians, and the Muslims. All these people believe him to be worthy of sincere veneration and allegiance. Then Prophet Moses (*peace be upon him*) and Prophet Jesus (*peace be upon him*) are mentioned, and they are the Apostles of the Jews and the Christians. In short, the Holy Prophet (*peace and blessings of God be upon him*) taught exactly what the ancient Prophets had been teaching.

THE HIGH AND NOBLE AIM OF PREACHING such a universal religion is to unite the nations of the world, establish peace, and eradicate all causes of conflict. Today the world is out of joint. Mankind is facing a fiery ordeal. Man's inhumanity to man makes the heart sick. People all over the world are pining for peace and amity. The light of scientific knowledge is spreading. But it has signally failed to dispel clouds of hatred and hostility which have spread darkness. Every now and then, plans for world peace are put forward. But they prove all too superficial. Hence they fizzle out.

REAL AND LASTING PEACE SPRINGS FROM A BELIEF that all leaders, and Prophets of all nations must be respected. We should respect their teachings. It should be our firm faith that by following their teachings, saintly people were born. This faith illumines the hearts and charms away the gloom of prejudice. Unless minds are purged of this

gloom, there can be no international peace. **The most effective panacea for world peace was proclaimed by the Holy Prophet** (*peace and blessings of God be upon him*). He forcefully exhorted the people that they should cherish reverence for the Prophets of all nations, and live up to their revealed teachings. This panacea was tried with unparalleled success in Arabia, where the warring tribes were cemented into brotherhood. **This panacea can be tried even today. It will surely lay the foundations of real and enduring union and peace.**

THE LAWS THAT OPERATE IN THE UNIVERSE ARE COSMIC in their nature. The sun and the moon shed their light on all nations. Rains also do not discriminate. They produce crops and fruits for all people all over the world. Likewise, air is beneficial for all men and animals. Thus, all that is indispensable for life, is dispensed to all. This phenomenon points to the fact that the whole universe is governed by One Supreme Lord. His Oneness aims at creating unity among His creatures. The Holy Qur'an says:

"All nations are one community."

IF AN ADEQUATE PROVISION EXISTS IN THE FORM OF air, water and light for the maintenance and continuance of physical existence, there is a corresponding dispensation for our spiritual life. This is in the form of the Books revealed to the Prophets of all the nations. As there is one fountainhead of all revelations, the principle of revelation is also the same. To this effect, God says: **"And We sent no Messenger before thee but We revealed to him saying 'There is no God but I; so worship Me alone'"** (21 : 26).

THIS VERSE EMPHASIZES THE BASIC UNITY of all religions which without exception taught the worship of

One God. The Holy Prophet (peace and blessings of God be upon him) was sent to all nations with the same message. Thus, belief in the Unity of God alone can bring about unity among nations. As this teaching is universal in character, the Holy Prophet (peace and blessings of God be upon him) who gave it to the world, was rightly entitled "**Mercy for all people.**"

JUST AS ONE UNIVERSAL RELIGION IS AN effective means of uniting the nations, it is also a guarantee for establishing international peace and justice. With a view to attaining this noble object, the Holy Prophet (peace and blessings of God be upon him) was commanded:

"Let not the enmity of a people incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do" (5 : 9).

ALL HIS LIFE THE HOLY PROPHET (peace and blessings of God be upon him) carried out this command in the letter and the spirit. There are historical events which support this statement. For instance, in Madina a stolen armor was recovered from a Jew's home. When he was proceeded against, he deposed that Taumah Ansari stole the armor and had planted it in his house. Thus, Taumah was the culprit and should be punished. When Taumah Ansari was hauled up for this, all the Ansars waited upon the Holy Prophet (peace and blessings of God be upon him) and interceded on his behalf. They said he was innocent. He should be let off, otherwise it would bring disgrace to their community. They also pressed for consideration that it was a case of Taumah Ansari versus a Jew who is an enemy of Islam. When the matter was investigated by the Holy Prophet (peace and blessings of God be upon him) Taumah was found guilty and was punished. The Jew was acquitted.

Muhammad [p.b.u.h.] said: "Do not deal with the non-Muslims cruelly, because the victim's cry of anguish, caused by the ruler, will go straight to the heavens, as there is no barrier between it and God"****

THE HOLY PROPHET (PEACE BE UPON HIM) FOLLOWED the divine injunction (**the enmity of a people should not incite you**) and declared innocent a member of the enemy community, and set a noble example of justice and fair play. Unless this principle is adhered to, there can be no international peace. Incidentally, I recall an instructive anecdote. I once had an occasion to meet Mr. Justice Sir Trevor Harris, the Chief Justice of the Punjab High Court before Partition. I told him that the English people were known for strict adherence to the canons of justice and fair play. But when there was a case between an Englishman and an Indian, the English Judge was invariably guilty of giving a wrong judgement in favor of an Englishman. This took the Chief Justice's breath away.

Hush fell upon him. At this juncture I recited the Qur'anic verse quoted above. He was astonished to hear the story of Taumah. Thus the Holy Prophet (peace be upon him) stands out as the Magnificent Exemplar for the rulers of the world.

THERE IS ANOTHER GLOWING INSTANCE of justice and fair play. The Holy Prophet (peace and blessings of God be upon him) gave the following glad tidings to the Muslims: "**O my people! You are about to conquer Egypt. Keep the welfare of the conquered people in view. You shall have to abide by the divine covenant that their life and property and their honor should be protected.**"

HE ALSO SAID THAT THE EGYPTIANS WERE the relatives of the Muslims. This was an allusion to the fact that their great-grand mother Hajirah (*Hagar*) hailed from Egypt.

WHEN EGYPT WAS CONQUERED, Amr bin al-As the victor, was appointed Governor. During his tenure, his son beat a Christian Copt. When the news reached Hazrat Umar (rta), he summoned both the father and the son to

appear before him in Madina. He paid no heed to the status of his Muslim Governor, because he did not attach any importance to a false sense of prestige. Consequently, the Governor had to reach Madina to account for his son's misdemeanor. He was rebuked by Hazrat Umar (rta) thus: **"Since when have you begun to enslave the people who were born free."** Thus the father and the son had to stand in the dock for an injury done to a Christian.

THERE IS STILL ANOTHER EVENT WORTH remembering. During the Holy Prophet's life-time, the Muslims conquered Yemen, which was inhabited by the Jews. The Holy Prophet (peace and blessings of God be upon him) appointed such distinguished persons as Muaz bin Jabal and Abu Ubaidah to administer the affairs of this territory. When they started on their journey to Yemen, the Holy Prophet (peace be upon him) walked on foot with them and exhorted them how to rule over the non-Muslims. He told them that they were going there as rulers of the People of Book. It, therefore, was their duty to remember: **"These people have a revealed religion. They are wise. Rule over them leniently. Do not be hard on them."** He added: **"Your administration should have a benevolent complexion which should please them. On no account should it alienate their minds. The ruler's job is not to rob the subjects and swallow their possessions"**.

He further advised: **"Do not deal with the non-Muslims cruelly, because the victim's cry of anguish, caused by the ruler, will go straight to the heavens, as there is no barrier between it and God"**. **THUS, THE HOLY PROPHET'S EXHORTATIONS** were the same to the rulers of Yemen and the rulers of Egypt.

THESE ARE THE HOLY PROPHET'S GUIDELINES for establishing peace and justice among the nations. Their efficacy has been vindicated. If any teachings can put an end to conflicts and strengthen the bonds of human brotherhood in these times of crisis, it is the Holy Prophet's (p.b.u.h.) teachings.

THE HOLY PROPHET MUHAMMAD (peace and blessings of God be upon him) is the Prophet for our times and will remain the Prophet for all times to come till the Day of Resurrection. It is this teaching which is embalmed in the Kalima (A Muslim's pronouncement of faith): ***"There is no god but Allah and Muhammad is the Apostle of Allah."***

"Do NOT Oppress with your tongue or hands or any other way. Always work for the good of mankind. NEVER unduly assert yourselves with pride over others, even those who are placed under you. NEVER use abusive language to anyone, even though he may abuse you.

Be humble in spirit, kind and gentle, and forgiving, sympathetic towards all and wishing them well.

Immediately forgive the transgressions of your brothers for indeed he is veil who is not willing to make peace with his brother ... In fact, if you really desire God in heaven be pleased with you, then hasten to become one among yourself as though you were brothers (and sisters) born of the same mother." ***Mirza Ghulam Ahmad.***

Those who support *Violence* For Religion are Foes of Islam: Hazrat Mirza Ghulam Ahmad

[Editor's note: It is one century ago that the Founder of the Ahmadiyya Movement made his forthright and unequivocal comments, as given below, regarding those Muslim clerics who preached hatred and violence against the followers of other religions. Almost exactly the same lamentable situation exists today, making his observations as relevant now as they were then, if not more so.]

THERE IS NOT THE LEAST TRUTH IN the assertion that this is the time for resorting to the **sword** and gun for spreading the true religion and righteousness. The **sword**, far from revealing the beauties and excellences of truth, makes them dubious and throws them into the background. Those who hold such views are not friends of Islam but its deadly foes. They have low motives, mean natures, poor spirits, narrow minds, dull brains and short sight. It is they who open the way to an objection against Islam, the validity of which cannot be questioned.

THEY HOLD THAT ISLAM NEEDS THE sword for its advancement and thus brand its purity and cast a slur upon its holy name. The religion that can easily establish its truth and superiority by sound intellectual arguments, heavenly signs or other reliable testimony, does not need the sword to threaten men and force a confession of its truth from them.

RELIGION IS WORTH THE NAME ONLY SO long as it is in consonance with reason. If it fails to satisfy that requisite, if it has to make up for its discomfiture in argument by handling the sword, it needs no other argument for its falsification. The sword it wields cuts its own throat before reaching others.

IF IT BE OBJECTED THAT THE SWORD

resorted to by early Islam and hence the legality of jihad [of war], we say the objection is based upon ignorance of the circumstances under which Islam passed its early days. Islam never allows the use of the sword for spreading the faith. On the other hand, it strictly prohibits compulsion in matters of faith. It has the plain injunction: "**There shall be no compulsion in religion**" [the Qur'an, 2:256]. ...

IT IS, HOWEVER, TRUE THAT THE MAULVIS [common Muslim clerics] and the Christian missionaries are equally to blame for this unjust charge against Islam. The ignorant Maulvis while pretending to support Islam, have, by their repeated inoculations, engrafted the false doctrine of jihad upon the minds of the unenlightened public who were misled by the fatwas [religious pronouncements] of the Maulvis on the one side and the objections of the Christian missionaries, whom they took for learned men, on the other. The doctrine of jihad being thus supported by the evidence of the two opposing witnesses, its validity could not be questioned by the masses. Had the missionaries taken a different course and with true honesty declared that the fatwas of the Maulvis were based on ignorance of the early Islamic history, and that the circumstances which then rendered an appeal to arms necessary for Muslims did not exist anymore, the idea of jihad [by war] would

long since have been eradicated from the face of the earth. But they never looked to the consequences, and a misdirected zeal for their own religion cast a veil over their judgements in grasping the truth. It must also be stated here that permission for self-defence and murdering the enemies of Islam was not given to the Muslims until the Arabs had, on account of their severe oppression and outrages and the shedding of innocent blood, rendered themselves culpable and liable to be punished with death. But clemency was even then shown to such of them as embraced Islam. The unity of religion established a relation of brotherhood and all past wrongs were forgotten. It is here that some opponents of Islam have stumbled and from this they draw the conclusion that the new religion was forced upon the unbelievers. In fact, the case is just the reverse of what the objectors have thought.

There is no compulsion

here: it was a favour to those who had rendered themselves liable to death.

It is apparently absurd to take this conditional mitigation of just punishment for compulsion. They deserved to be murdered, not because they did not believe in the mission of the Prophet, but because they had murdered many an innocent soul. The extreme penalty of

the law was upon them, but the mercy of the gracious God gave them another chance of averting this merited capital punishment. He knew that during the long years of opposition the

Islamic truths had been brought home to them and they well understood the futility of idolworship, therefore, His mercy offered them an opportunity, even after the sentence was justly pronounced against them, for imploring His pardon and the forgiveness of their sins. This clearly shows that it was not the object of Islam to put any unbeliever merely as such to death, but that it was willing to forgive even when the criminal was found deserving of the death penalty.

Islam had to grapple with other difficulties.

Religious prejudice was so strong at the time that if a member of any tribe adopted the faith of Islam, he was either put to death or threatened with it, and persecution

was so severe that life seemed a burden to him. Islam had, therefore, to face the difficulty of establishing freedom of conscience and religious practices and for this noble object it had to undertake wars.

**A NON-Muslim Scholar
On ISLAM & MUHAMMAD:**

“My choice of Muhammad to lead the list of the WORLD’S MOST Influential persons may surprise some readers and may be questioned by others. He was the only man in history who was SUPREMELY SUCCESSFUL by others, but he was the only on both the religious and secular levels.

Dr. Michael H. Hart: HE 100 – A RANKING OF THE MOST INFLUENTIAL PERSONS IN HISTORY

The early wars of Islam fall in either of the above categories. Islam never took the sword for its own propagation or for any other purpose. Attempts were made to blot out its very existence and, therefore, it had to struggle for its life. It did not take up arms of its own accord but was compelled to do so. It had to defend itself and repel the dangerous foe. Later on, when its true principles were forgotten, the doctrine was read in a different light and ignorance looked with pride upon a hateful course of life. But the fault can in no way be attributed to Islam. The source from which it flows is pure and undefiled. That this doctrine has been identified with Islamic teachings by shallow-minded zealots who do not care for the life of man, even so much as man should care for the life of a sparrow, cannot be questioned. But the innocent blood that has been spilt in the past does not satisfy them. They have yet a bloody Mahdi in store for the world, and would like to exhibit the ugliest picture of Islam before all nations, so that all people may know that Islam has always had to resort for its propagation to force and the sword, and that it has not so much as a particle of truth in it to achieve its conquest over hearts. It seems as if the holders of these views are not satisfied with the humiliation and decadence which Islam has already suffered but must bring it still lower and subject it to yet more disgrace. These men are a reproach to Islam. But God now wills that Islam should not any longer be branded with reproaches and remain hidden behind a cloud. It is already so distressing to find that its opponents, who have not taken the trouble to investigate matters for themselves, have it impressed upon their minds that Islam has, from its very beginning, been employing the sword to add to its numbers. It is high time that all these base charges should be removed from the face

of Islam. If the Maulvis unite to root out the evil from the midst of the Muslims, they shall have done a lasting good to, and conferred a blessing upon, their co-religionists. Such an exposition of the doctrine of Islam will further reveal the excellence and beauties of the religion to the general public, and the aversion which its opponents have conceived on account of misconceptions will be turned into admiration. The clouds of dust being cleared, they shall then be able to get their light from that source of light.

It is evident that no one can approach a bloody murderer. Everyone fears him, women and children tremble at his sight, and he looks like a mad man. An opponent of an alien religion cannot even pass a night with him lest he should choose to be Ghazi [a Muslim warrior] at the cost of his life. Such events daily occur among the ignorant frontier people,¹ and a single bloody deed is deemed sufficient to entitle the murderer to a life in paradise and its manifold blessings. It is a shame for Muslims that alien races cannot safely live as their neighbours. They cannot trust them for a single moment and hardly expect any good in times of need. They do not deem themselves safe among them and shrink at the hidden belief of Ghazism. Prevalence of evils calls for Reformer Such are the evils that call for a reformer. Casting a glance at the internal state of Islam, we meet with a sad disappointment. It is a ghastly picture. The sun has undergone an eclipse, the greater part being already darkened. The social relations of the Muslims are deplorable. Traditions have been fabricated that act like poison upon their moral conditions and break the Divine Laws. The most sacred rights which Divine law has given to man are those relating to life, property and honour. We are commanded not to kill man, not to commit an

outrage upon his honour, and not to seize his property dishonestly. But some so-called Muslims have broken all these commandments. They take away the life of an innocent person and never shudder at the inhuman deed. Empty-headed Maulvis have circulated fatwas to the effect that it is lawful to seduce or seize the women of unbelievers or heretics, and to steal or misappropriate their properties.

How dangerous the condition of the religion that is full of so many evils, and whose false leaders, instead of acting in obedience to the dictates of their conscience, follow their sensual desires and palm off their erroneous views as holy {1. Note: The author is referring to the inhabitants of the North-West Frontier Province of India of his time, now in Pakistan.} doctrines taught by God and His Prophet. These are wolves in sheep's clothing and they deceive the people. They act like poison and say they are an antidote. They are an enemy to society and an enemy to Islam. Their hearts are void of grace and sympathy but they conceal themselves. They put on the mask of preachers but have in view the indulgence of their own carnal desires. They come into the mosques like saints, but their character is black with diabolic deeds. These infamous characters are not limited to any particular country or town or sect, but may be found in every Muslim country. They pretend to be the religious leaders of the people and exponents of the doctrines of the religion. They call themselves Maulvis and assume saintly airs so that they may pass for godly men. Their deeds, however, reveal their true character. They do not like that true righteousness and true sympathy be spread in the world, for they consider that a loss to themselves. ****

How to Treat Non-MUSLIMS

"These people have a revealed religion. They are wise. Rule over them leniently. Do not be hard on them." He added:
"Your administration should have a benevolent complexion which should please them. On no account should it alienate their minds. The ruler's job is not to rob the subjects and swallow their possessions".

"Do not deal with the non-Muslims cruelly, because the victim's cry of anguish, caused by the ruler, will go straight to the heavens, as there is no barrier between it and God"

What is Jihad?

Jihad in Holy Qur'an and Hadith

Jihad is certainly not synonymous with war or physical fighting. It is an Arabic word, the meaning of which is explained here in the light of Arabic lexicology, the Holy Qur'an, Hadith, and writings of the scholars of Islam.

The root *jaahada* means 'to strive'. *Juhd* means power or exertion. Jihad is the noun of *jaahada*, and its meaning given in the **Mufradat of Raghib**, the classical dictionary of Quranic terms, is as follows:

"To exert one's power in repelling the enemy. Jihad is of three kinds: against a visible enemy; against the devil; and against self." (page 100, in Section Letter j followed by letter h)

LANE'S ARABIC-ENGLISH LEXICON SAYS UNDER JIHAD:

"Jihad, infinitive noun of jaahada, properly signifies the using or exerting of one's utmost power, efforts, endeavors or ability, in contending with an object of disapprobation; and this is of three kinds, namely, a visible enemy, the devil, and one's self; all of which are included in the term as used in the Qur'an 22:77."

THE HOLY QUR'AN

It is clear from the Qur'an that the word jihad has been used there to mean 'striving' or 'exerting'.

[1.] *"Those who strive (jaahada) for Us, We guide them in Our ways"* (26:69). Here the meaning is to carry on a spiritual struggle to attain nearness to God.

[2.] *"Whoever strives (jaahada), he only*

strives for his own self" (29:6). The meaning here again is struggle for self-purification.

[3.] *"We have enjoined on man to do good to his parents. But if they strive (jaahada) with you to worship that of which you have no knowledge [i.e. false gods], then obey them not"* (29:8). Here the meaning is that of 'arguing' or 'disputing', and is applied to an act of unbelievers.

[4.] *"Strive for God a true striving (jihad)."* (22:78)

[5.] *"Obey not the unbelievers and hypocrites, and strive against them a mighty striving (jihad) with it [i.e. the Qur'an]."* (25:52)

Both these verses give the command to conduct **jihad**. The first refers to a **jihad** for attaining nearness to God. The second mentions a jihad against the deniers of Islam, not by the sword but by means of the Qur'an itself. It is called a 'mighty jihad', and is a constant duty.

[6.] As against the word jihad, the Qur'an has used *qu'ood* to mean the opposite, and this clarifies the meaning of jihad itself:

"Those believers who sit back, not disabled by injury, are not equal to those who do jihad in the way of God with their wealth and lives." (4:94)

Qu'ood is to sit back and be lazy. Jihad is in contrast to this, meaning 'making a full effort' even at the cost of one's life.

Muslims at Makka

Although the Holy Prophet Muhammad had received revelations ordering jihad while he was still resident in Makka before the emigration to Madina (see verses 4 and 5 above), he did not raise the sword against the unbelievers who were bitterly persecuting him and his followers. But he was most certainly conducting a jihad in Makka in obedience to these verses. This was a jihad of following the word of God and propagating the message of Islam. This mode of conduct clearly proves that *jihad* was not equivalent to war in the Holy Prophet's eyes.

During this period of persecution at Makka, when some of his Companions asked permission to fight, the Holy Prophet said:

"I have been commanded to forgive, so do not fight." (Hadith collection Nasa'i, Book of Jihad)

Muslims at Madina

The Muslims emigrated to Madina and took refuge there, but their enemies from Makka did not leave them alone. They threatened the then chief of Madina, Abdullah Ibn Ubayy, in a letter as follows:

"O people of Madina, you have given refuge to our adversary. We swear by God that if you do not fight them or expel them, we shall come against you and kill your fighting men and capture your women." (Abu Dawud, vol. ii, p. 495)

Not content with this threat, the unbelievers of Makka decided to attack Madina to annihilate Islam and the Muslims by the sword. It was then that God permitted the Muslims to conduct jihad with the sword, because not to do so would have meant suicide for the Muslims. Therefore, in year

2 of the Hijra (emigration to Madina) the following Quranic verse was revealed:

*"Permission to fight is given to those upon **whom war is made**, because they have been wronged --- and God is well able to help them. **Those who have been expelled from their homes unjustly**, only for saying, 'Allah is our Lord'.*

And if God had not allowed one group of people to repel another, then there would have been pulled down cloisters and synagogues and churches and mosques, in which God's name is remembered." (22:39,40)

-4- conditions given for Jihad by the sword:

- [i.]** Fighting has to be initiated by the unbelievers, as is clear from the words "those upon whom war is made".
- [ii.]** There has to be extreme persecution of the Muslims --- "because they have been wronged".
- [iii.]** The aim of the unbelievers has to be the destruction of Islam and the Muslims, as is clear from the words "there would have been pulled down...".
- [iv.]** The object of the Muslims must only be self-defense and protection, as shown by the words "if God had not allowed one people to repel another".

The other verse allowing fighting says:

“Fight in the way of God those who fight you, but do not go over the limit” (2:190). Hence the command in the Holy Qur’an to fight, or conduct jihad with the sword, is subject to the above conditions.

THE HADITH

Just as the Holy Qur’an has used the word jihad in a very wide sense, so it is in Hadith.

[1.] *“The Holy Prophet said: Do jihad against the idolaters with your wealth, lives and tongues.”* (Mishkat, Book of Jihad, ch. 1, sec. 2)

[2.] *“The Holy Prophet was asked: Which jihad is best? He said: He who does jihad against the idolaters with his wealth and life.”* (ibid.)

[3.] *“A group of Muslim soldiers came to the Holy Prophet [from a battle]. He said: Welcome, you have come from the lesser*

jihad to the greater jihad. It was said: What is the greater jihad? He said: The striving of a servant against his low desires.” (Al-Tasharraf, Part I, p. 70)

[4.] *“The Holy Prophet said: The greatest jihad is to speak the word of truth to a tyrant.”* (Mishkat, Book of Rulership and Judgment, ch. 1, sec. 2)

[5.] *“The Holy Prophet said: Do jihad against your desires as you do jihad against your foes.”* (Mufradat, under root j-h-d, p. 100)

[6.] *“The Holy Prophet said: Do jihad against the unbelievers with your hands and tongues.”* (ibid.)

Another NON-MUSLIM:

“We may well say Qur’an is one of the grandest books ever writtenSublime and chaste, where the supreme truth of God’s unity is to proclaimed; appealing in high pitched strains to the imagination of a poetically-gifted people where the eternal consequences of man’s submission to god’s holy will, or of rebellion against it, are pictured; touching in its simple, almost crude, earnestness, when it seeks again and again encouragement or consolation for god’s messenger, and a solemn warning for those to whom has sent, in the histories of the prophets of old: the language of the Qur’an adapts itself to the exigencies of everyday life, when this everyday life, in its private and public bearings, is to be brought in harmony with the fundamental principles of the new dispensation..... [Steingass – Hughes Dictionary of Islam, p 527, 528]

[7.] *“Jihad involves four things:*

enjoining the doing of good, forbidding the doing of evil, speaking the truth in a situation of trial, and having enmity for the wrong-doer."

[8.] "*The most excellent jihad is the Hajj.*" (Bukhari, Book of Sacrifices, 25:4)

[9.] "*The mujahid [one engaged in jihad] is he who strives against his own self to obey God.*"

These hadith make it clear that *jihad* means to exert oneself to the utmost, whether by means of one's wealth or tongue or hands or life, whether it is against one's desires or a visible enemy, whether its aim is to attain nearness to God or to propagate the word of God. Briefly, the Holy Qur'an and Hadith speak of three kinds of jihad:

[i.] *A great jihad;*

[ii.] *The greatest jihad;*

[iii.] *A lesser jihad.*

The first two are to be undertaken constantly, while the third, which includes jihad by means of the sword, is only undertaken if specific conditions are satisfied.

Jihad in Bukhari

Bukhari, of all the collections of Hadith, is the clearest on the point that jihad is not used exclusively for fighting. In *I'tisam bil Kitab wal Sunna*, the 4th chapter is thus headed:

"The saying of the Holy Prophet, A party of my community shall not cease to be triumphant being upholders of Truth," to

which are added the words: "***And these are the men of learning*** (ahl al-`ilm)." (Bukhari, 96:11)

Thus Bukhari's view is that the triumphant party of the Prophet's community does not consist of fighters, but of the men of learning who disseminate the truth and are engaged in the propagation of Islam.

Again, in his **Book of Jihad**, Bukhari has several chapters speaking of simple invitation to Islam. For instance, the heading of 56:99 is:

"May the Muslim guide the followers of the Book to a right course, or may he teach them the Book".

The heading of 56:100 ---

"To pray for the guidance of the polytheists so as to develop relations of friendship with them"; that of

56:102 --- ***"The invitation [to the unbelievers] by the Holy Prophet to Islam and prophethood, and that they may not take for gods others besides Allah"***;

that of 56:143 --- ***"The excellence of him at whose hands another man accepts Islam"***;

that of 56:145 --- ***"The excellence of him who accepts Islam from among the followers of the Book"***; and that of 56:178

"How should Islam be presented to a child".

These headings show that up to the time of Bukhari, the word *jihad* was used in the wider sense in which it is used in the Holy Qur'an, invitation to Islam being looked upon as *jihad*.

Muslim Code of Behavior

Good deeds?

Doing good and having the right belief go hand in hand in Islam. In fact, doing good in practice is the proof of having the right belief in the heart. This is why the Holy Qur'an speaks of true Muslims very often as "those who believe and do good deeds". Both the Qur'an and the Holy Prophet have told Muslims that the best among them is that person who shows the best behavior towards other people.

Some of the good qualities a Muslim must try to acquire.

Below we give, in the words of the Holy Qur'an and the Holy Prophet Muhammad, the chief qualities a Muslim should display:

Truthfulness:

"O you who believe! keep your duty to Allah and speak straight, true words." (Holy Qur'an 33:70)

"O you who believe, keep your duty to Allah, and be with the truthful people." (9:119)

"Be maintainers of justice and bearers of true witness for Allah, even if it (the truth) goes against your own selves or parents or relatives or someone who is rich or poor." (4:135)

Sincerity: *"Serve Allah, being sincere to Him in obedience."* (39:2)

"It is most hateful in the sight of Allah that you say things which you do not do." (61:3)

Lane's Arabic-English lexicon says under jihad:

"Jihad, infinitive noun of jaahada, properly signifies the using or exerting of one's utmost power, efforts, endeavors or ability, in contending with an object of disapprobation; and this is of three kinds, namely, a visible enemy, the devil, and one's self; all of which are included in the term as used in the Qur'an 22:77."

"Woe to those who pray but are unmindful of their prayers, who do good to be seen." (107:4-6)

Unselfishness: *"You cannot attain to righteousness unless you spend (in charity) out of those things which you love."* (3:91)

"They (the true believers) give food, out of love for Allah, to the poor, the orphan and the slave, saying: We feed you only for Allah's pleasure - we desire from you neither reward nor thanks." (76:8-9)

"Do no favor seeking gain." (74:6)

Humility: *"The servants of the Beneficent (Allah) are those who walk on the earth in humility."* (25:63)

"Do not turn your face away from people in contempt, nor go about in the land exultingly." (31:18)

"Do not ascribe purity to yourselves. Allah knows best who is righteous." (53:32)

Patience: *"Allah loves those who are patient." (3:145)*

"Give good news to the patient, who, when a misfortune befalls them, say: We are Allah's and to Him do we return." (2:155-156)

Forgiveness: *"Pardon (people) and overlook (their faults). Don't you love that Allah should forgive you." (24:22)*

"(The dutiful are) . . . those who restrain their anger and pardon people. Allah loves those who do good to others." (3:134)

"Whenever they (true believers) are angry they forgive." (42:37)

"The recompense of evil is punishment like it. But whoever forgives (an evil committed against himself) and amends (matters), his reward is with Allah. . . . Whoever is patient and forgives, that is a matter of great resolution." (42:40, 43)

When the Holy Prophet Muhammad **"defeated"** his enemies in Makka and returned to that city as its conqueror, he forgave them in the following words:

"No reproof be against you this day; Allah may forgive you, and He is the most Merciful of those who show mercy." (12:92)

Purity and cleanliness: *"He indeed is successful who purifies himself (in mind and body), and remembers the name of his Lord, then prays." (87:14-15)*

"Purify your garments and shun uncleanness." (74:4-5)

Honesty: *"Don't go near the property of an orphan, except in a goodly way, till he attains maturity. And fulfil the promise (you make) . . . Give full measure when you measure out, and weigh with a true balance." (17:34-35)*

"Do not swallow up your property among yourselves by false means, nor offer it as a bribe to the officials so that you may swallow up other people's property unlawfully while you know." (2:188)

Goodness and kindness to others:

"Allah commands you to uphold justice and to do good to others and to give to the relatives." (16:90)

Three degrees of doing good are mentioned here: **"justice,"** which means returning any good that someone has done you with equal good; **"do good to others,"** which means taking the initiative in doing good to others; and "give to the relatives," which means doing good to people instinctively and naturally just as one does good to one's close relatives.

"Do good to others, surely Allah loves those who do good to others." (2:195)

Consideration and respect for others:

"O you who believe! do not enter houses other than your own until you have asked permission and greeted the inmates . . . and if it is said to you, 'Go back', then go back." (24:27-28)

"O you who believe! avoid most of suspicion (against others), for surely suspicion in some cases is sin; and do not spy (into other people's affairs), nor let some of you backbite others." (49:12)

"When you are greeted with a greeting, greet with one better than it, or return it (in the same terms at least)." (4:86)

Courage: Speaking of a small number of Muslims facing a big and powerful enemy, the Qur'an relates:

"Those to whom men said: people have gathered against you, so fear them; but this increased their faith, and they said: Allah is sufficient for us and He is an excellent Guardian." (3:173)

Moderation:

"Eat and drink, but do not be immoderate." (7:31)

"Do not chain your hand to your neck (so that you are mean in spending), nor stretch it out to the utmost limit (so that you waste everything)." (17:29)

Regarding the performance of religious duties, the Holy Prophet has given the following advice:

"Religion is easy, but any one who exerts himself too much in religious devotions will get overcome by it; so you should just act rightly, and keep to the mean, and be of good cheer, and ask for Allah's help morning, evening, and a part of the night." (Bukhari.)

Cheerfulness: *"Be of good cheer." (Holy Prophet in Bukhari.)*

"It is an act of charity to meet your fellow with a cheerful face." (Holy Prophet in Mishkat.)

Finally, we give a verse of the Holy Qur'an mentioning a number of qualities a Muslim, man or woman, should try to acquire:

"The truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the charitable men and the charitable women, the fasting men and the fasting women, the men who guard their

chastity and the women who guard their chastity, the men who remember Allah much and the women who remember Allah much - for all these Allah has prepared forgiveness and a great reward." (33:35)

How does Islam require a Muslim to treat the people around him?

The Holy Qur'an and the Hadith mention various categories of people that one has to deal with and give a great deal of guidance on how to behave towards them.

Parents and the elderly: *"Your Lord has commanded that you*

worship none but Him, and do good to parents. If one or both of them reach old age with you, do not say 'Fie' to them, nor chide them, but speak to them a generous word . . . and say, My Lord, have mercy on them as they brought me up when I was little." (17:23-24).

Another NON-MUSLIM:

"It was the one miracle claimed Mohammed -- his 'standing miracle' he called it; and a miracle indeed it is." [Bosworth Smith's Mohammed, page 290]

"Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam. [Hirschfeld 'New Researches, page 5]

"The Qur'an is unapproachable as regards convincing power eloquence, and even compositionand to it was also indirectly due the marvelous development of all branches of science in the Moslem world." [Ibid, pp 8, 9.]

"The Holy Prophet said, It is one of the greatest sins that a man should curse his parents. Someone said, How can a man curse his own parents? He said, If a man abuses the father of another, that person will abuse his parents (in return)." (Report in Bukhari.)

Other Near Relatives:

"Do good to the near relatives." (4:36)

"Give to the near relative his due, and also to the needy and to the traveler (in need of help). (17:26).

Children: *"Do not kill your children for fear of poverty - We (Allah) provide for them and for you." (17:31)*

"A man came to the Holy Prophet and said, 'You kiss children but we do not kiss them'. The Holy Prophet said, 'Do I have any control over you if Allah has taken away mercy from your heart'." (Report in Bukhari.)

Orphans and destitute children:

"Maintain the orphans out of their property and clothe them and give them a good education. Test them when they reach the age of majority, and if you find them to be mature, hand over their property to them." (4:5-6)

"I and the man who brings up an orphan will be in paradise like this," said the Holy Prophet, putting together his forefinger and middle finger. (Report in Bukhari.)

Poor and needy: *"Righteous is he who . . . gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and to set slaves free." (2:177)*

Jesus in the Bible:

"Do not think that I have come to send peace on earth. I did not come to send peace, but a sword. I am sent to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law" (Matthew 10:34-35)

"What will make you understand what the uphill road (to success) is? (It is) to free a slave, or feed at a time of hunger an orphan who is a relative or the poor man lying in the dust." (90:11-16)

"Have you seen him who goes against religion? That is the one who is rough to the orphan and does not urge the feeding of the needy." (107:1-3)

"The true believers are those) in whose wealth there is a known right for the beggar and the destitute." (70:24-25)

"The person who manages things for the widow and the poor is like the one who strives hard in the way of Allah." (Holy Prophet in Bukhari.)

Neighbors: *"Be good to . . . the neighbor belonging to your people and the alien neighbor." (4:36)*

"He is not a believer who fills his stomach while his neighbor is hungry." (Holy Prophet in Hadith.)

"The angel Gabriel continued to enjoin upon me good treatment of the neighbor, so much so that I thought he would make him heir to one's property." (Holy Prophet in Bukhari.)

Wives/Husbands: *"They (your wives) are a garment for you, and you are a garment for them." (2:187)*

"Of His (Allah's) signs is that He created spouses for you from yourselves so that you might find quiet of mind in them, and He put between you love and compassion." (30:21)

"The best of you are those who are kindest to their wives." (Holy Prophet in Tirmizi.)

A man related: *"I asked Aishah (Holy Prophet's wife): What did the Prophet do when in his house? She said, 'He served his wife', meaning that he did work for his wife." (Report in Bukhari.)*

Employers/Employees: *"(The true believers) are those who are keepers of their trusts and covenants." (23:8)*

"Trusts" include the duties and the other things with which an employee is entrusted by his employer; "covenants" include the contract by which both the employer and the employee are bound.

"Allah says: There are three persons whose opponents I shall be on the Day of Judgment . . . (the third is) the person who employs a servant and receives fully the labor due from him, but does not pay his wages." (Holy Prophet in Bukhari.)

Anas, a companion of the Holy Prophet, related:

"I served the Holy Prophet for ten years, and he never said to me, 'fie', nor did he ever say 'Why have you done this', or 'Why have you not done that'." (Report in Bukhari.)

Animals: *"There is no animal in the earth, nor a bird flying on its two wings, but they are communities like yourselves (O people)." (6:38)*

Someone asked the Holy Prophet, "Is there a reward for us (from Allah) for doing good to beasts?" He replied:

"In every animal having a liver fresh with life there is a reward." (Holy Prophet in Mishkat.)

"Be careful of your duty to Allah in the matter of dumb animals; ride them while they are in a fit condition, and eat them while they are in a fit condition." (Holy Prophet in Abu Dawud.)

"Whoever tills a field, and birds and beasts eat from it, it is an act of charity." (Holy Prophet in Musnad of Ahmad.)

Authorities: Regarding electing and appointing people to positions of authority, the Qur'an says:

"Allah commands you to make over trusts (or positions of trust and authority) to those worthy of them." (4:58)

Some other principles are as follows:

"Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything (with your authorities) refer it to Allah and the Messenger" (4:59), i.e. settle the disagreement by means of the Holy Qur'an and the Holy Prophet's example.

"Obedience (of authority) is due only in good matters", i.e., orders to do wrong must not be obeyed." (Holy Prophet in Bukhari.)

The first head of state of the Muslims after the Holy Prophet, the famous Hazrat Abu Bakr, said in a speech after his election: *"Help me if I am in the right. Correct me if I am in the wrong. Obey me as long as I obey Allah and His Messenger; in case I disobey Allah and His Messenger, I have no right to obedience from you."*

"The most excellent jihad is to speak the truth in the face of an unjust ruler." (Holy Prophet in Mishkat.)

Muslims: *"Hold fast by the covenant of Allah all together and be not disunited. And remember Allah's favor to you when you were enemies, then He united your hearts, so by His favor you became brethren." (3:103)*

"The believers are brethren, so make peace between your brethren . . . Do not find fault with your own people, nor call one another by (bad) nick-names." (49:10-12)

"Help one another in good and righteous works, and do not help one another in sin and aggression." (5:2)

"Do not hate one another and do not be jealous of one another and do not boycott one another, and be servants of Allah, as brothers; and it is not lawful for a Muslim to sever his relations with his brother for more than three days." (Holy Prophet in Bukhari.)

"You will see the believers in their having mercy for one another, and in their love for one another, and in their kindness towards one another, like the human body: when one limb is ailing, the whole body feels it, one part calling out the other with sleeplessness and fever." (Holy Prophet in Bukhari.)

"None of you has faith until he loves for his brother what he loves for himself." (Holy Prophet in Bukhari.)

Those who abuse Muslims: *"Bear patiently what they (abusers) say." (20:130)*

"Disregard their annoying talk." (33:48)

"When you hear Allah's messages disbelieved in and mocked at, sit not with them until they enter into some other talk." (4:140)

"And if you invite them to guidance, they hear not; and you see them looking towards you, yet they see not. Take to forgiveness and enjoin good and turn away from the ignorant." (7:198-199)

"The Messenger of Allah and his Companions used to forgive the idolaters and the followers of the book (Jews and Christians), as Allah had commanded them, and they used to show patience on hearing hurtful words." (Report in Bukhari.)

Enemies: *"Repel evil with what is best, when lo! he between whom and you there is enmity will be like a warm friend." (41:34)*

"Many of the people of the book wish that they could turn you back into disbelievers after you have believed, out of envy from themselves. . . But pardon and forgive." (2:109)

"And you will always find treachery in them, except a few of them. So pardon them and forgive. Surely Allah loves those who do good to others." (5:13)

Non-Muslims: *"Allah does not forbid you concerning those people who do not fight you because of your religion, nor expel you from your homes, that you show them kindness and deal with them justly. . . Allah forbids you only concerning those people who fight you for your religion, and drive you from your homes and help others to expel you, that you make friends of them." (60: 8,9)*

"Whatever good they (people of other religions) do, they will not be denied it (by Allah), and Allah knows who the righteous are." (3:115)

"O you who believe, be upright for Allah, bearers of witness with justice; and do not let the hatred of a people incite you not to act with justice. Be just; that is nearer to observance of duty." (5:8)

"Call (others) to the way Of your Lord with wisdom and goodly exhortation, and argue with them in the best manner." (16:125)

"Argue not with the people of the Book (Jews, Christians, and other people having scriptures) except by the best (means), save those of them who act unjustly. But say: We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him we submit." (29:46)

A companion of the Holy Prophet relates: *"A funeral procession passed by the Holy Prophet, and he stood up for it. People said to him: It was the funeral of a Jew. He said: Was it not a human life?" (Report in Bukhari.)*

Mankind in general: *"Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners. . ." (The Holy Qur'an 2:213)*

"And those who believe in Allah and His messengers and make no distinction between any of them (in belief), to them He will grant their rewards." (4:152)

"And certainly We raised in every nation a messenger, saying: Serve Allah and shun the devil."(16:36) "Mankind is a single nation." (2:213)

"O mankind! We have created you from a male and a female, and made you into races and families so that you may know each other. The most honoured of you in Allah's sight are those who best keep their duty." (49:13)

"We (Allah) have not sent you (O Muhammad) except as a mercy to the nations." (21:107)

"Speak good words to all people." (2:83)

"Allah commands you that . . . when you judge between people (i.e., of any race, religion,

family, class, etc.), you judge with justice." (4:58)

No Compulsion in Religion

Intolerance could not be ascribed to a book which altogether excludes compulsion from the sphere of religion.

"We have truly shown him the way; he may be thankful or unthankful" (76:3).

"The Truth is from your Lord; so let him who please believe and let him who please disbelieve" (18:29).

"Clear proofs have indeed come to you from your Lord: so whoever sees, it is for his own good; and whoever is blind, it is to his own harm" (6:104).

"If you do good, you do good for your own souls. And if you do evil, it is for them" (17:7).

JIHAD WITH THE “SWORD”: *Hazrat*

MIRZA Ghulam Ahmad

[1.] *"It should be known that the Holy Qur'an does not arbitrarily give the command to fight. It gives the command to fight only against those people who prevent others from believing in God, and stop them from obeying His commandments and worshipping Him. It gives the command to fight against those who attack the Muslims without cause, expel them from their homes and countries, and prevent people from becoming Muslims. These are they with whom God is wroth, and Muslims must fight them if they do not desist."* (Nur al-Haq, vol. i, p. 46)

[2.] *"In short, Islamic battles fall into only three categories: for self-defence; for punishment, i.e., blood for blood; for establishing freedom, i.e., to break the power of those who kill converts to Islam. Since there is no direction to force a person into the faith by means of coercion and threat of murder, it is utterly vain and pointless to wait for a blood-shedding Mahdi or Messiah, for it is not possible that such a person could come, against the teachings of the Qur'an, and make people Muslims by the sword."* (Masih Hindustan Main, pp. 18--19)

[3.] *"We are commanded that we should make the same kind of preparation to face the unbelievers as they do to confront us. Or that we treat them as they treat us, and as long as they do not raise the sword against us, we do not raise it against them till then."* (Haqiqat al-Mahdi, p. 28)

[4.] *"In the early days of Islam, defensive wars and physical battles were also necessary*

because those who preached Islam were answered in those days, not by reasons and arguments, but by the sword. So in reply the sword had per force to be used. But in these times the sword is not used in answer, but the pen and the argument is used to criticize Islam. This is the reason why, in this age, God has pleased that the work of the sword be done by the pen, and the opponents be routed by fighting them with writing. Hence it is not appropriate now for anyone to answer the pen with the sword." (Malfuzat, Part I, p. 59)

UNIVERSAL BELIEF in All The Prophets of God

Muslims have to believe in all the prophets and messengers of God, equally, without distinction, wherever they may have appeared. In the Holy Qur'an (2:136, 285, and 3:84 etc.) it is stated clearly:

"We make no distinction between them".

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ISLAMIC SUNRISE –
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delivering the true
doctrines of Islam.**

VIOLENCE IN THE BIBLE: Book of Genesis

1. God is angry. He decides to destroy all humans, beasts, creeping things, fowls, and "all flesh wherein there is breath of life." He plans to drown them all. 6:7, 17

2. God repeats his intention to kill "every living substance ... from off the face of the earth." But why does God kill all the innocent animals? What had they done to deserve his wrath? It seems God never gets his fill of tormenting animals. 7:4

3. God drowns everything that breathes air. From newborn babies to koala bears -- all creatures great and small, the Lord God drowned them all. 7:21-23

4. Noah kills the "clean beasts" and burns their dead bodies for God. According to 7:8 this would have caused the extinction of all "clean" animals since only two of each were taken onto the ark. "And the Lord smelled a sweet savor." 8:20

5. To free Lot from captivity, Abram sends an army of slaves to pursue and smite his captors. 14:14-15

6. God tells Abram to kill some animals for him. The needless slaughter makes God feel better. 15:9-10

7. God kills everyone (men, women, children, infants, newborns) in Sodom and Gomorrah by raining "fire and brimstone from the Lord out of heaven." Well, almost everyone -- he spares the "just and righteous" Lot and his family. 19:24

8. God threatens to kill Abimelech and his people for

believing Abe's lie. 20:3-7

9. God orders Abraham to kill Isaac as a burnt offering. Abraham shows his love for God by his willingness to murder his son. But finally, just before Isaac's throat is slit, God provides a goat to kill instead. 22:2-13

10. Dinah, the daughter of Jacob, is "defiled" by a man who seems to love her dearly. Her brothers trick all of the men of the town and kill them (after first having them all circumcised), and then take their wives and children captive. 34:1-31

11. "The terror of God was upon the cities that were round about them." I don't know what the "terror of God" is, but I'll bet it isn't pleasant. 35:5

12. "And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him." What did Er do to elicit God's

wrath? The Bible doesn't say. Maybe he picked up some sticks on Saturday. 38:7

13. After God killed Er, Judah tells Onan to "go in unto they brother's wife." But "Onan knew that the seed should not be his; and ... when he went in unto his brother's wife ... he spilled it on the ground.... And the thing which he did displeased the Lord; wherefore he slew him also." 38:8-10

14. Joseph interprets the baker's dream. He says that

LATE KING FAISAL OF SAUDI ARABIA

This internationally famous figure declared:

"Honoured brethren! You all have been called to raise the banner of jihad in the way of God. Jihad is not just taking up the gun or raising the sword. Jihad is to invite to the Book of God and the Example of the Prophet, to hold fast to them, and to stick to them despite difficulties, distresses and afflictions of all kinds." (Umm al-Qura, Makka, 24 April 1965)

the pharaoh will cut off the baker's head, and hang his headless body on a tree for the birds to eat. 40:19

Book of Exodus

15. Moses murders an Egyptian after making sure that no one is looking. 2:11-12

16. God threatens to kill the Pharaoh's firstborn son. 4:23

17. God decides to kill Moses because his son had not yet been circumcised. 4:24-26

18. God will make sure that Pharaoh does not listen to Moses, so that he can kill Egyptians with his armies. 7:4

19. "And the Egyptians shall know that I am the LORD." Who else could be so cruel and unjust? 7:5, 17

20. God tells Moses and Aaron to smite the river and turn it into blood. 7:17-24

21. "For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth." Who else but the biblical god could be so cruel? 9:14

22. God kills all Egyptian cattle with hail. 9:19-20

23. The seventh plague is hail. "And the hail smote throughout the land of Egypt all that was in the field, both man and beast." 9:22-25

24. These verses clearly show that the mass murder of innocent children by God was premeditated. 11:4-6 (see 12:29-30)

32. God will kill the Egyptian children to show that he puts "a difference between the Egyptians and Israel." 11:7

33. God explains to Moses that he intends to "smite all the firstborn in the land of Egypt, both man and beast. 12:12

25. After God has sufficiently hardened the Pharaoh's heart, he kills all the firstborn Egyptian children. When he was finished "there was not a house where there was not one dead." Finally, he runs out of little babies to kill, so he slaughters the firstborn cattle, too. 12:29

26. To commemorate the divine massacre of the Egyptian children, Moses instructs the Israelites to "sacrifice to the Lord all that openeth the matrix" -- all the males, that is. God has no use for dead, burnt female bodies. 13:2, 12, 15

27. After hardening Pharaoh's heart a few more times, God drowns Pharaoh's army in the sea 14:4-28

28. "The Lord is a man of war." Indeed, judging from his acts in the Old Testament, he is a vicious warlike monster. 15:3

29. God's right hand dashes people in pieces. 15:6

30. Joshua, with God's approval, kills the Amalekites "with the edge of the sword." 17:13

31. "The Lord has sworn [God swears!] that the Lord will have war with Amalek from generation to generation." 17:14-16

32. Any person or animal that touches Mt. Sinai shall be stoned to death or "shot through." 19:12-13

33. God gives instructions for killing and burning animals. He says that if we will make such "burnt offerings," he will bless us for it. What kind of mind would be pleased

"Thus David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and killed him; but there was no sword in David's hand. Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him, and cut off his head with it." Samuel 1,17:50-51

by the killing and burning of innocent animals? 20:24

34. A child who hits or curses his parents must be executed. 21:15,17

35. An eye for an eye and a tooth for a tooth. 21:24-25

36. If an ox gores someone, then both the ox and its owner must die. 21:28-29

37. "Thou shalt not suffer a witch to live." Thousands of innocent women have suffered excruciating deaths because of this verse. 22:18

38. "Whosoever lieth with a beast shall surely be put to death." Is it really necessary to kill such people? Couldn't we just send them to counseling or something? 22:19

39. "He who sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed." If this commandment is obeyed, then the four billion people who do not believe in the biblical god must be killed. 22:20

40. If you make God angry enough, he will kill you and your family with his own sword. 22:24

41. "The firstborn of thy sons thou shalt give unto me." (As a burnt offering?) 22:29

42. Whoever puts holy oil on a stranger shall be "cut off from his people." 30:33

43. Break the Sabbath and be executed. 31:14

44. God asks to be left alone so that his "wrath may wax hot" and he can "consume them. 32:10

45. God orders the sons of Levi (Moses, Aaron, and the other members of their tribe that were "on the Lord's side") to kill "every man his neighbor." "And there fell of the people that day about 3000 men." 32:27-28

46. But God wasn't satisfied with the slaughter of the 3000, so he killed some more people with a plague. 32:35

47. If you can't redeem him, then just "break his neck." Hey, it's all for the glory of God. 34:20

48. Whoever works, or even kindles a fire, on the Sabbath "shall be put to death." 35:2-3

Book of Leviticus

49. Wringing off the heads of pigeons for God. 5:8-9

50. The holy law of trespass offering: Find an animal; kill it; sprinkle the blood around; offer God the fat, rump, kidneys, and caul; burn and eat it in the holy place, for "it is most holy." 7:1-6

51. The priest must sprinkle the blood of the peace offerings. 7:14

52. Moses does it all for God. First he kills an animal; wipes the blood on Aaron's ears, thumbs, and big toes. Then he sprinkles blood round about and waves the guts before the Lord. Finally he burns the whole mess for "a sweet savor before the Lord." 8:14-32

53. More killing, sprinkling of blood, waiving animal parts, and burning carcasses "before the Lord." 9:8-21

54. Two of the sons of Aaron "offered strange fire before the Lord" and "there went out fire from the Lord, and devoured them, and they died before the Lord." 10:1-2

55. If priests misbehave at the tabernacle by uncovering their heads, tearing their clothes, leaving with holy oil on them, or by drinking "wine or strong drink", then God will kill them and send his wrath on "all the people." 10:6-9

56. God's treatment for leprosy: Get two birds. Kill one. Dip the live bird in the blood of the dead one. Sprinkle the blood on the leper seven times, and then let the blood-soaked bird fly off. Next find a lamb and kill it. Wipe some of its blood on the patient's right ear, thumb, and big toe. Sprinkle seven times with oil and wipe some of the oil on his right ear, thumb and big toe. Repeat. Finally kill a couple doves and offer one for a sin offering and the other for a burnt offering. 14:2-32

57. God explains the use of scapegoats. Get two goats. Kill one. Wipe, smear, and sprinkle the blood around seven

times. Then take the other goat, give it the sins of all the people, and send it off into the wilderness. 16:6-28

58. If you upset God, he'll cause the land to vomit you out. 18:25

59. "Whosoever shall commit any of these abominations ... shall be cut off from among their people." 18:29, 19:8

60. Kill anyone who "gives his seed" to Molech. If you refuse, God will cut you and your family off. 20:2-5

61. "For every one that curseth his father or his mother shall surely be put to death." 20:9

62. Both parties in adultery shall be executed. 20:10

63. "And the man that lieth with his father's wife ... both of them shall be put to death." Which? The man and his father? The father and his wife? Or the man and his father's wife? 20:11

64. If a man "lies" with his daughter-in-law, then both must be killed. 20:12

65. Homosexuals must be executed. 20:13

66. If you "lie" with your wife and your mother-in-law , all three of you must be burned to death. 20:14

67. If a man or woman "lie with a beast" both the person and the poor animal are to be killed. 20:15-16

68. People with "familiar spirits" (witches, fortune tellers, etc.) are to be stoned to death. 20:27

69. A priest's daughter who "plays the whore" is to be burned to death. 21:9

70. God gives us more instructions on killing and burning animals. -- it is "a sweet savor unto the Lord." 23:12-14, 18

71. Don't do any work on the day of atonement or God will destroy you. 23:29-30

72. A man curses and blasphemes while disputing with another man. Moses asks God what to do about it. God

says that the whole community must stone him to death. "And the children of Israel did as the Lord and Moses commanded." 24:10-23

73. Anyone who blasphemes or curses shall be stoned to death by the entire community. 24:16

74. God tells the Israelites to "chase" their enemies and make them "fall before you by the sword." Five of the Israelites will be able to "chase" a hundred of their enemies, and a hundred will be able to "put ten thousand to flight." 26:7-8

75. God describes torments that he has planned for those who displease him. He says "ye shall sow your seed in vain, for your enemies shall eat it", "I will send wild beasts among you, which shall rob you of your children", and "ye shall eat the flesh of your sons .. daughters." 26:16-39

76. All "devoted" things (both man and beast) "shall surely be put to death." 27:28-29

Book Of Numbers

77. God displays his hospitality with the admonition: "The stranger that cometh nigh shall be put to death." 1:51

76. Two of Aaron's sons are killed by God for "offering strange fire before the Lord." 3:4

78. God repeats his order (see 1:51) to kill any strangers who happen to come near. 3:10

79. Once again (see 1:51 and 3:10) God tells his favorite people to kill any strangers that come near. 3:38

80. Don't touch or "go in to see when the holy things are covered." God kills people who touch or look at uncovered holy things. 4:15, 4:20

81. "And when the people complained, it displeased the Lord: and the Lord heard it." He then burns the complainers alive. That'll teach them. 11:1

82. "And wile the flesh [of the quails] was yet between

their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. "The Bible isn't too clear about what these poor folks did to upset God so much; all it says is that they had "lusted." 11:33

83. The Israelites find a man picking up sticks on the sabbath. God commands them to kill him by throwing rocks at him. 15:32-36

84. Because of a dispute between Korah and Moses, God makes the ground open up and it swallows Korah and his family. And then, just for the hell of it, God has a fire burn 250 men to death. 16:20-49

85. After God killed Korah, his family, and 250 innocent bystanders, the people complained saying, "ye have killed the people of the Lord." And "they that died in the plague were 14,700." 16:41-50

86. God threatens to kill those who murmur. To which the people reply, "Behold, we die, we perish, we all perish Shall we be consumed with dying?" 17:12-13

87. God shows us how to make new friends by saying : "The stranger that cometh nigh shall be put to death." 18:7

88. Don't get near holy things or "pollute" them. If you do, God will kill you. 18:22, 32

89. "And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities." This verse demonstrates the power of prayer: If you ask God, he will destroy entire cities for you. 21:3

90. God sends "fiery serpents" to bite his chosen people, and many of them die. 21:6

91. God delivers the Amorites into Moses' hands. (You're in God hands with Moses.) So Moses does the usual thing, killing everyone "until their was none left alive." 21:34-35

92. God's people will kill like a lion and then "drink the blood of the slain." 23:24

93. God, who is as strong as a unicorn, will eat up the nations, break their bones, and then pierce them through with his arrows. What a guy! 24:8

94. After the people "commit whoredom with the daughters of Moab," God tells Moses to hang their dead bodies up in front of him; God says that this will satisfy him. 25:1-5

95. When one of the Israelite men brings home a foreign woman, "Phinehas (Aaron's grandson) sees them and throws a spear "through the man .. and the woman through her belly." "the plague was stayed from the children of Israel." But not before 24,000 had died. 25:6-9

96. God tells Moses how to care for his neighbors by saying: "Vex the Midianites, and smite them." 25:16-17

97. God killed all the Egyptian firstborn. 33:4

98. "The revenger of blood" must murder the murderer just as soon as he sees him. 35:19, 21

99. When a murder is committed the blood pollutes the land. The only way to cleanse it is to spill more blood by killing the killer. 35:33

100. "Do not think that I have come to send peace on earth. *I did not come to send peace, but a sword. I am sent to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law"* (Matthew 10:34-35) *****

**WE FIRMLY ADVOCATE
THAT THE INK OF THE
SCHOLAR IS GREATER
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MARTYR.**

Please forward comments/constructive criticisms/Concerns to imtiaziakh@yahoo.com

On THE 'BIBLE' JESUS

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ON ISLAM:

THE INK OF THE SCHOLAR IS GRATER THAN THE BLOOD OF THE MARTYR

On the Holy Qur'an:

“The Qur'an is unapproachable as regards convincing power eloquence, and even compositionand to it was also indirectly due the marvelous development of all branches of science in the Moslem world.”

[Hirschfeld 'New Researches, pp 8, 9.]

On Muhammad:

My choice of Muhammad to lead the list of the WORLD'S MOST Influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was SUPREMELY SUCCESSFUL by others, but he was the only on both the religious and secular levels. Dr.

Michael H. Hart: