

QURAN

2.190: And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.

2.191: And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.

2.192: But if they desist, then surely Allah is Forgiving, Merciful.

2.193: And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.

9.3: And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; **and announce painful punishment to those who disbelieve.**

9.4: Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).

9.5: So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate (Zakat), leave their way free to them; surely Allah is Forgiving, Merciful.

9.6: And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.

9.7: How can there be an agreement for the idolaters with Allah and with His Apostle; except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them; surely Allah loves those who are careful (of their duty).

9.11: But if they repent and keep up prayer and pay the poor-rate (Zakat), they are your brethren in faith; and We make the communications clear for a people who know.

9.12: And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief -- surely their oaths are nothing -- so that they may desist.

9.29: Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.

9.123: O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).

Christians' Beliefs Worthy of Destruction, Abominable

9.30: And the Jews say: Uzair (Ezra, the Scribe) is the son of Allah; and the **Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!**

19.88: **And they say: The Beneficent God has taken (to Himself) a son.**

19.89: Certainly you have made an abominable assertion
19.90: The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,

19.91: That they ascribe a son to the Beneficent God.

HADITH

Volume 1, Book 2, Number 25:

Narrated Abu Huraira:

Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause."

Volume 1, Book 2, Number 24:

Narrated Ibn 'Umar:

Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform a that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Volume 1, Book 2, Number 35:

Narrated Abu Huraira:

The Prophet said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause."

Volume 2, Book 15, Number 86:

Narrated Ibn Abbas:

The Prophet said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijja)." Then some companions of the Prophet said, "Not even Jihad?"

He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things."

Volume 4, Book 52, Number 46:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "The example of a Mujahid in Allah's Cause-- and Allah knows better who really strives in His Cause (Jihad) ----is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Volume 4, Book 52, Number 49:

Narrated Samura:

The Prophet said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, 'This house is the house of martyrs.'"

Volume 4, Book 52, Number 50:

Narrated Anas bin Malik:

The Prophet said, "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

Sahih Muslim, Book 019, Number 4292:

Ibn 'Aun reported: **I wrote to Nafi' inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before engaging them in a fight. He wrote (in reply) to me that it was necessary in the early days of Islam.** The Messenger of Allah (may peace be upon him) made a raid upon Banu Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwairiya bint al-Harith. Nafi' said that this tradition was related to him by Abdullah b. Umar who (himself) was among the raiding troops.

Sahih Muslim, Book 019, Number 4294:

It has been reported from Sulaiman b. Buraid through his father that when the Messenger of Allah (may peace be upon him) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. **Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the**

land of Muhairs and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajirs. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin that the security given by you or your companions be disregarded than that the security granted in the name of Allah and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allah's behest with regard to them.

Apostasy

Volume 5, Book 59, Number 632:

Narrated Abu Burda:

...Once Muadh paid a visit to Abu Musa and saw a chained man. Muadh asked, "What is this?" Abu Musa said, "(He was) a Jew who embraced Islam and has now turned apostate." Muadh said, "I will surely chop off his neck!"

Volume 9, Book 84, Number 58:

Narrated Abu Burda:

... Behold: There was a fettered man beside Abu Muisa. Mu'adh asked, "Who is this (man)?" Abu Muisa said, "**He was a Jew and became a Muslim and then reverted back to Judaism.**" Then Abu Muisa requested Mu'adh to sit down but Mu'adh said, "**I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice. Then Abu Musa ordered that the man be killed, and he was killed.** Abu Musa added, "Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.'"

Volume 9, Book 83, Number 17:

Narrated 'Abdullah:

Allah's Apostle said, "**The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases:** In Qisas for murder, a married person who commits illegal sexual intercourse and the **one who reverts from Islam (apostate) and leaves the Muslims.**"

Volume 9, Book 84, Number 57:

Narrated 'Ikrima:

Some Zanadiqa (atheists) were brought to 'Ali and he burnt them. The news of this event, reached Ibn 'Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"

Women

Volume 8, Book 76, Number 456:

Narrated 'Imran bin Husain:

The Prophet said, "I looked into Paradise and found that the majority of its dwellers were the poor people, and **I looked into the (Hell) Fire and found that the majority of its dwellers were women."**

Volume 1, Book 6, Number 301:

Narrated Abu Said Al-Khudri:

Once Allah's Apostle went out to the Musalla (to offer the prayer) on the days of 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen **that the majority of the dwellers of Hell-fire were you (women).**" They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." **The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."**

Volume 6, Book 60, Number 402:

Narrated Abdullah bin Qais:

Allah's Apostle said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them."

Volume 9, Book 86, Number 101:

Narrated 'Aisha:

Allah's Apostle said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy." **The Prophet; said, "Her silence means her consent."**

Aisha

Volume 8, Book 73, Number 151:

Narrated 'Aisha:

I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13)

Volume 1, Book 6, Number 293:

Narrated Al-Qasim:

'Aisha said, "We set out with the sole intention of performing Hajj and when we reached Sarif, (a place six miles from Mecca) I got my menses. Allah's Apostle came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Taw-af (Circumambulation) round the Ka'ba.'" 'Aisha added, "Allah's Apostle sacrificed cows on behalf of his wives."

Volume 7, Book 62, Number 64:

Narrated 'Aisha:

that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).

Volume 5, Book 58, Number 234:

Narrated Aisha:

The Prophet engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became alright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." **Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.**

Harsh Punishments

Volume 8, Book 81, Number 768:

Narrated Abu Salama:

Abu Huraira said, "A man who drank wine was brought to the Prophet. The Prophet said, 'Beat him!'" Abu Huraira added, "So some of us beat him with our hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, 'May Allah disgrace you!' On that the Prophet said, 'Do not say so, for you are helping Satan to overpower him.' "

Volume 8, Book 81, Number 769:

Narrated 'Ali bin Abi Talib:

I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allah's Apostle for the drunk.

Volume 8, Book 81, Number 770:

Narrated As-Sa'ib bin Yazid:

We used to strike the drunks with our hands, shoes, clothes (by twisting it into the shape of lashes) during the lifetime of the Prophet, Abu Bakr and the early part of 'Umar's caliphate. But during the last period of 'Umar's caliphate, he used to give the drunk forty lashes; and when drunks became mischievous and disobedient, he used to scourge them eighty lashes.

Sahih Muslim, Book 017, Number 4175:

'A'isha reported that Allah's Messenger (may peace be upon him) cut off the hand of a thief for a quarter of a dinar upwards.

Sahih Muslim, Book 017, Number 4192:

'Ubada b. as-Samit reported that whenever Allah's Apostle (may peace be upon him) received revelation, he felt its rigour and the complexion of his face changed. One day revelation descended upon him, he felt the same rigour. When it was over and he felt relief, he said: Take from me. Verily Allah has ordained a way for them (the women who commit fornication),: (When) a married man (commits adultery) with a married woman, and an unmarried male with an unmarried woman, then in case of married (persons) there is (a punishment) of one hundred lashes and then stoning (to death). And in case of unmarried persons, (the punishment) is one hundred lashes and exile for one year.

Sahih Islam, Book 017, Number 4194:

'Abdullah b. 'Abbas reported that 'Umar b. Khattab sat on the pulpit of Allah's Messenger (may peace be upon him) and said: Verily Allah sent Muhammad (may peace be upon him)

with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retained it in our memory and understood it. Allah's Messenger (may peace be upon him) awarded the punishment of stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning, I am afraid that with the lapse of time, the people (may forget it) and may say: We do not find the punishment of stoning in the Book of Allah, and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or it there is pregnancy, or a confession.

No Images

Volume 4, Book 54, Number 447:

Narrated 'Aisha:

I stuffed for the Prophet a pillow decorated with pictures (of animals) which looked like a Namruqa (i.e. a small cushion). He came and stood among the people with excitement apparent on his face. I said, "O Allah's Apostle! What is wrong?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to (what he has created)?"

Volume 4, Book 54, Number 449:

Narrated Busr bin Said:

That Zaid bin Khalid Al-Juhani narrated to him something in the presence of Said bin 'Ubaidullah Al-Khawlani who was brought up in the house of Maimuna the wife of the Prophet. Zaid narrated to them that Abu Talha said that the Prophet said, "The Angels (of Mercy) do not enter a house wherein there is a picture." Busr said, "Later on Zaid bin Khalid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to Ubaidullah Al-Khawlani, "Didn't he (i.e. Zaid) tell us about the (prohibition of) pictures?" He said, "But he excepted the embroidery on garments. Didn't you hear him?" I said, "No." He said, "Yes, he did."

Dogs

Volume 7, Book 67, Number 390:

Narrated 'Abdullah bin Umar:

I heard the Prophet saying, "If someone keeps a dog neither for hunting, nor for guarding livestock, the reward (for his good deeds) will be reduced by two Qirats per day."

Volume 4, Book 54, Number 448:

Narrated Abu Talha:

I heard Allah's Apostle saying; "Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal)."

Sahih Muslim, Book 024, Number 5248:

Maimuna reported that one morning Allah's Messenger (may peace be upon him) was silent with grief. Maimuna said: Allah's Messenger, I find a change in your mood today. Allah's Messenger (may peace be upon him) said: Gabriel had promised me that he would meet me tonight, but he did not meet me. By Allah, he never broke his promises, and Allah's Messenger (may peace be upon him) spent the day in this sad (mood). Then it occurred to him that there had been a puppy under their cot. He commanded and it was turned out. He then took some water in his hand and sprinkled it at that place. **When it was evening Gabriel met him and he said to him: you promised me that you would meet me the previous night. He said: Yes, but we do not enter a house in which there is a dog or a picture. Then on that very morning he commanded the killing of the dogs until he announced that the dog kept for the orchards should also be killed, but he spared the dog meant for the protection of extensive fields (or big gardens).**

Jews

Sunan Abu Dawud, Book 19, Number 2996:

Narrated Muhayyisah:

The Apostle of Allah (peace be upon him) said: If you gain a victory over the men of Jews, kill them. So Muhayyisah jumped over Shubaybah, a man of the Jewish merchants. He had close relations with them. He then killed him. At that time Huwayyisah (brother of Muhayyisah) had not embraced Islam. He was older than Muhayyisah. When he killed him, Huwayyisah beat him and said: O enemy of Allah, I swear by Allah, you have a good deal of fat in your belly from his property.

Further Details of Huwayyisah's Conversion After the Murder from The Life of the Prophet Muhammad by Ibn Ishaq

The apostle said, 'Kill any Jew that falls into your power.' Thereupon Muhayyisa b. Mas'ud leapt upon Ibn Sunayna, a Jewish merchant with whom they had social and business relations, and killed him. Huwayyisa was not a Muslim at the time though he was the elder brother. When Muhayyisa killed him Huwayyisa began to beat him, saying, 'You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?' Muhayyisa answered, 'Had the one who ordered me to kill him ordered me to kill you I would have cut your head off.' He said that this was the beginning of Huwayyisa's acceptance of Islam. The other replied, 'By God, if Muhammad had ordered you to kill me would you have killed me?' He said, 'Yes, by God, had he ordered me to cut off your head I would have done so.' He exclaimed, 'By God, a religion which can bring you to this is marvelous!' and he

became a Muslim.

I was told this story by a client of B. Haritha from the daughter of Muhayyisa from Muhayyisa himself.

Volume 5, Book 59, Number 510:

Narrated Anas:

Allah's Apostle reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e. the Prophet), they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

Volume 4, Book 52, Number 176:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "You (i.e. Muslims) will fight with the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.' "

Volume 4, Book 52, Number 177:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say, "O Muslim! There is a Jew hiding behind me, so kill him."

Prisoner Tortured to Find Treasure, also from The Life of the Prophet Muhammad by Ibn Ishaq

"Kinana al-Rabi, who had the custody of the treasure of Banu Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (Tabari says "was brought"), to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, "Do you know that if we find you have it I shall kill you?" He said "Yes". The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr Al-Awwam, **"Torture him until you extract what he has." So he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud."**

The Murder of Scribe Ibn Sahr from Al-Sira by al-'Iraqi

The scribes of Muhammad were 42 in number. 'Abdallah Ibn Sarh al-'Amiri was one of them, and he was the first Quraishite among those who wrote in Mecca before he turned away from Islam. He started saying, "I used to direct

Muhammad wherever I willed. He would dictate to me 'Most High, All-Wise', and I would write down 'All-Wise' only. Then he would say, 'Yes it is all the same'. On a certain occasion he said, 'Write such and such', but I wrote 'Write' only, and he said, 'Write whatever you like.'" So when this scribe exposed Muhammad, he wrote in the Qur'an, "And who does greater evil than he who forges against God a lie, or says, 'To me it has been revealed', when naught has been revealed to him." [Sura 6:92] So on the day Muhammad conquered Mecca, he commanded his scribe to be killed. But the scribe fled to `Uthman Ibn `Affan, because `Uthman was his foster brother (his mother suckled `Uthman). `Uthman, therefore, kept him away from Muhammad. After the people calmed down, `Uthman brought the scribe to Muhammad and sought protection for him. Muhammad kept silent for a long time, after which he said yes. When `Uthman had left, Muhammad said "I only kept silent so that you (the people) should kill him."