

# Bill Warner falsifies the history of Islam to serve agendas

By

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Bill Warner is an Islamophobe hate monger spreading bigotry, and hatred against Islam in the American society. He is among America's leading Islamophobes. Bill Warner and others like him were hired by Judeo-Evangelical organizations to attack Islam as a religion with the purpose of defeating it. Bill Warner strives to tarnish Islam and picture it to the world as an evil religion. He and the other members of the gang serve various roles in the Islamophobic movement. Some write the books that serve as intellectual fodder, others serve as promoters, others play the roles of provocateurs and rabble-rousers. Some ply their bigotry in the media's mainstream, others work talk radio's backwaters. Together with uncounted smaller players, they form a network that teaches Americans to see Islam in fearful terms and their Muslim neighbors as suspects (1).

The Islamophobia movement's promoters are: Bill Warner, David hortwitz, Daniel Pipes, Robert Spencer, Sam Shamon, Franklin Graham, Pat Robertson and Jimmy Shwaggart, Pamela Geller, David Horowitz, Sean Hannity and Peter King, Mark Stein and Bill O'reilly, Michelle Malkin, Glenn Beck, Debbie Schlussel and the lunatic pastor Terry Jones. There are others like the woman astray Iaan Hirsi and Geert Wilders of Holland.

The filth they vomit from their ugly mouths against Islam had worsened relations between Muslim and non-Muslim Americans, and has led to low levels of trust of Muslims among Americans.

These Islamophobe hate mongers do not care about the social peace of their country, rather, for the love of money, they are ready to sell their own mothers. Their mouths are stuffed with \$200 million given to them from a network of donors for the purpose of attacking Islam. They are in fact mercenaries recruited to defame Islam and present it as an evil religion.

In addition to those we have the false prophets Franklin Graham, Pat Robertson, the deceased Jerry Falwell and Jimmy Swaggart. They

expressed their hatred towards Islam in ugly words they promulgated everywhere.

According to a report by the Center for American Progress, first released in 2011 and recently updated, the report identifies the eight largest donors to U.S. think tanks and organizations that the Center for American Progress categorizes "as being anti-Islam and/or supporting policies discriminating against Muslims." Two of these funders are the Scaife and Bradley foundations, others are the Fairbrook Foundation, the Alan and Hope Winters Family Foundation, the Donors Trust, the Society of Americans for National Existence, or SANE, and the David Horowitz Freedom Center (2).

Due to such hostile atmosphere, Muslims are vilified for their faith and ethnicity. They're dehumanized, spied on, set up as patsies, hunted down, rounded up, held in detention, kept in isolation, denied bail, restricted in their right to counsel, tried on secret evidence, convicted on bogus charges, given long sentences, and treated harshly as political prisoners.

As a part of a treacherous agenda that was well prepared against Islam, Bill Warner as well as several others like him were heavily sponsored by islamophobe donors in order to attack Islam by devising a pack of lies against the great religion. Bill Warner used the money to establish a hypocritical site called 'Political Islam'. This site as well as those of Daniel Pipes, Robert Spencer, Sam Shamoun and others are in fact fooling the people by trying to prove that the lies, bigotry, and hatred they introduce are facts based on logic investigation. They take advantage of the people's ignorance about Islam, and fill their heads with enmity towards the religion. These naive fools do not realize that by taking Allah the Lord of creation as an enemy, they had in fact brought His wrath on their heads and over **their own country**.

In his miserable site 'Political Islam', Bill Warner launches falsehood about Islam and warns of the threat of political Islam to western civilization. He says that Islam is not a religion but an aggressive political ideology. Islam in its purest fundamental form is a fascist, top down political system! Due to his illiteracy, Bill Warner doesn't know what political Islam is, and how it started, and who was behind it? I explained

this before in a long article exposing his ignorance, illiteracy, and hypocrisy (3)

Although political Islam is not the subject matter of this article, I would like to remind Bill Warner about certain facts he is fond of hiding and neglecting. Without repeating what I said in my article about political Islam I just remind Bill Warner in haste about certain facts:

Since the early 1980s, Washington has covertly supported the most conservative and fundamentalist factions of Islam, largely with a view to weakening secular, nationalist and progressive movements in the Middle East and Central Asia. Known and documented, the fundamentalist Wahhabi and Salafi missions from Saudi Arabia, dispatched not only to Afghanistan but also to the Muslim republics of the former Soviet Union, and were covertly supported by US intelligence. What is often referred to as “Political Islam” is in large part a creation of the US intelligence apparatus (with the support of Britain’s MI6 and Israel’s Mossad).

In America a war of religion is unfolding, with a view to justifying a global military crusade (the American inquisition in the third millennium). In the inner consciousness of many Americans, the “holy crusade” against

Muslims is justified. The arrests, trials and sentences of so-called “homegrown” terrorists” (from within America’s Muslim community) on trumped up charges sustain the legitimacy of the Homeland Security State and its inquisitorial legal and law enforcement apparatus.

The American inquisitorial doctrine turns realities upside down. It is a social order based on lies and fabrications. But because these lies emanate from the highest political authority and are part of a widely held “consensus”, they invariably remain unchallenged. And those who challenge the inquisitorial order or in any way oppose America’s military or national security agenda are themselves branded as “conspiracy theorists” or outright terrorists. The objective is to sustain the illusion that “America is under attack” and that Muslims across the land are complicit and supportive of “Islamic terrorism”.

The demonization of Muslims sustains a global military agenda. Under the American inquisition, Washington has a self-proclaimed holy mandate to extirpate Islam and “spread democracy” throughout the world.

What we are dealing with is an outright and blind acceptance of the structures of power and political authority. America's holy crusade against the Muslim World is an outright criminal act directed against millions of people. It is a war of economic conquest.

More than 60% of the World's oil and natural gas reserves lie in Muslim lands. "The Battle for Oil" waged by the US NATO Israel military alliance requires the demonization of the inhabitants of those countries which possess these vast reserves of oil and natural gas (4).

To move to the subject matter of this article, I would say that quite recently, I have watched Bill Warner in a you tube giving false statements about Islam and deliberately falsifying the glorious Islamic history. To make a deliberate falsification for personal gain is the worst depth to which a man can descend in work or life.

Every utensil exudes what it contains, and Bill Warner exudes lies and falsehood against Islam. He may misguide his listeners with his lies, but the truth remains the truth, and it is my duty to explain the truth to those he had deliberately misguided.

The following is his lies and my answers to them.

Lie 1.

Islam is a wicked and evil religion.

Answer:

Islam teaches that mercy encompasses this world and the Hereafter, as well as humankind, animals, birds and the surrounding habitats.

Allah says: "And My mercy encompasses every thing." ( Al-A'raf,156).

Allah has ascribed Mercy to Himself and He has also described His Prophets, and righteous servants as being endowed with it.

Allah says:

"Muhammad is the Messenger of Allah and those who are with him are severe against the disbelievers and merciful to one another." (Al-Fath,

29).

Allah has made his sending forth of the Prophet as a mercy to all of creation, as He says:

"And We have not sent you (O Muhammad) except as a mercy to the worlds." ( Al-Anbiya', 107).

The word "worlds" ('Aalameen) is general and includes the world of the humans, the world of the Jinn, the world of the animals, the world of the birds, as well as the nations found on land and in the sea.

Allah has commanded that mercy be applied to every thing and in every action. Thus, even when you slaughter a sacrificial animal, you show mercy to it by saying 'Bismillaah' (In the name of Allah) and by sharpening your knife (so that it will be a quick and painless death).

The Prophet said: "Verily Allah has prescribed Ihsaan (goodness) for everything. So when you slaughter, then slaughter in a good manner, and when you kill (in war), then kill in a good manner. And let each of you sharpen his blade and let him spare the animal he slaughters from

suffering."

It is reported that Allah forgave a prostitute from the children of Israel who showed mercy to a dog that was dying from thirst. She filled her shoe with water and then taking hold of the dog's mouth, she gave it the water to drink. Allah appreciated what she did and forgave her sins.

The more weak and poor a human being is, the more we are required to show mercy to him and be gentle with him. This is why our Lord has forbidden us from oppressing the orphan.

Allah says:

"Therefore, treat not the orphan with oppression. And do not repel the beggar." (Ad-duha, 9-10).

The Prophet said:

"The person that looks after and supports the widow and the needy one is like the Mujaahid (one who makes Jihad) in the cause of Allah." The Prophet would rub the head of the orphans and say: "I and the guardian

of an orphan will be like this in Paradise - and he gestured with his index and middle finger."

The Prophet commanded Muslims to take care of the children, women and the elders. Thus, in his last words to his Companions and his nation he said: "Take good care of the women (i.e. wives)." And he said: "The best of you is the best to his wives. And I am the best amongst you with my wives."

Mercy is something innate, which Allah has placed into the hearts of His creatures, even the lions -- the most ferocious of beasts -- are merciful to their pups. Yet Allah is more merciful to His creation than a mother is to her child. It is reported that on the day that Allah created mercy, He created one hundred parts to it. He left ninety-nine parts with Him, by which He will show mercy to His servants on the Day of Judgment and sent down one single part of mercy to earth, which humans and animals share amongst themselves.

The Prophet condemned the person that is void of any mercy, and he condemned the one who breaks family ties.

He said: "Kinship is connected to the Throne ('Arsh). It says: 'Whoever severs me, then Allah will break (away from) him. And whoever maintains me, then Allah will keep connected to him.'"

In another narration he said: "Verily, the kinship will be connected to the Throne of the Most Merciful on the Day of Judgment. It will say: 'This is the place for the one who sought refuge in You from the severing (of family ties).' So Allaah will say to it: 'Will it please you that I connect those who maintained you and that I cut off those who severed you?' And it will say: 'I will be pleased (with that), my Lord.'"

Allah has named Himself Ar-Rahmaan and Ar-Raheem, so he is the Most Merciful of this world and the Hereafter (i.e. Ar-Rahmaan) and The Bestower and giver of mercy (i.e. Ar-Raheem). This is why He has commanded it in every place and in every situation. A Muslim begins his action by saying 'Bismillaahir-Rahmaanir-Raheem' (in the name of Allah, Most Merciful, the Giver of Mercy) so that Allah can bless him in his action. Every action that is void of mercy has no blessing in it, nor any good. If the servants of Allah show mercy towards one another, this is a reason for Allah to send His mercy down on them.

The Prophet said: "The Most Merciful shows mercy to those who have mercy on others. Show mercy to those on earth, and the One above the heaven will show mercy to you." (5).

In Islamic vocabulary ar-Rahman and al-Raheem are the personal names of Allah. Both are derived from the noun rahmah, which signifies "mercy", "compassion", and "loving tenderness". Ar-Rahman describes Allah's nature of being All-Merciful, while ar-Raheem describes His acts of mercy dispensed to His creation, a subtle difference, but one which shows His all encompassing mercy.

"Say, 'Call upon Allah or call upon the Most-Merciful (ar-Rahman), whichever name you call – to Him belong the most Beautiful Names....'" (Al-Isra', 110).

These two Names are some of the most frequently used Names of Allah in the Koran: ar-Rahman is used fifty seven times, while al-Raheem is used twice as much (a hundred and fourteen).

The Prophet said:

"Indeed, Allah is Kind, and loves kindness. He grants with kindness what He does not grant with harshness." (Saheeh Muslim).

Allah shows in the Koran that His mercy is vast:

"Say: 'Limitless is your Lord in His mercy....'" (Al-An'am, 147).

And that His mercy stretches to all existence:

"...but My mercy encompasses all things...." (Al-A'raf, 156).

Creation itself is an expression of divine favor, mercy and love. Allah invites us to observe the effects of His mercy around us:

"Behold, then, (O man,) these signs of Allah's mercy - how He gives life to the earth after it had been lifeless!..." (Ar-Rum, 50).

Allah loves compassion. Muslims view Islam to be a religion of mercy. To them, their Prophet is Allah's gift of mercy to all humanity:

"And (thus, O Prophet) We have sent you as [an evidence of Our] mercy towards all the worlds." (Al-Anbiya'. 107).

Just as Allah made Jesus a symbol of mercy to his people:

"And that We may make him (Jesus) a symbol unto mankind and an act of mercy from Us." (Maryam, 21).

Blessed are the merciful, for they will be shown mercy, as Prophet Muhammad said:

"Allah will not have mercy on one who is not compassionate towards people." (Saheeh Al-Bukhari).

He also said:

"The Merciful shows mercy to those merciful. Have mercy to those on earth, and the One above the heavens will have mercy upon you." (At-Tirmidhi) (6).

Karen Armstrong wrote:

“The very word Islam, which means "surrender," is related to the Arabic salam, or peace. When the Prophet Muhammad brought the inspired scripture known as the Koran to the Arabs in the early 7th century A.D., a major part of his mission was devoted precisely to bringing an end to the kind of mass slaughter we witnessed in New York City and Washington. Pre-Islamic Arabia was caught up in a vicious cycle of warfare, in which tribe fought tribe in a pattern of vendetta and countervendetta. Muhammad himself survived several assassination attempts, and the early Muslim community narrowly escaped extermination by the powerful city of Makkah. The Prophet had to fight a deadly war in order to survive, but as soon as he felt his people were probably safe, he devoted his attention to building up a peaceful coalition of tribes and achieved victory by an ingenious and inspiring campaign of nonviolence. When he died in 632, he had almost single-handedly brought peace to war-torn Arabia.

“Because the Koran was revealed in the context of an all-out war, several passages deal with the conduct of armed struggle. Warfare was a desperate business on the Arabian Peninsula. A chieftain was not expected to spare survivors after a battle, and some of the Koranic injunctions seem to share this spirit. Muslims are ordered by Allah to

"slay [enemies] wherever you find them!" (Al-Nisa', 89). The enemies of Islam like to quote such verses but do so selectively. They do not include the exhortations to peace, which in almost every case follow these more ferocious passages: "Thus, if they let you be, and do not make war on you, and offer you peace, Allah does not allow you to harm them" (Al-Nisa', 90).

"In the Koran, therefore, the only permissible war is one of self-defense. Muslims may not begin hostilities (Al-Baqarah, 190). Warfare is always evil, but sometimes you have to fight in order to avoid the kind of persecution that Makkah inflicted on the Muslims (Al-Baqarah 191, 217) or to preserve decent values (An-Nisa'75); (Al-hajj, 40). The Koran quotes the Torah, the Jewish scriptures, which permits people to retaliate eye for eye, tooth for tooth, but like the Gospels, the Koran suggests that it is meritorious to forgo revenge in a spirit of charity (Al-maidah, 45). Hostilities must be brought to an end as quickly as possible and must cease the minute the enemy sues for peace (Al-baqarah, 192-193).

"Islam is not addicted to war, and jihad is not one of its "pillars," or essential practices. The primary meaning of the word jihad is not "holy

war" but "struggle." It refers to the difficult effort that is needed to put Allah's will into practice at every level--personal and social as well as political. A very important and much quoted tradition has Muhammad telling his companions as they go home after a battle, "We are returning from the lesser jihad [the battle] to the greater jihad," the far more urgent and momentous task of extirpating wrongdoing from one's own society and one's own heart.

"Islam did not impose itself by the sword. In a statement in which the Arabic is extremely emphatic, the Koran insists, "There must be no coercion in matters of faith!" (Al-baqarah, 256). Constantly Muslims are enjoined to respect Jews and Christians, the "People of the Book," who worship the same God (Al-Ankabut, 46). In words quoted by Muhammad in one of his last public sermons, Allah tells all human beings, "O people! We have formed you into nations and tribes so that you may know one another" (Al-Fath, 13) --not to conquer, convert, subjugate, revile or slaughter but to reach out toward others with intelligence and understanding.

"So why the suicide bombing, the hijacking and the massacre of innocent

civilians? Far from being endorsed by the Koran, this killing violates some of its most sacred precepts. But during the 20th century, the militant form of piety often known as fundamentalism erupted in every major religion as a rebellion against modernity. Every fundamentalist movement in Judaism, Christianity and Islam is convinced that liberal, secular society is determined to wipe out religion. Fighting, as they imagine, a battle for survival, fundamentalists often feel justified in ignoring the more compassionate principles of their faith. But in amplifying the more aggressive passages that exist in all scriptures, they distort the tradition.

“It would be as grave a mistake to see Muslim extremists as an authentic representative of Islam as to consider James Kopp, the alleged killer of an abortion provider in Buffalo, N.Y., a typical Christian or Baruch Goldstein, who shot 29 worshipers in the Hebron mosque in 1994 and died in the attack, a true martyr of Israel. The vast majority of Muslims, who are horrified by the atrocity of Sept. 11, must reclaim their faith from those who have so violently hijacked it.” (7).

Lie 2

In fact lie 2 is not much of a lie but a naive bewilderment. Bill Warner was confused to see that the Muslim empire has stretched to include vast areas of the world in such a short time. He wonders how millions of people left Christianity so quickly and joined Islam.

Answer

The spread of the Islamic empire was remarkable and even miraculous to the whole world. But why the Muslim empire spread so fast and the people embraced Islam in millions after the Muslim conquests? Were people forced to embrace Islam by the sword as Bill Warner and the other haters of Islam falsely claim, or was it due to their own conviction?

the Islamic conquests began with the prophet Muhammad in the 7th century. He established a new unified polity in the Arabian Peninsula which under the subsequent Rashidun (The Rightly Guided Caliphs) and Umayyad Caliphates saw a century of rapid expansion of Muslim power.

The Muslim Empire grew well beyond the Arabian Peninsula with an area of influence that stretched from the borders of China and India, across Central Asia, the Middle East, North Africa, Sicily, and the Iberian Peninsula, to the Pyrenees.

Under the last of the Umayyads, the Arabian empire extended two hundred days journey from east to west, from the confines of Tartary and India to the shores of the Atlantic Ocean. And if we retrench the sleeve of the robe, as it is styled by their writers, the long and narrow province of Africa, the solid and compact dominion from Fargana to Aden, from Tarsus to Surat, will spread on every side to the measure of four or five months of the march of a caravan.

The language and laws of the Koran were studied with equal devotion at Samarcand and Seville: the Moor and the Indian embraced as countrymen and brothers in the pilgrimage of Mecca; and the Arabian language was adopted as the popular idiom in all the provinces to the westward of the Tigris.

The estimates for the size of the Islamic Caliphate suggest it was more than thirteen million square kilometers (five million square miles), making it larger than all current states except the Russian Federation (8).

But why Islam spread to the world so fast? Because the Muslim conquests was a divine command to convey the Message of Tawheed (strict monotheism) by eliminating all suppressive powers which come between the people and worshipping Allah alone without associating with Him partner or partners. The conquests happened to call all the pagans, idolaters, polytheists and disbelievers (Kafirs) of the world to join Islam without compulsion or force, rather they should come to it willingly and by choice. The people embraced Islam in millions because they found in it the true way of salvation.

Allah says in the Koran:

And who speaks fairer than he who calls unto Allah and does righteousness and says, 'Surely I am one of the Muslims (Fussilat, 33).

Allah also says:

“Invite to the way of your Lord with wisdom and excellent admonition and argue with people in the best manner. Your Lord knows best who has gone astray from His Way and who is Rightly guided.” (Al-Nah, 125).

It is reported that the Messenger of Allah said, "Spread my Message, even if it is one word!"

The Muslim duty is therefore to invite the people to Islam. To guide, or leave astray is in the sole Power of Allah. He Alone knows who is seeking for the Truth and who is bent on living a life of misguidance.

Allah says:

You cannot guide whom you love, but Allah guides whomever He Pleases. And He best knows those who would accept guidance (Al-Qasas, 56).

The call towards Allah is the means by which Muhammad the Prophet of Islam began spreading the message of the Koran to mankind. After Muhammad, his followers and the Muslim nation assumed responsibility for it. Muslims convey the Message of the Koran by providing information on why and how the Koran preaches monotheism.

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The Prophet also said that the lowest in rank among the dwellers of Paradise (Heaven) will have ten times the like of this world, and he or she will have whatever he or she desires and ten times like it. And that they will live a very happy life without sickness, pain, sadness, or death; Allah will be pleased with them; and they will live there forever.

The spread of Islam to the world was in fact a mercy from Allah to His servants. Referring to the world scene before Islam, the Prophet said:

"Allah looked at the people of earth and disliked them all, Arabs and non-Arabs, except some remnants, of the People of the Scripture."

At that time, there was no society built on the moral foundation of virtue and ethics. There was no government based on justice and mercy or a universal leadership depending on knowledge and wisdom, or religion that was authentically traced back to a prophet.

Corruption dominated the political, economic, social and religious life. The world went deep in darkness when arrogant ignorance ruled the

world to drown the world in rough sea of superstitions and delusions that were only led by desires and avarice. People thus deified stones, sun, moon, fire and even animals. They also became divided; masters and slaves, and consumed the property of orphans, severed ties of kinship, built their life on murder, plunder, and pillage. They boasted of committing vicious crimes, as there was no law to rule but that of the jungle; the strong oppressed the weak, and the rich enslaved the poor; and they all lived in darkness with no way out or guidance.

The outcome of this state was a lost, stray human being whose heart was filled with fear and hopelessness and mind was haunted with emptiness and superstitions.

At that moment, it appeared that the great human civilization, built throughout four-thousand years, was about to fall and humankind was about to return to the previous state of savagery and barbarianism. The tribes were occupied with fight and war with no law or order and the orders set up by Christianity helped disunity and collapse instead of unity and order. The civilized human life was like a big, old tree with long branches that covered the whole world but was then wavering feebly and about to decay when its core experienced ruining diseases (9).

The Arabs among whom Muhammad peace and blessings of Allah be upon him was born, were fragmented into a number of heterogeneous tribes constantly engaged in bloodshed. They had replaced Abraham's monotheism with the worship of idols, stars, angels and demons, turning the Ka'aba which was originally built to worship the One and only God Allah, into a pantheon of idols. Tribal rivalries and blood feuds, fuelled among them like the burning desert sands of Arabia.

The Arab society was characterized with Jahiliya (ignorance), i.e. oppression and corruption, disbelief, idolatry, deviation, breach of divine commandments, spread of injustice and vices such as usury, drinking alcohol, adultery, gambling, bloodshed, moral decadence, etc.

the two superpowers of the age; the Persian and the Byzantine Empires, both bidding for hegemony over the known world, had bled with wars, and despite their massive territories, it was obvious they were in their death throes.

Before the advent of Islam, the Messages of the past prophets had been distorted and ignored. The fire-worshipping Persians with their strange concept of dualism were further plagued by the still weirder Mazdakite doctrine which advocated communal ownership and went to such an extent as to rule women to be the common property of all men. Like Mani a few centuries earlier, who had claimed a new religion by combining the teachings of Jesus and Zoroaster, Mazdak's movement was also a reaction to the corruption of the traditional priestly class. Both creeds had flattered to deceive and died away after the execution of their proponents, who more or less depended on royal patronage. On the other hand the Sassanian aristocracy aligned with the Zoroastrian clergy was steeped in pleasures burdening the downtrodden masses with heavy taxes and oppression.

At the other end was the Byzantine World, which though claiming to profess a divinely revealed religion had in fact polluted the monotheist message of Prophet Jesus with the sediments of ancient Greek and Roman pagan thoughts, resulting in the birth of a strange creed called Christianity.

Way back in 381 A.D., the Greco-Roman Church council had declared as heresy, the doctrine of Arius of Alexandria, to which most of the eastern provinces of the empire adhered, and in its place the council had coined the absurd belief that God and Jesus are of one substance and therefore co-existent. Arius and his followers had held the belief in the uniqueness and majesty of God, Who alone, they said has existed since eternity, while Jesus was created in time.

Throughout the 5th and 6th centuries the church continued to be racked by a myriad of controversies over its illogical attempts to define the alleged dual (divine and human) nature of Jesus in the light of Greek mythology and Persian Mithraism, the influence of both of which was quite visible on the Christian church.

In addition, weirder beliefs like Holy Ghost, Mother of God (Mary) and Trinity cropped up which caused trouble in Syria, Egypt and North Africa, where the Monophysite Christians held 'god the father' to be infinitely superior to 'god the son'. In short, terror, oppression and sectarian persecution were the order of the day in Christendom.

The Christians invented strange dogmas in their religion like the Trinity, vicarious atonement, crucifixion and original sins, dogmas that were totally rejected by the Koran and were considered as blasphemous.

Scattered here and there across West Asia and North Africa were colonies of Jews, to whom several outstanding Messengers had been sent by the Almighty. But these divine favours had failed to reform the crime hardened Jews, whose very name had become synonymous for treachery.

They had long deviated from the commandments of Allah, distorting the laws brought by Prophet Moses, tampering with divine scriptures, slaying prophets and in the end coining the chauvinist creed called Judaism. It was more a racial sedition rather than a set of beliefs and the Israelites' vehement opposition to the last great reformer, Prophet Jesus Christ, was still fresh in the minds of the people.

It is not for any believer whether a Muslim, a Christian or a Jew, to make any distinction between one and another of Allah's Messengers; believers must honour them all equally, though they know that Allah in

His wisdom sent them with different kinds of mission and gave them different degrees of rank.

Allah says:

The Messenger believes in what was sent down to him from his Lord, and the believers; each one believes in Allah and His angels, and in His Books and His Messengers; we make no division between any one of His Messengers. They say, 'We hear and obey. Our Lord, grant us Thy forgiveness; unto Thee is the homecoming (Al-Baqarah, 285).

As the eminent Islamic scholar Abdullah Yusuf Ali put it, "Unbelief takes various forms: (1) Denial of Allah and His revelation to mankind through inspired men; (2) a sort of nominal belief in Allah and his Prophets, but one which is partial, and mixed up with racial pride, which does not allow for the recognition of any Messengers beyond those of a particular race; and (3) a nominal belief in universal revelation, but so hedged around with peculiar doctrines of exclusive salvation, that it practically approaches to the denial of Allah's universal love for all mankind and all creation without exception. All three amount to unbelief, for they really deny Allah's universal love and care (10).

The Jews believe only in their Prophets, but they also killed others, and they do not believe in Jesus and his Gospel. They said awful things about his mother Mary. The Jews do not believe either in Muhammad and the Koran. So their belief is deficient and is not accepted by Allah on the Day of judgment.

This also goes for the Christians, in addition to the dogmas they invented in their religion which drove them away from strict monotheism, they do not believe in Muhammad and his Book the Koran.

Allah says in the Koran:

Those who disbelieve in Allah and His Messengers and desire to make division between Allah and His Messengers, and say, 'We believe in part, and disbelieve in part, desiring to take between this and that a way – those in truth are the unbelievers; and We have prepared for the unbelievers a humbling chastisement. And those who believe in Allah and His Messengers and make no division between any of them, those We shall surely give them their wages; Allah is All-Forgiving, All-Compassionate (Al-Nisa', 150-151).

Further to the east lay the once flourishing cultures of China and India, which were now groping in the dark. Confucianism had confused the Chinese, robbing their minds of any positive thinking.

The Sui dynasty (581-618) espousing the cause of Buddhism had plunged China into a blood bath. If Buddhism was never intelligible to the masses, Taoism the religion of the former court was even more remote and expensive to practice looking like a huge complex of rites, cults and strange rituals. The victims of these feuds were of course the poor masses, bewildered as ever and seething under oppression.

In the subcontinent, the fabric of the Indian society was in even more shambles. Hinduism and the absurd philosophy of the caste system it preached had created water-tight compartments between the human race reducing the so-called lower classes to the ranks of mere beasts of burden.

Hinduism had no universal pretensions whatsoever, and had evolved and was peculiar to the geographical confines of India, or more properly Northern India and its Aryan invaders. Conversion of foreigners was

difficult because one had to be born in a particular caste and it was the mystery of '*Karma*' that determined one's fate.

In addition, India presented a confusion of castes and creeds and a pantheon of idols more weird and in erotic postures than found anywhere else. Tantric rites including demon-worship, sacrifice of humans and possibly cannibalism were the order of the day. No inter-marriage, no inter-living, burning of the widows on the dead husband's pyre, exploitation of the so-called lower class women dedicated to temples as devdasis but whose actual work was to satisfy the carnal desires of the priests, were some of the sordid affairs in practice.

Outside the periphery of the civilized world, beyond the River Jexartes in the endless steppes of Central Asia, dwelt the marauding Turks and other related tribes. They adhered to the magical rites of Shamanism and ancestor worship.

Africa, beyond the Sahara was steeped in animism while in Europe bands of barbarians such as Avars, Bulgars, Germans, Franks etc. wandered around pillaging what remained of the Roman civilization.

In short, wars, bloodshed, slavery, oppression of women and the deprived held sway everywhere. Might ruled right. The world was in dire distress but no one seemed around to deliver it from darkness. No religion, ideology, creed or cult could offer any hope to the agonies and frustrations of humankind.

None of the religions in currency had any universal outlook or even pretensions and were limited to insurmountable geographical and psychological barriers, preaching discrimination and the narrow-minded superiority of a particular race.

Thus it was in such a chaotic state of depression that Almighty Allah sent His last great Prophet, with the universal Message of Islam to save mankind from disbelief, oppression, corruption, ignorance and moral decadence that was dragging humanity towards self-annihilation. It was among this decadence that Allah sent Muhammad as a mercy to the deteriorating world.

This is why Islam with its divine principles and beautiful virtues spread like wildfire in nations thirsty of guidance, justice and reform (11).

Lie 3

Muslims destroyed classic Christianity. A century later Spain became Muslim. This is why we fear Islam.

Have we Muslims destroyed classic Christianity? Have we forced Spain to become Muslim?

To explain the reason behind the speedy spread of Islam in Christian nations, one must have good knowledge about the historical context which enabled Islam to invade the hearts of the Christians and non-Muslims in general.

To fully understand the speedy spread of Islam in conquered Christian nations, we must go back hundreds of years before the birth of Prophet Muhammad in 570. We must understand a vital split within the Christian community in the years after the Prophet Jesus.

While today almost all Christians believe in a concept called the Trinity, this was not always the case. The Trinity is a belief that Allah (God) has three parts – the Father, the Son, and the Holy Spirit. Jesus is depicted as being the Son of God, and thus part of God himself. This belief began to emerge during the time of Paul, a missionary who introduced the idea

to make Christianity more popular among the polytheistic Roman Empire in the 40s-60s AD.

This new innovation in beliefs was highly disturbing to many who followed Jesus's true message of monotheism and devotion to Allah. There soon emerged two groups in the early Christian Church – those who accepted Jesus as the Son of God (the Trinitarians), and those who simply accepted him as a prophet (the Unitarians).

To the Roman government, the distinction between the two groups was not important. Both the Trinitarians and the Unitarians were oppressed in the early decades of the AD era. That all changed in the late 200s and early 300s, AD. During this time, a Unitarian preacher, Arius, began to accumulate a large following among people in North Africa. He preached the Oneness of God, and the fact that Jesus was a prophet of God, not His son. As such, he was fiercely opposed by the proponents of the Trinity, who attacked and tried to marginalize him as a crazed madman. Despite their opposition, his beliefs took hold in his native Libya, and across North Africa.

At this time, the Roman Emperor was a man by the name of Constantine. He is best remembered for his transformation of the declining Roman Empire. He moved the capital to Constantinople (modern Istanbul), and managed to defeat some of the barbarian tribes that had been attacking Rome from the north.

When Constantine moved to Constantinople (which he named after himself), he became aware of the Trinitarian Christian Church, which informed him that if he converted to Christianity, he could have all of his previous sins forgiven. Having done so, he realized he could use the Christian Church to strengthen himself politically. As such, he began to promote the Trinitarian view of Christianity, and violently oppress Unitarians, such as Arius. During this time, the Council of Nicaea was convened in 325. The purpose was to settle at last whether or not Jesus was the son of God.

Naturally, the conclusion of the Council was that Jesus was a part of God and His son, and anyone who denies this is to be excommunicated from the Christian Church. The Unitarians, who were by now a strong majority of the population in North Africa and the Iberian Peninsula, were thus

officially banned and forced to practice their beliefs in hiding. Constantine even ordered that all Unitarian documents be burned and Arius himself be exiled.

This oppression of Unitarians continued into the 600s, when a new force, Islam, became known in the Arabian Peninsula. When Muslim armies began to appear on the edges of the Roman Empire, the Unitarians of North Africa realized they shared much in common with this new religion. Both believed in the Oneness of God. Both believed Jesus was a prophet. Both believed that the official Trinitarian stance of the Church was an innovation that should be opposed. As such, they realized Islam was simply the conclusion of the original teachings of Jesus, and most of North Africa converted to Islam within the 600s.

The story of the Muslim invasion of Spain is one of justice, freedom, and religious toleration. Understanding the truth behind the Muslim invasion of Iberia is critical to understanding the subsequent history of religious pluralism seen throughout the history of Muslim Spain – al-Andalus.

The new Muslim empire, which was run by the Umayyad Dynasty from 661-750, stretched from the Atlantic Ocean in the west to the borders of

India in the east, less than 100 years after the death of Prophet Muhammad. Stories of the justice and equity that the Muslims ruled with quickly spread beyond the Muslim borders, particularly into the Iberian Peninsula.

In the early 700s, Iberia was controlled by a Visigothic king, Roderic, who was seen as a tyrant by his people. He continued the Roman policy of the Trinity, and attempted to impose his beliefs on the populace, which was mostly Unitarian. Muslim historians, such as Ibn Khaldun, tell the legend of an Iberian nobleman based in North Africa, Julian, who went to one of the Muslim military leaders in North Africa, Tariq ibn Ziyad, and asked for help overthrowing Roderic. In addition to being an oppressive tyrant, Roderic had kidnapped and raped Julian's daughter.

Thus, in 711, Tariq led an army of a few thousand to the southern shore of the Iberian Peninsula. After a few minor skirmishes, he met the bulk of Roderic's army at the Battle of Guadalete on July 19, 711. The result was a decisive victory for Tariq, and the death of Roderic. With the Visigothic threat gone, the Muslim armies were able to conquer the rest of the peninsula within the next 7 years.

The story described above of how the Muslims managed to conquer Spain seems very simplistic highly unlikely. An army of a few thousand can hardly hope to conquer an entire country of 582,000 km<sup>2</sup> in just 7 years. However, taking into account the Unitarian presence, it makes much more sense.

When the Muslims arrived in Iberia in 711, the Unitarians were very happy to help their brothers in monotheism against the oppressive Trinitarian government. For this reason, after the main battle against Roderic, most of the cities and towns of Spain opened their doors to Tariq without a fight. The Muslims offered a just legal system, freedom to practice religion, and the removal of oppressive and unjust taxes. It is no wonder that Tariq's army was able to conquer the entire peninsula with a small army in a few years.

The Muslim conquest of Spain should not be seen as a foreign conquest and subjugation of a native population. Instead, it is an uprising of Unitarian Christians (aided by Muslims) against an oppressive Trinitarian government. The Muslim armies were specifically invited into Spain to remove oppression and establish justice, which they managed to do with

the support of the locals. With such a just and moral reign, the Muslims won over hundreds of thousands of converts to Islam. Of course, the similarity in beliefs between the Muslims and Unitarians also contributed greatly to the conversion of Iberia's population to Islam. Within 200-300 years of the initial invasion, over 80% of Spain's population was Muslim, numbering over 5 million people, most of them people originally from Spain whose ancestors had converted, not immigrants (13).

Bill Warner is amazed to see that Islam spread so fast as to cover the whole world in such a short time?

Through an astounding prophetic miracle, the Prophet showed that Islam will cover the whole world, he said: "Islam will go as far as day and night go", and this means that Islam will reach every part in the earth that day and the night reach, and this is what exactly happened, because Muslims are found in every county now.

Allah says in the Koran:

"...desiring to extinguish with their mouths Allah's light; and Allah refuses but to perfect His light, though the unbelievers be averse. It is He who has sent His Messenger with the guidance and the religion of truth, that

he may uplift it above every religion, though the unbelievers be averse.” (At-tawbah, 32-33).

These verses indicate that Islam will spread to all over the world, and Allah will cause it to prevail over all religion. Official statistics show that by the year 2025 Islam will be the most widely-spread religion in the world (12).

The fast spread of Islam was due to the zeal of the early Caliphs. They were able to consolidate Muslim rule in Arabia and prepare a launching pad for further conquests. This initial spread of Islam was so rapid that in less than one century after the death of the Prophet Muhammad in 632 AD, Muslim rule covered more of the earth than had the Roman Empire at its peak. The first Caliph, Abu Bakr, had the difficult job of uniting all of the tribes that had forsaken their allegiance to the nation after Muhammad’s death. Yet through political, theological, and at times military conquests, Abu Bakr was able to completely unify Arabia before his death in 634. The spread of Islam continued to gain momentum as successful military campaigns were carried out abroad. From 634–44, the Caliphate of Umar had conquered Jerusalem, controlled Iraq, Syria, Palestine, and Egypt, and defeated the Persian Empire. Furthermore, in

Uthman's reign (644–50), Muslims conquered Cyprus, Tripoli in North Africa, and established Islamic rule in Iran, Afghanistan, and the Sind region. The above two methods of internal unification and successful conquest led to the establishment of the Islamic world during the seventh century. This fantastic accomplishment announced to the world that Islam was here and came to stay.

Islam spread quickly also due to the religious zeal of the of the Caliphs, soldiers and Arab populations. The basic tenets of Islamic faith captivated the conquered nations. The Muslim conquerers felt that they were spreading the Message of Allah to the pagan world and that they were being divinely guided.

Thousands of people under the Byzantine rule were not happy with their leaders. Thousands of them gladly adhered to the conquering Islamic rulers and submitted to the Koranic law, which allowed autonomy, freedom of speech and religious tolerance. This helped the Islamic empire to remain stable and expands its geographic borders.

The Caliphs and Muslim rulers used non-Muslim officials to enforce laws, a matter that made the conquered to dissolve quickly in the Islamic structure.

In fact, Arabs were quite content with their passive non-Muslim subjects known as dhimmis, and protected by the Islamic state under this status, and no real effort was made to convert them. This tolerant approach actually led to a regular increase in Islamic converts throughout the Islamic Empire as individuals were pleased to make their own decision about religion, a matter that was not allowed under the Byzantine rule.

The fast spread of Islam also occurred because Christianity had become heavily clericized by the seventh century and appeared to be exclusive, whilst Islam appealed to individuals by offering unparalleled simplicity through its core principles. The five pillars of Islam when compared to Christian orthodoxy, replaced complexity of religious doctrines with simplicity, trinity with unity, empty theological discussions with concrete observation and fundamental analysis.

Allah says in the Koran:

“We have not sent thee, save as a mercy unto all beings.” (Al-Anbiya’, 106-107).

Muhammad was like a lamp illuminating the abyss of darkness. From the confines of Arabia it was his light that would reach the farthest regions of the earth and release the people from their burdens.

Allah says”

"O Prophet! We have sent you as a witness and a bringer of good tidings and a warner. And as a summoner to Allah by His leave, and as a lamp that gives light." (Al-Ahzāb, 45-46).

Prophet Muhammad was sent as a witness to all men reviving the spiritual truths which had been obscured by ignorance and superstition.

He did not come to establish a new religion or sect. He came to restore the original religion of Allah – Islam. The Message that all of the Prophets came with. The Message of monotheism, which the people abandoned and resorted to disbelief, polytheism and idolatry. Prophet Muhammad, came as the final Messenger to restore true monotheism to humanity - there is no god worthy of worship but Allah and Muhammad is His servant and Messenger.

Muhammad came to the world as a bearer of the glad tidings of the mercy of Allah. No matter how far men may have transgressed , they have hope if they believe, repent and live a pious life. He also came as a warner to those who are heedless. This life will not last. There is a future life, and that is all important.

Muhammad came as one who has a right to invite all men to repentance and the forgiveness of sins; but he does this, not of his own authority, but by the permission and authority given to him by Allah. The Prophet also came as a light of a lamp to illuminate the whole world. The Message of Islam, i.e., the universal religion, is to defuse light everywhere.

People must obey Muhammad because he brought them a Book that shows them the path that leads directly to Paradise. A Book that serves as a guide to believe in the Oneness of Allah, and leads to an ethical life defined as submission or surrender to the Will of Allah (Islam). The Koran distinguishes between moral and immoral, ethical and unethical, good and evil. The Book helps Muslims make ethical choices in their daily lives. The Koran helps Muslims turn away from their lower passions, towards the higher aspirations of worshiping and obeying Allah. The Koran presents a personal relationship with the Divine, a God-consciousness that elevates the soul and frees the mind from moral diseases, such as materialism, jealousy, and anger. The Koran also serves as a roadmap for social change built on social justice, economic equity, racial harmony, human rights, and dignity. The Koran calls people to Islam by actively worshipping the One God, Allah, and enjoining that which is right, good, and just, and to struggle against that which is wrong, evil, and unjust.

Allah says:

"Say (Oh Muhammad): 'If you (truly) love Allah then follow me, so that Allah may love you and forgive your sins.' And Allah is All-Forgiving, All-Compassionate." (Al-Imran, 31).

"You have had a good example in Allah's Messenger for whosoever hopes for Allah and the Last Day, and remember Allah oft (Al-Ahzāb, 21).

The effect of Muhammad on the world was tremendous. He brought the miracle of the Koran, and the belief in the One true God, Allah. He took his people from the darkness of idol worshiping and killing of daughters and enslaving people and mistreating women and continuous battles into the light of Islam where human equality and freedom are honored and peace and prosperity prevailed. Every Messenger of Allah was sent only to his people. But Muhammad was the seal of all Messengers and Prophets, and he was sent to all of Mankind.

Allah, The Almighty, revealed the Koran to be His last, all-embracing Scripture containing the final manifestation of the Divine Law. This necessitates that it has to be safeguarded from the mischievous hands of men and from all corruption. This protection has been a reality from the

time the Koran was revealed until today and will remain so forever. It contains no additions or deletions.

There has been no change in its text over time, not even in a single letter. Some of those who have committed it to memory cannot speak Arabic; nevertheless, they recite it exactly as it was revealed.

Allah has guaranteed the preservation of the Koranic text, as He says:

"Indeed, it is We who sent down the Koran and indeed, We will be its guardian." ( Al-Hijr, 9).

Allah also Says:

"And the Word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the All-Hearing, the All-Knowing." (Al-An'am, 115).

Surely, whatever Allah says is the truth and He is Most Just in what He commands. All of Allah's statements are true, there is no doubt or cause

for speculation about this fact, and all His commandments are pure justice, besides which there is no justice. All that He forbade is evil, for He only forbids what brings about evil consequences.

Being the final, all-encompassing and preserved against any change, the Islamic Law abrogated all the previous Scriptures.

The Islamic Law is lasting, remaining suitable for every place and time, and embracing the goodness of the previous manifestations of the Law. Allah Says :

“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it.” (Al-Maidah, 48).

The Koran is different from the previous Scriptures in the following respects:

- (1) The Koran is miraculous and inimitable. Nothing similar to it can be produced by human beings. Allah challenged both

humans and jinn to produce the like of the Koran, as in the verse: "Say, "If mankind and the jinn gathered in order to produce the like of this Koran, they could not produce the like of it, even if they were to each other assistants." (Al-Isra', 88).

(2) After the Koran, no more Scriptures will be revealed by Allah. Just as the Prophet Muhammad is the last Prophet, the Koran is the last Scripture.

(3) Allah has taken it upon Himself to protect the Koran from alteration, to safeguard it from corruption, and to preserve it from distortion. On the other hand, the previous Scriptures suffered alteration and distortion and did not remain in their originally revealed form as mentioned above.

(4) The Koran, for one, confirms early Scriptures and, for another, is a trustworthy witness over them (Al-Maidah, 48 ).

(5) The Koran abrogates them, meaning it cancels the rulings of the previous Scriptures and renders them inapplicable. The Law of the old Scriptures is no longer applicable; the previous rulings have been abrogated with the new Law of Islam.

Accordingly, Allah does not accept any religion except Islam as a way to His Pleasure, as He says:

"And whoever desires other than Islam as religion never will it be accepted from him, and he, in the Hereafter, will be among the losers."  
(Al-Imran, 85).

The present life is only a test for the next realm of existence. In other words, our place in the hereafter, either Heaven (Paradise) or Hell, is decided by which religion we follow. Moreover, the life in the hereafter is eternal, unlike the present life, which usually does not exceed 100 years.

The Prophet of Islam, Muhammad, said:“Whoever enters Paradise is blessed with a life of joy; he will never feel miserable, his clothes will never wear out, and his youth shall never fade away. The people will hear a divine call: ‘I grant you that you will be healthy and never fall sick, you will live and never die, you will be young and never age, you will be joyful and never feel miserable.’” (Narrated in Saheeh Muslim) (14).

Allah says in the Holy Koran:

“Truly, Allah will admit those who believe and do righteous deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.” (Al-hajj, 23).

One of the most widespread myths about Islam is that it is a religion that was spread by the sword. This myth is propagated by certain groups with vested interests for political, religious and economic reasons. So is this really just a myth? The answer is clearly yes, and the evidence is clear for everyone to see.

If Islam was truly spread by the sword and if Muslims conquered nations and forced the inhabitants to either convert to Islam or die, then logically it follows that any nation that was conquered and ruled by Muslims should have a majority Muslim population. So let us consider some examples. Egypt came under Muslim rule early during the expansion of the Muslim nation, almost 1400 years ago. Although it is a majority Muslim nation today, at least 10% of the people of Egypt (8 million out of a total of 92 million) are still practicing coptic Christians, which is the religion that existed in Egypt before Islam. If Muslims had forced Egyptians to convert to Islam or die, then how come one out of every ten Egyptians is still a coptic Christian? In fact there are sizable Christian minorities in many Muslim nations, most notably Lebanon, Syria, Jordan, Palestine and Iraq. Muslims ruled Eastern Europe for centuries, yet Muslims today are a small minority in Eastern Europe living mostly in Bosnia, Albania and Kosovo. Muslims also ruled India for almost one thousand years. Only 15% of Indians today are Muslims. So how can any logical person who knows of all these examples still believe that Muslims forced people under their rule to convert? Does this sound like a religion that was spread by the sword?

Another interesting piece of information is that the country with the largest Muslim population today is Indonesia. It is a well known fact that no Muslim army ever crossed the ocean and invaded Indonesia. Islam was spread in Indonesia and the surrounding countries simply through contact with Muslim merchants and traders (15).

The fact is that Islam forbids the forcing of people to change their religion: "Let there be no compulsion in religion: Truth stands out clear from error" (Al-Baqarah, 256). Islam has clear instructions for Muslims on how to spread the word about this religion: "Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious" (An-nahl, 125).

It is clear, therefore, that Islam did not spread by the sword. The "sword of Islam" did not convert all the non-Muslim minorities in Muslim countries.

Islam has always given respect and freedom of religion to all faiths. Freedom of religion is ordained in the Koran itself:

There is no compulsion in religion. The right course has become clear from the wrong.” (Al-Baqarah, 256).

The noted historian De Lacy O’Leary wrote: “History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated.”

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

In the race for the propagation of religion, Islam has always won over Christianity, in spite of the latter's sophisticated and well-organized missionary activities. This has been the case in the course of fourteen centuries. As a result, most of the Christian missionaries started depicting Islam as a regressive, vulgar religion of savage people which was spread by the sword. Among the reasons for the rapid and peaceful spread of Islam was the simplicity of its doctrine. Islam calls for believing in only One God, worthy of worship. It also repeatedly instructs man to use his powers of intelligence and observation. Within a few years after the dawn of Islam, great civilizations and universities were flourishing under its influence, for according to Prophet Muhammad (peace be upon him), "seeking knowledge is an obligation for every Muslim man and woman.

Yet an unbiased Western Christian writer has written We may feel certain that if Western Christians, instead of the Saracens and the Turks, had won the dominion over Asia, there would be today not a trace left of the Greek Church, and that they would never have tolerated

Muhammadanism as the 'infidels' have tolerated Christianity there. We (Christians) enjoy the fine advantage of being far better versed than others in the art of killing, bombarding and exterminating the Human Race." (Bayle P., Dictionary, 'the article Mahomed', 1850).

In Africa too, Islam spread during the past two centuries, while under the mighty power of European colonial rulers. Today Islam continues to grow, not only in Africa, but also in Europe and the Americas as well. Islam is the fastest growing religion now, with a following of about one and a half billion people.

In more recent times such as in the case of Indonesia, conversions to Islam happened in the absence of an Islamic state and where the rulers were Dutch Christians.

The false allegations that Islam was spread by the sword is just part of unfounded propaganda. To which the best reply is the Koran itself:

Their intention is to extinguish Alla's Light with their mouths. But Allah will complete His Light even though the unbelievers may detest it (As-Saff, 8).

Islam was spread by the sword of the Intellect. The sword that conquers the hearts and minds of people.

Blessed are those who accept Islam and become the followers of a natural way of life. Allah's has given human beings will and ability to think and differentiate between wrong and right, and His message is very clear about it:

"This is the path of thy Lord; straight; Indeed, We have distinguished the signs to a people who remember. Theirs is the abode of peace with their Lord, and He is their Protector for that they were doing." (Al-An'am, 126-127).

The destiny of Islam is spelt out here in the clearest terms. Islam is to master, overcome and supersede every other faith. The above verse

shows clearly that Allah wished to make Islam prevail over all religions, to supersede all, whether it be Hinduism, Buddhism, Christianity, Judaism, Communism or any other “ism.” This is the destiny of Allah’s religion.

Islam will prevail. It is the promise of Allah, and His Promise is true. The triumphs of its doctrines have already started and is gaining hold over the religious ideology and doctrines of the various schools of thought in the world. Though not in the name of Islam, but in the name of reformation and amendments, the doctrines of Islam are being fastly grafted into the various religious orders.

It was Rudyard Kipling who said, “East is East and West Is West, never the twain shall meet!” He was wrong because all who are not blinded by prejudice will converge.

All of these developments have been revealed in the Koran:

When comes the help of Allah, and victory, and you see that the people enter Allah’s religion in throngs, then proclaim the praise of thy Lord, and

seek His forgiveness; for He is always ready to accept repentance (An-Nasr, 1-3).

The Message of Islam, the Message of moral virtues, continues to illuminate the entire world. By Allah's leave, that illumination will increase still further, and the radiance of Islamic moral values will eradicate the wars, chaos and oppression being experienced in so many parts of the world.

Bill Warner, which sword is forcing people in the West to accept Islam in such large numbers? I have the right to ask: "What sword?" The answer is: "The sword of intellect.

Can Bill Warner dare to deny or falsify these documented facts? Of course he can, he has already done that many times – and why not, the man is an impertinent liar.

Lie 4

Muhammad spent his last days killing Christians and subjugating them!

## Answer

What an insolent lie coming from a contemptuous liar!

The communications of the Prophet of Islam with the Christians can be arranged periodically according to events happened during the course of his life:

### 1- Before revelation

The Prophet's first meeting with a Christian occurred when he, as a young boy aged between nine or twelve, joined his uncle's merchant caravan for a trip to Syria. The Christian whom the Prophet Muhammad encountered was the monk, Bahira, who was living in Bostra, a Roman colonial city. Monk Bahira was known for his belief that a prophet was soon to appear among the Arabs. Bahira had studied old manuscripts, where he had learned of the coming of a final prophet, and he was convinced that this prophet would appear in his own lifetime. He was particularly interested in the Arab merchants who visited Syria, to see if his conviction would come true.

Bahira's attention was struck in particular by a caravan from Makka, which to his amazement, was shaded by a cloud that hovered closely above them. The cloud moved as the caravan moved, and did not go any further when they stopped; it was as if it were providing shade for a person or people in the group. When he also noticed that a tree lowered its branches over the caravan to provide further shade, he immediately realized that this caravan must contain an extraordinary person or persons. He invited all of the individuals in the caravan to a meal at his place, but none of their faces revealed the capacity of the expected Prophet. He inquired if there was anyone who had not joined the meal; the answer he received was that Muhammad had been left behind to watch the caravan. He was keen to see Muhammad; and when he actually saw him he realized that he carried all the signs that the awaited Prophet was to have, as described in his books. He told Muhammad's uncle to take him back to Makka as soon as possible in order to guard him against potential enemies.

This incident is used by some Western scholars as a basis to claim

that Muhammad learned about the Judeo-Christian tradition from this monk, and that he later converted this knowledge into a new religion, i.e. Islam. However, it would not be logical or reasonable to adopt such an idea; Prophet Muhammad was far too young to acquire such an immense knowledge and the conversation between the monk and Muhammad was not a protracted one.

Another narrative found in the Sira of Ibn Sa'd shows that while Muhammad was working for Khadija (before he married her), she had him go on a journey to Syria along with a man named Maysarah. Once they reached Bostra in the south of Syria, Muhammad was reported to have taken shelter underneath a tree. A monk named Nestor approached Maysarah asking him who was the man underneath the tree. Explaining to the monk whom he was, Nestor quickly responded, "None other than a Prophet is sitting beneath that tree."

Waraqah ibn Nawfal was a Nestorian monk, first cousin to Muhammad's wife Khadija, and Mecca's priest or preacher according to some sources. He was the first man to tell Muhammad that he

was a prophet based on the first revelation he received in the cave of Hira. Waraqah is said to have believed in Muhammad as a true prophet, but remained a Christian.

## 2- Meccan period

The series of persecutions against Muslims started late in the fourth year after Prophet Muhammad received the Message. It started slowly at first, but steadily accelerated and worsened day by day and month by month until the situation got so extremely grave and no longer tolerable in the middle of the fifth year, that the Muslims began to seriously think of feasible ways to avert the painful tortures meted out to them.

Surat Az-Zumar (Chapter 39) was then revealed pointing directly to migration and stating that the earth is spacious enough and the believers must not consider themselves constrained by the forces of tyranny and evil:

Say: “My servants who believe, fear your Lord. For those who do good in this world good, and Allah’s earth is wide. Surely the patient will be paid their wages in full without reckoning (Az-zumar, 10).

The Prophet (Peace be upon him) had already known that the king of Abyssinia (Ethiopia) was a fair ruler who would not wrong any of his subordinates, so he permitted some of his followers to seek asylum in Abyssinia (Ethiopia).

In Rajab of the fifth year of Prophethood, a group of twelve men and four women left for Abyssinia (Ethiopia). Among the emigrants were `Uthman bin `Affan and his wife Ruqaiyah, the daughter of the Prophet.

They sneaked out of Makkah under the heavy curtain of a dark night and headed for the sea where two boats happened to be sailing for Abyssinia (Ethiopia), their destination. News of their intended departure reached the ears of Quraish, so some men were dispatched in their pursuit, but the believers had already left Shuaibah Port towards their secure haven where they were received warmly and accorded due hospitality.

In Ramadan of the same year, the Prophet (Peace be upon him) went into the Holy Sanctuary where there was a large host of Quraish polytheists, including some notables and celebrities. Suddenly he began reciting Surat An-Najm - Chapter 41.

The awe-inspiring Words of Allah descended unawares upon the polytheists and they immediately got stunned by them. It was the first time for them to be shocked by the truthful Revelation. It had formerly been their habit to talk loudly and insolently when it was being recited, so that even the true listeners may not be able to hear.

The Koran says:

The unbelievers say, 'Do not give ear to this Koran, and talk idly about it; haply you will overcome (Fussilat, 26).

When the unspeakably fascinating Words of Allah came into direct contact with their hearts, they were entranced and got oblivious of the materialistic world around them; they were caught in a state of full attentiveness to the Divine Words to such an extent that when the Prophet reached the stormy, heart-beating ending:

Do you then marvel at this discourse, and do you laugh, and do you not

weep, while you make merry? So bow yourselves before Allah, and serve Him (Al-najm, 59-62).

The idolaters, unconsciously and with full compliance, prostrated themselves in absolute god-fearing and stainless devotion.

It was in fact the wonderful moment of the Truth that cleaved through the obdurate souls of the haughty and the attitude of the scoffers. They stood aghast when they perceived that Allah's Words had conquered their hearts and done the same thing that they had been trying hard to annihilate and exterminate.

The other polytheists who had not been present on the scene reproached and blamed them severely. So, they began to fabricate lies and calumniate the Prophet alleging that he had attached to their idols great veneration and ascribed to them the power of desirable intercession. All of these were desperate attempts made to establish an excusable justification for their prostrating themselves with the Prophet on that day. Of course, this foolish and iniquitous slanderous behavior was in line with their continuous practice of telling lies and plot hatching.

News of this incident was misreported to the Muslim emigrants in Abyssinia (Ethiopia). They were informed that the whole of Quraish had embraced Islam so they decided to make their way back home.

They arrived in Makkah in Shawwal of the same year. When they were only an hour's travel from Makkah, the reality of the situation was discovered. Some of them returned to Abyssinia (Ethiopia) and others sneaked secretly into the city or went in publicly but under the tutelage of a local notable.

However, due to the news that transpired to the Makkans about the good hospitality and warm welcome that the Muslims were accorded in Abyssinia (Ethiopia), the polytheists got terribly indignant and started to mete out severer and more horrible maltreatment and tortures to the Muslims. Thereupon the Messenger of Allah deemed it imperative to permit the helpless Companions to seek asylum in Abyssinia (Ethiopia) for the second time.

Migration this time was not as easy as it was the previous time, for Quraish was on the alert to the least suspicious moves of the Muslims. In due course, however, the Muslims managed their affairs too fast for the Quraishites to thwart their attempt of escape. The group of emigrants this

time comprised eighty three men and nineteen or, in some versions, eighteen women.

### 3- Sending a letter to Heraclius inviting him to Islam

According to traditional Islamic sources, in 628 Muhammad sent a letter to Heraclius inviting him to Islam. The Byzantine emperor received it while on a pilgrimage in Jerusalem and called upon a person who belonged to Muhammad's tribe Quraysh. According to Sunni tradition, Abu Sufyan ibn Harb came forward and a discussion between them took place. At the end of the discussion the emperor said, "If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet Him; and were I with him, then I would certainly wash his feet."

### 4- Muhammad talking about the advent of Jesus at the end of time

Narrated AbuHurayrah: The Prophet (peace be upon him) said: There is no prophet between me and him, that is, Jesus (peace be upon him). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him. (Sunan Abu Dawood, 37: 4310).

## 5- The Christians of Najran Interaction with Muhammad in Madina

The city of ancient-Najran, which is called Ukhdud today, is located just outside of present-day Najran approximately 1200 miles south of Medina. Ancient-Najran was a Christian city located at the intersection of

two main caravan routes. The city was also in a particular geographical place which allowed it to boom with agriculture and industry making it an ideal center of trade.

It was during Muhammad's time in Madina that he began inviting different groups to Islam. He sent two envoys specifically to Najran; one of them being the Islamic leader Khalid ibn al-Walid who would protect the people's ability to practice Christianity under Islamic government.

So in response, Najran sent a delegation of Christian scholars with the interest of investigating the Prophet's revelations. Their group was met with hospitality and security from the Prophet. The delegation and Muhammad met for two or three days, according to some sources, debating peacefully about their religions. The debates ended in an understanding that each religion would leave the other alone.

Muhammad made a covenant with the Christians of Najran.

The terms in which the covenant was to be kept were:

In the name of Allah, the Merciful, the Beneficent. This is what Muhammad, the Prophet and Allah's Messenger, has written down for

the people of Najran when he has the authority over all their fruits, gold, silver, crops and slaves. He has benevolently left them all that in return for 2,000 hullas every year, 1,000 to be given in the month of Rajab and 1,000 in the month of Safar. Each hulla is equal to one ounce [a measure equal to 4 dirhams]. The Najran are also required to provide accommodation and expenses for my messengers, for up to 20 days. None of my messengers shall be kept in Najran more than one month. They are also required to give, as a loan, 30 shields, 30 horses and 30 camels, in case of any disorder and treachery in Yemen. If anything is lost of the shields, horses or camels they loan to my messenger, it will remain owing by my messenger until it is given back. Najran has the protection of Allah and the pledges of Muhammad, the Prophet, to protect their lives, faith, land, property, those who are absent and those who are present, and their clan and allies. They need not change anything of their past customs. No right of theirs or their religion shall be altered. No bishop, monk or church guard shall be removed from his position. Whatever they have is theirs, no matter how big or small. They are not held in suspicion and they shall suffer no vengeance killing. They are not required to be mobilized and no army shall trespass on their land. If any of them requests that any right of his should be given to him,

justice shall be administered among them. He who takes usury on past loans is not under my protection. No person in Najran is answerable for an injustice committed by another.

## 6- Muhammad and the Christian delegation from St. Catherine's Monastery

In 628 AD, a delegation from St. Catherine's Monastery came to Prophet Muhammed and requested his protection. He responded by granting them a charter of rights.

St. Catherine's Monastery is located at the foot of Mt. Sinai and is the world's oldest monastery. It possess a huge collection of Christian manuscripts, second only to the Vatican, and is a world heritage site. It also boasts the oldest collection of Christian icons. It is a treasure house of Christian history that has remained safe for 1,400 years under Muslim protection.

The charter of rights says:

“This is a message from Muhammad ibn Abdullah, as a covenant to those who adopt Christianity, near and far, we are with them.

Verily I, the servants, the helpers, and my followers defend them, because Christians are my citizens; and by Allah! I hold out against anything that displeases them.

No compulsion is to be on them. Neither are their judges to be removed from their jobs nor their monks from their monasteries. No one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims' houses.

Should anyone take any of these, he would spoil Allah's covenant and disobey His Prophet. Verily, they are my allies and have my secure charter against all that they hate.

No one is to force them to travel or to oblige them to fight. The Muslims are to fight for them. If a female Christian is married to a Muslim, it is not to take place without her approval. She is not to be prevented from visiting her church to pray. Their churches are to be respected. They are neither to be prevented from repairing them nor the sacredness of their covenants.

No one of the nation (Muslims) is to disobey the covenant till the Last Day (end of the world).”

The first and the final sentence of the charter are critical. They make the promise eternal and universal. Muhammed asserts that Muslims are with Christians near and far, straight away rejecting any future attempts to limit the promise to St. Catherine alone. By ordering Muslims to obey it until the Day of Judgment the charter again undermines any future attempts to revoke the privileges. These rights are inalienable.

Muhammed declared Christians, all of them, as his allies and he equated ill treatment of Christians with violating Allah’s covenant.

A remarkable aspect of the charter is that it imposes no conditions on Christians for enjoying its privileges. It is enough that they are Christians. They are not required to alter their beliefs, they do not have to make any payments and they do not have any obligations. This is a charter of rights without any duties!

The document is not a modern human rights treaty, but even though it was penned in 628 A.D. it clearly protects the right to property, freedom of religion, freedom of work, and security of the person. (16).

The covenant with the Christians of Najran was the first step in establishing peaceful relations between the Christians and Prophet Muhammad some fourteen hundred years ago.

It is apparent that Christians and Muslims believe in and pray to the same God, the Creator of the universe. Both Muslims and Christians ask for help and forgiveness from the same God. Both of them declare the importance of “peace”; so, it is only natural to expect that the followers of the two traditions would be able to establish peace together all around the world.

Local problems do not stay local any longer. Today’s local issue will be tomorrow’s global problem. Struggles, wars, clashes, hunger, ecological crises, the threat of nuclear holocaust, and the colonization of humanity

are not just a particular religion's problem; they are worldwide problems that affect all believers. "There is no local situation that is not impinged upon by the wider cultural-political situation. Understanding each other well, respecting others, and accepting others as they are would be a great step toward solving the global problems of the different religious communities. The more believers share and understand the global crisis the more suitable a habitat for human kind this world will become (17).

Where is the killing Muhammad practised against the Christians as Bill Warner claimed? Lies...nothing but lies. That's what we get from a falsifier like Bill Warner.

## Lie 5

There is constant violence in Islam because the doctrine of jihad is found in sira, hadith and the Koran.

Contrary to what Bill Warner would have us believe, jihad has nothing to do with blowing yourself up or blowing anyone else up. Bill Warner and

the other haters of Islam falsely claim that jihad means terrorism, killing people without right, and that Muslims are War mongering savages.

Jihad is usually associated with Islam and Muslims, but in fact, the concept of Jihad is found in all religions including Christianity, Judaism and political/economic ideologies, such as, Capitalism, Socialism, Communism, etc. Islam defines Jihad as striving and struggling for improvement as well as fighting back to defend one's self, honor, assets and homeland. Also, Jihad is interpreted as the struggle against evil, internal or external of a person or a society.

Jihad is fighting evil, wrongdoing, and injustice with all one's power by one's hand (action), with one's tongue (speech), or at least with one's heart (prayer).

Jihad is to fight for the sake of Allah with money, effort, wisdom and life; yet, never fight a Muslim brother, a Muslim country, or a non-Muslim society that respects its treaties and harbors no aggressive designs against Islam or Muslims.

Suicide under any pretext is not condoned as Jihad in Islam.

Converting people to Islam by force or coercion is never Jihad but a crime, punishable by law.

Jihad takes many forms:

- 1- Inner Jihad: A personal struggle within one's self to submit to Allah, fight evil within one's self, achieve higher moral and educational standards
- 2-Social Jihad: a struggle against evil, injustice and oppression within one's self, family and society.
- 3- Physical jihad or an armed struggle: Jihad against all that prevents Muslims from servitude to God (Allah), people from knowing Islam, defense of a Muslim society (country), retribution against tyranny, and/or when a Muslim is removed from their homeland by force.

In Islam, there is no such thing as holy war. This terminology was generated in Europe during the Crusades and their war against Muslims. Islam recognizes Jews and Christians as the "People of the

Book" because they all follow the Prophet Abraham, believing in Moses' and Jesus' teachings. For many centuries, Muslims have peacefully coexisted with Christians, Jews, and people of other faiths, maintaining social, business, political and economic treaties.

Islam respects all humans and faiths as long as there is no religious oppression, forbidding Muslims from serving Allah, preventing others from learning about Islam, and not respecting treaties.

Jihad must be performed according to Islamic rules and regulations and only for the sake or in the service of Allah. The physical or military Jihad must be called by a Muslim authority, such as, a president or head of a Muslim country after due consultations with the learned leadership.

The term "terrorism" does not exist in the Koran or the teachings of the Prophet Muhammad. Islam is a religion of mercy, unity and most importantly peace with one's self and others, to defend not to fight.

Allah says in the Koran:

Allah does not forbid you from showing kindness and dealing justly with those who have not fought you about religion and have not driven you out of your homes, that you should show them kindness and deal justly with them. Allah loves just dealers." (Muhammad, 8).

"Fight in the cause of Allah against those who fight you, but do not begin aggression, for Allah loves not aggressors." (Al-Baqarah, 90).

"If they seek peace, then seek you peace and trust in Allah for He is the Hearer, the Knower." (Al-Anfal, 61).

" and let not the hatred of others make you avoid justice. Be just: that is next to piety; and fear Allah, for Allah is well-acquainted with all that you do." (Al-Maidah, 8).

The recompense for an evil is an evil like thereof; but whoever forgives and and makes peace, his reward rests with Allah- for, verily He does not love transgressors." (Ash-Shura, 40).

Not equal are the good deed and the evil deed. Repel with that which is fairer and behold, he between whom and thee there is enmity shall be as if he were a loyal friend (Fussilat, 34).

Now Let us see what the Bible has to say about Jihad in the meaning of war and violence. The following verses are from the Bible, New International Version (NIV), 1984.

"Do not allow a sorceress to live. Anyone who has sexual relations with an animal must be put to death. Whoever sacrifices to any god other than the LORD must be destroyed." [Exodus 22:18-20].

"This is what the LORD, the God of Israel, says: 'each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.' The Levites did as Moses commanded and that day about three thousand of the people died." [Exodus 32:27-28].

"The LORD said to Moses, 'Take vengeance on the Midianites for the Israelites. The Israelites captured the Midianite women and children and took all the Midianite herds, flocks and goods as plunder. They burned all

the towns where the Midianites had settled, as well as all their camps. (Moses ordered) "Now kill all the boys. And kill every women who has slept with a man, but save for yourselves every girl who has never slept with a man." [Numbers 31:1-18].

(Jesus said) "But those enemies of mine who did not want me to be king over them - bring them here and kill them in front of me." [Luke 19:27].

"He (Jesus) said to them, 'But now if you have a purse, take it, and also a bag; and if you don't have a sword, sell your cloak and buy one.'" [Luke 22:36].

Muslims follow a religion of peace, mercy and forgiveness. If an individual Muslim were to commit an act of terrorism, this person would be guilty of violating the basic tenants of Islam.

When Timothy McVeigh bombed the Oklahoma City building, no American or Christian was labeled as a terrorist or was the target of hate crimes. When Irish Christians carry out acts of terrorism against each other and on the British Isles, the Christian religion is not blamed but

individuals or their political agenda. Unfortunately, the same is not true for American Muslims and Arabs. The vast majority of Muslims or Arabs have no association with the violent events around the world yet Islam is invoked with terrorism. It is unfair to 1.5 billion Muslims of the world and religion of Islam.

Innocent until proven guilty in an open court is an accepted universal principle of justice along with liberty and freedom for all humankind. However, the U.S. failed to practice the same principles for those who are not U.S. nationals. Even worse, the U.S. is creating military tribunal for secret trials because there may be inadequate evidence to prove Arabs and Muslims guilty in open courts!

Unlike the indiscriminate slaughter of thousands of men, women and children when the crusader knights took Jerusalem, or the murder and pillage they wreaked upon Orthodox Christians in Constantinople, the Muslim fight in the cause of Allah is conducted within strict limits. The innocent are not to be killed, nor are women, children or old people.

Prisoners of war are not to be harmed in any way, much less tortured. Property is not to be damaged, nor animals or even plants (18).

These are all the communications of the Prophet Muhammad with the Christians during his lifetime. He didn't spend the rest of his life killing the Christians as the fabricator Bill Warner claims?

Lie 6

Khaled ibn Al-Waleed was a raper!

Bill Warner accused Khaled ibn Al-Waleed the outstanding Islamic commander of being a raper! A companion of the Propher is raper!

Because of his absolute ignorance, Bill Warner doesn't know the meaning of "companion of the Prophet". A Companion of Prophet Muhammad is defined as one who met the Prophet in a state of belief and who died in that state.

Allah says about the faithful companions of the Prophet:

But the Messenger, and the believers with him, have struggled with their possessions, and their selves, and those – for them await the good things; those – they are the prosperers. Allah has prepared for them gardens underneath which rivers flow, therein to dwell forever; that is the mighty triumph (At-Tawbah, 88-89).

Allah has extolled the virtues of the Companions of the Prophet in many places in the Koran. Allah's praise of the Companions also extends to all those who follow their way.

Allah said:

Allah will be well pleased with the first immigrants and helpers and those who followed them in good deeds, and they will be well pleased with Him: He has prepared gardens graced with flowing streams for them, there to remain forever. That is the supreme triumph (At-Tawbah, 100).

The best Muslim generations of all time are the generation of the Prophet, i.e., his Companions, then those who followed them and the

ones who followed those. To Muslims they are the best example. When Muslims doubt whether a certain practice or belief is an innovation in the religion or not, they simply have to look at these generations and see how they lived according to the Sunna of the Prophet and how they implemented it in their lives. Because they have seen the Prophet and lived with him. As for their immediate followers who haven't seen the Prophet, they were still close to their time and learned from them the tradition of the Prophet. The actions and deeds of the loyal and faithful companions of the Prophet became a reliable reference to Muslim scholars in matters of religious jurisprudence.

The Prophet said:

"The best of my nation is my generation then those who follow them and then those who follow them." (Sahih Bukhari).

Abi Burda reports from his father: "We prayed Maghrib with Allah's Messenger then we said: Why not sit until we pray Isha with him (sas)? And so we sat and the Prophet came out to us and said: "Are you still here?" We said: "O Allah's Messenger we prayed Maghrib with you and

we decided to sit here until we pray Isha with you." He said: "You have done well." Then, he raised his head toward the heavens - and he used to do that frequently - and said: "The stars are the protection for the sky - when the stars have gone, that which has been forewarned will come to the sky. I am the protection for my Companions - when I have gone, that which has been forewarned will come to my companions. My Companions are the protection for this Ummah (nation) - when they have gone, that which has been forewarned will come to this Ummah." (Muslim).

Khaled ibn Al-Waleed, the liar Bill Warner calls a "raper" was a companion of the Prophet.

Maybe the West doesn't know who Khaled ibn Al-Waleed is. Khaled ibn al-Waleed is the greatest warrior history has ever known. He is far greater than Alexander the great, Hannibal, Julius caeser, Genghis Khan and all the other great warriors of history. He surpassed them in power, valour and heroism.

Khaled ibn Al-Waleed's father, Al-Waleed ibn Al-Mughira was one of the leaders of Quraysh in the pre-Islamic era. He was one of the richest men in Makka. His caravan trade was once estimated at one hundred camels until it was said to enter not just from one section of the city, but from all sections of Mecca until the camels reached the store at the same time.

During the pilgrimage season, which lasted forty nights, he would slaughter ten camels every day to feed the pilgrims.

Al- Waleed financed a quarter of the costs to rebuild the Ka'aba with the rest of the clans combined contributing the rest. When the decision was taken to rebuild the Ka'ba, people were afraid to start the demolition of the Ka'ba and withdrew in awe from it, Al-Waleedīd said, 'I will begin the demolition'. So he took an axe, went up to it saying 'O Allah, we intend only what is best.' Then he demolished the part at the two corners. That night people watched, saying, 'We will look out; if he is smitten we won't destroy any more of it and will restore it as it was; but if nothing happens to him then Allah is pleased with what we are doing and we will demolish it.' In the morning Al-Waleed returned to the work of demolition and the people worked with him, until they reached the foundation of Ibrahīm.

Al-Waleed ibn Al-mughirah was pagan to the core, and an inveterate enemy to the Holy Prophet. He and Abu Jahl did all they could to abuse and persecute the Prophet, to run down his doctrine, and to injure those who believed in it.

Al Waleed ibn Al-Mughirah didn't embrace Islam and was a staunch enemy of the Prophet. Al-Mughira insulted the Prophet by making joke about Allah, and boasted that he has many sons while Muhammad hasn't any.

Allah promised His Messenger that Al-Mughirah will get His torment when He gets His hands on him on Judgement Day.

Allah says in the Koran about Al-Waleed ibn Al-Mughira:

Leave Me with him (Al-Waleed ibn Al-Mughirah) whom I created alone, and appointed for him ample wealth and sons standing before him, and made all things smooth for him; then he is eager that I should do more.

Nay! He has been stubbornly hostile to Our signs; and I shall force him to a hard ascent (Al-Muddathir, 11-17).

Al-Mughirah was asked by another enemy of the Prophet, Abu Jahl, to listen to the Prophet and report back as to what was this Koran.

Al-Waleed came to the Prophet to listen to the Koran. The Prophet recited the Koran to him. Al-Waleed seemed to become affected and softened by it.

After hearing enough he returned to tell Abu Jahl what he thought about the Koran. He said that it wasn't poetry, soothsaying, or sermonizing but that it made his skin creep. He commented:

“And what can I possibly say? There is not a single man who is more knowledgeable of poetry or prose than I, or even that of the Jinn, and by Allah, what he says bears no resemblance to these things. By Allah, what he says has a sweetness to it, and a charm upon it; the highest part of it is fruitful and the lowest part of it is gushing forth with bounty; it dominates and cannot be dominated, and it crushes all that is under it.”

The next day however, Al-Waleed changed his view about the Koran and told Abu Jahl that, as far he was concerned, the Koran was

sorcery.

Verses of the Koran then descended to condemn Al-Waleed view about the Koran and to promise him a terrible chastisement.

Lo! He reflected, and reckoned – death seize him, how he reckoned! Then he beheld, then he frowned, and scowled, then he retreated, and waxed proud. He said, ‘This is just old sorcery; this is nothing but mortal speech.’ I shall surely roast him in Sakar (Hell); and what will teach thee what is Sakar? It spares nothing, and leaves nothing, it scorches the skin (Al-Muddaththir, 18-29).

Khaled ibn Al-Waleed is the general of the Arab forces during the Muslim conquests of the 7<sup>th</sup> century. He remained undefeated over 100 battles against the numerically superior forces of the Roman Empire under Heraclius, Persian Empire under Yazdgerd III and their allies.

Khaled ibn Al-Waleed known as the Drawn Sword of Allah, was a companion of the Islamic prophet Muhammad. He is noted for his military tactics and prowess, commanding the forces of Madina under

Muhammad and the forces of his immediate successors of the Rashidun Caliphate, Abu Bakr and Umar ibn al-Khattab. It was under his military leadership that Arabia, for the first time in history, was united under a single political entity, the Caliphate.

Commanding the forces of the nascent Islamic State, Khalid was victorious in over a hundred battles, against the forces of the Byzantine-Roman Empire, Sassanid-Persian Empire, and their allies, in addition to other Arab tribes. His strategic achievements include the conquest of Arabia, Persian Mesopotamia and Roman Syria within only four years from 632 to 636. He is also remembered for his decisive victories at Yamamah, Ullais, and Firaz, and his tactical successes at Walaja and Yarmouk.

Khaled ibn al-Waleed was from the Meccan tribe of Quraysh, from a clan that initially opposed Muhammad. Before converting to Islam, he played a vital role in the Meccan victory at the Battle of Uhud against the Muslims. He converted to Islam, and joined Muhammad after the Treaty of Hudaibiyyah and participated in various expeditions for him, such as the Battle of Mu'tah. It was the first battle between the Romans and the Muslims. The battle was so intense that Khaled ibn al-Waleed used nine

swords, which broke in the battle. Khaled took over after the killing of the three commanders Zayd ibn Haritha, Jafar ibn Abi Talib, and Abdullah ibn Rawahah who were all killed in the battle. After Muhammad's death, he played a key role in commanding Madinan forces for Abu Bakr in the Ridda wars, conquering central Arabia and subduing Arab tribes. He captured the Sassanid Arab client Kingdom of Al-Hirah, and defeated the Sassanid Persian forces during his conquest of Iraq (Mesopotamia). He was later transferred to the western front to capture Roman Syria and the Byzantine Arab client state of the Ghassanids.

Although the second Caliph Umar later relieved him of high command, he nevertheless remained the effective leader of the forces arrayed against the Byzantines during the early stages of the Byzantine–Arab Wars. Under his command, Damascus was captured in 634 and the key Arab victory against the Byzantine forces was achieved at the Battle of Yarmouk (636), which led to the conquest of the Bilad al-Sham (Levant). In 638, at the zenith of his career, he was dismissed from military services.

Khaled had fought around a hundred battles, both major battles and minor skirmishes as well as single duels, during his military career. Having remained undefeated, this fact makes him one of the finest military generals in history.

Due to his heroic wars and splendid victories, he became famous and loved by his men. Muslims considered him as a national hero, and was publicly known as Sayf-ullah ("Sword of Allah").

Why caliph Umar ibn Al-Khattab relieved Khaled inb Al-Waledd from command?

In one occasion, during his stay at Emesa, Khaled had a special bath with a certain substance prepared with alcoholic mixture. Umar heard of the incident, as alcohol is forbidden in Islam, Umar asked Khaled to explain himself. Khaled felt that this was carrying the Muslim ban on alcohol a bit too far, which dealt only with the drinking of Alcohol not its external applications, and the excuse was apparently enough for Umar and the senate at Madina to be satisfied.

Another event happened shortly after Khaled's capture of Marash (Kahramanmaraş), in the autumn of 638, he came to know of

Ash'as, a famous poet and warrior on Persian front, reciting a poem in praise of Khalid and receiving a gift of 10,000 dirhams from him, apparently from the state treasury.

Umar and his senate identified this act as misuse of state treasure, though not as punishing as to lose one's office, but in case of Khaled this was the excuse what Umar apparently needed. He immediately wrote a letter to Abu Ubaidah asking him to bring Khaled in front of the congregation.. Umar wanted Abu Ubaida to ask Khaled from what funds he gave to Ash'as: from his own pocket or from the state treasury? If he confessed to having used the spoils, he was guilty of misappropriation. If he claimed that he gave from his own pocket, he was guilty of extravagance. In either case he would be dismissed, and Abu Ubaida would take charge of his duties.

Abu Ubaida was himself an admirer of Khaled and loved him as his younger brother, and so said that he was not capable of doing it. Instead, Bilal ibn Ribah was appointed for this task and called back Khaled from Chalcis to Emessa, where he was charged publicly.

Khaled stated that he gave money from his own pocket and thus was declared innocent in that charge. However, when he went to Abu Ubaida,

he told him that he had been dismissed on the order of Umar and is required to go back to Madina.

Khalid went to Chalcis and said farewell to his mobile guard. He then went to Medina to meet Umar. He protested about what he considered to be injustice. Umar is said to have praised him in these words: "You have done; And no man has done as you have done. But it is not people who do; It is Allah who does..."

Later Umar explained his dismissal of Khaled:

"I have not dismissed Khaled because of my anger or because of any dishonesty on his part, but because people glorified him and were misled. I feared that people would rely on him. I want them to know that it is Allah who give us victory; and there should be no mischief in the land." It was in this way that Khalid's successful military career came to an end.

Although it is believed that relations between Umar and Khalid, were always something short of cordial, both of them apparently harboured no ill-will towards each other. Upon his death, Khaled bequeathed his property to Umar and made him the executor of his will and estate.

Within less than four years of his dismissal, Khaled died and was buried in 642 in Emesa, where he lived since his dismissal from military services. His tomb is now part of a mosque called Khalid ibn al-Walid Mosque. Khalid's tombstone depicts a list of over 50 victorious battles that he commanded without defeat.

Khaled wanted to die as a martyr in the field of battle, and was apparently disappointed when he knew that he would die in bed. He expressed the pain of this sadness through one last, anguished sentence:

“I've fought in so many battles seeking martyrdom that there is no spot in my body left without a scar or a wound made by a spear or sword. And yet here I am, dying on my bed like an old camel. May the eyes of the cowards never rest.”

Thus died Khaled, son of Al Waleed, the Sword of Allah. May Allah be pleased with him!

The news of Khaled's death broke like a storm over Madinah. The women took to the streets, led by the women of the Bani Makhzum, his tribe, wailing and beating their breasts.

Umar heard sounds of wailing. He stood up from the floor of his room, and made for the door. The wailing must be stopped at once! There would be no wailing for those who have gone to Paradise. The blissful abode promised by Allah to the Faithful!

He got to the door, but there he paused. For a few silent moments the Caliph stood in the doorway, lost in thought. This was, after all, no ordinary death; this was the passing away of Khaled ibn Al Waleed. Then he heard the sound of the mourning of his own daughter Hafsa, the widow of the Holy Prophet coming from the next house. Hafsa was weeping for the departed warrior.

Umar turned back. In this one case he would make an exception. "Let the women of the Bani Makhzum say what they will about Khaled, for they do not lie. Over the likes of Khaled weep those who weep."

It is also recorded that once Umar was sitting with his companions, someone recalled Khaled, Umar said: "By God, he was Islam's shield against the enemies, his heart was pure from every animosity".

According to some narrations, on Umar's death bed, he named people who he would have appointed as successors to the Caliphate if they had been alive, and amongst those he named was Khalid (19).

The first Caliph Abu Bakr said about Khaled, "Women will no longer be able to give birth to the likes of Khalid bin Al-Waleed."

After mentioning the glory of this wonderful man, I go back to the dirty accusation of Bill Warner that Khaled ibn Al-Waleed was a raper!

Was Khaled ibn Al-Waleed a raper as the falsifier of truth Bill Warner claims?

Bill Warner, the hater of Islam and Muslims, search for any false evidence that would tarnish the religion of Islam. Like a parrot, he repeated the claim of the Shi'a propagandists that Khaled ibn Al-Waleed

killed Malik ibn Nuwayrah in order to marry his beautiful widow on the very eve of his murder without even waiting for her 'iddah to expire!

Before I refute such claim, I must say that the Shi'a in their books and writings attempt to prove how innately corrupt and evil the Sahâbah (companions of the Prophet) were- God forbid.

Shia Muslims differ in several opinions from Sunni Muslims. Some of them believe that Ali ibn Abi Taleb Muhammad's cousin and his son in law was more deserving of the prophethood than Muhammad. Angel Gabriel made a mistake when he delivered the Message to Muhammad instead of Ali. The Shia do not respect the companions of the prophet and they have criticized them in their writings and books. They do not esteem Khaled ibn Al-waleed in particular, because they believe that he helped Abu Bakr in suppressing the supporters of their Iman Ali who, according to them, was appointed by Muhammad as his political successor.

Seeking to brand persons, and more especially the companions of the Prophet , as corrupt and irreligious on grounds of only one side of the

available evidence, and stubbornly refusing to critically scrutinise the historical material upon the basis of which a claim of this serious nature is made, can only point to the fact that the accusers have an agenda—an agenda which they are committed to promote and uphold, no matter to what extent truth and honesty might be compromised in the process.

It is indeed a sad indictment of the objectivity of the Shia propagandists that they refuse point blank to take into consideration, when discussing the companions of the prophet, and the Koranic verses which announce their merits. Similarly, they refuse to pay any attention to the numerous sayings of the Prophet in which the Prophet himself extolls the virtues of his companions. Thirdly, they cannot bear to even cast a glance at the services rendered to the cause of Islâm by any particular companion. To them the vaguest notion of a black spot on the character of a companion of the Prophet and a champion of Islâm—even if it was wrong, is enough to render null and void decades of dedicated service to the cause of Islâm, despite the fact that his service had been rewarded with approval by Allâh and His Messenger.

Let us now turn to the actual issue. We will discuss it under two

headings:

(1) The execution of Mâlik ibn Nuwayrah

(2) Khaid's alleged rape of Mâlik's widow

(1) The execution of Mâlik ibn Nuwayrah

During the Ridda wars, which broke out in Arabia after the death of Muhammad. Abu Bakr sent his most talented general Khaled into Najd with 4000 men, to submit the tribes of the surrounding areas. Malik was guilty for his acts against the state of Madina. After the death of Muhammad, he broke in open revolt against Madina. At the time of Muhammad, he had been appointed as a Tax collector for the Tribe of Banu Tamim. As soon as Malik heard of the appointment of Abu Bakr as caliph, he gave back all the tax to his tribespeople, saying that "Now you are the owner of your wealth". Moreover he was to be charged because he signed a pact with the self-proclaimed prophet Sajjah. This agreement stated that first they would deal with local enemy tribes together, and then they would confront the state of Madina.

There were even more disturbing reports about Malik having started to speak ill about the Prophet, and referring to him in derogatory terms.

Khaled had orders from Caliph Abû Bakr t to inspect the practices of the people of the various locations he passed by in order to find out whether they were Muslims or whether they too, had forsaken Islâm. If they heard the adhân (call for prayer) and saw the people performing salâh (prayer) they could conclude that they were Muslims, and if they did not see them upholding the salâh that would be an indication that they were not Muslim. In the case of Banû Tamîm, Khaled's spies differed: some claimed that they did not make salah, while others claimed that they did. According to one report, their caller of prayer, a person by the name of Abul Jalâl, was absent, which was the reason why no call for prayer was heard. It has even been reported that they encountered armed resistance from Mâlik and his men at an oasis called al-Ba'ûdah. Those who put up the resistance, including Mâlik, were captured and brought before Khaled.

There were even more disturbing reports about him having started to speak ill about the Prophet, and referring to him in derogatory terms.

Malik was asked by Khaled about his crimes. Malik's answer to Khaled were arrogant, saying: "your master said this your master said that" (referring to Caliph Abu Bakr). Khaled declared Malik a rebel apostate and ordered his execution. His reason for the execution was that Malik had betrayed the Islamic state of Madina. Khaled executed Malik ibn Nuweira while professing to be a believer. Khaled married his wife after 24 hours from the execution.

Khaled's marriage to the beautiful widow gave rise to the suspicion that Malik had been killed with the object of making her available to the conqueror.

In Khaled's party was the companion Abû Qatâdah. He was amongst those who claimed that they had seen Malik's people performing prayer. He was upset at the decision of Khaled, and returned immediately to Madina to complain to Caliph Abu Bakr . Umar, the great companion of the prophet and the secon Caliph after Abu Bakr, insisted that Khaled be removed from his position as commander on account of his impetuosity. Khaled was summoned back to Madinah and interrogated by Caliph Abu Bakr, who concluded that Khaled's deed was an error of judgement, for which it was not necessary to dismiss him.

The Caliph Abu Bakr was guided in this decision by two things. Firstly, the hadith (saying) of the Prophet wherein he described Khaled as “the drawn sword of Allâh against the Unbelievers”.

There was the day, at the battle of Mu'tah in the year 8 AH, when Khaled ibn al-Waleed would prove his valour and military genius by saving the day for Islam and the Muslim nation in its first ever encounter with the Roman Empire. The three generals appointed by the Prophet all attained martyrdom in succession, and the flag was taken over by the valiant Khaled, who through his sheer genius managed to save the honour of Islâm by effecting a tactical withdrawal after what seemed like certain defeat.

The Prophet was informed by Allah of what had happened at Mu'tah, and although his eyes were filled with tears at the martyrdom of his beloved cousin Ja'far ibn Abî Tâlib, his adopted son Zayd ibn Hârithah and the poet 'Abdullâh ibn Rawâhah, he saw reason to give the Muslims in Madinah the glad tidings of Khaled's victory, saying, “then the flag was taken up by a Sword from amongst the Swords of Allah, and upon his hands did Allah grant victory.”

Like the Prophet did in the case of Banû Jadhîmah, Caliph Abu Bakr paid out blood money to Mâlik's brother Mutammim, and ordered the released of all captives taken by Khaled.

The second was the fact that a similar occurrence took place in the time of Prophet , also with Khaled ibn al-Walid. He was put in command by the Prophet of an expedition to Banû Jadhîmah. When Khaled asked them to accept Islam they responded by saying "saba'nâ, saba'nâ", a word which literally means "We have become Sabeans", but which had come to be used in the general sense of changing one's religion. To Khaled this was not sufficient evidence of their acceptance of Islam, and he gave the order for their execution. When the news of their execution reached the Prophet he lifted his hands and said, "O Allah, I dissociate myself from what Khaled has done."

Although the Prophet dissociated himself from the haste Khaled made himself guilty of, he did not punish him, since it was an error in judgement on his part. A very regrettable error it was, but it was still an error. It was for this reason that the Prophet did not hesitate to give Khaled command over other expeditions as well. Shortly after the Banû

Jadhîmah incident the Prophet entrusted him with the mission to destroy the temple of the pagan goddess 'Uzzâ at a place called Nakhlah. In the year 10 the Prophet sent Khaled on a da'wah mission to Banû Hârith ibn Ka'b, and they accepted Islâm at his hands without a drop of blood being shed. It was also to Khaled that the Prophet entrusted the expedition to Ukaydir ibn 'Abd al-Malik.

All of this show that the Prophet saw the Banû Jadhîmah incident, as regrettable as it was, as a mistake on the part of Khaled. In not punishing Khalid for the execution of Mâlik ibn Nuwayrah, and not dismissing him from his post as commander, The Caliph Abû Bakr was thus completely justified. His interrogation of Khaled revealed that Khaled had committed an error of judgement, and the insistence of Umar that Khaled be dismissed was met by a resolute answer from Caliph Abû Bakr : "It was just a mistake. I will not sheath a sword which Allah has drawn for His service," He exclaimed.

## (2) Khalid's alleged rape of Mâlik's wife

With the passage of time the incident of Mâlik ibn Nuwayrah became the object of the attention of certain unscrupulous transmitters of history. An obnoxious tail was soon introduced into the story in the form of Mâlik's wife, who is named as Umm Tamîm bint Minhâl. It was said that Khaled was so enamoured of the beautiful Umm Tamîm that he saw fit to slaughter her husband Mâlik and his entire tribe in order to possess her, and barely was the slaughter over when he took her as his own wife.

In an allegation as serious as this one would have expected the party levelling the accusation to produce reliable evidence to support their claim. However, all that is ever produced is fragments of statements by historians. The accusers consistently fail to realize that a quotation is of no value for as long as it cannot be authenticated. While they display great vigour in levelling the accusation and stating their references, complete with volume and page numbers, they conveniently and consistently forget to authenticate those "facts". The great imâm 'Abdullâh ibn al-Mubâarak stated a most profound truth when he said:

Isnâd (stating the chain of narration) is part of Dîn (the religion). Were it not for isnâd, anyone could have said just what he wished.

A study of the texts wherein reference is made to the story of the Mâlik ibn Nuwayrah reveals that not a single one of them is reported with an uninterrupted chain of narration that consists of reliable authorities. We may confidently say that we have looked at almost all the available material on the issue of Mâlik ibn Nuwayrah, and we have found that they may be classified into two types: (1) reports in which no mention at all is made of Mâlik's wife, and (2) reports in which she is mentioned. The former type includes material narrated via authentic as well as unauthentic chains of narration. As for the latter type (the reports which make mention of Mâlik's wife), they have been handed down exclusively through highly unreliable chains of narration. They all suffer from two deficiencies: untrustworthy or unknown narrators, and suspicious interruptions in the chain of narration. We might, for example, look at the reports about Mâlik's wife mentioned in sources like at-Tabarî's Târîkh and Ibn Hajar's al-Isâbah:

(1) Khâlid married Umm Tamîm the daughter of Minhâl, and left her till

her clean period ended.<sup>15</sup>

This report appears in a long narrative documented by at-Tabarî on the authority of the following chain of narration:

at-Tabarî— (narrates from)— as-Sarî ibn Yahyâ— (who narrates from) — Shu‘ayb ibn Ibrâhîm— (who narrates from)— Sayf ibn ‘Umar— (who narrates from)— Sahl (ibn Yûsuf)— (who narrates from)— Qâsim (ibn Muhammad) and ‘Amr ibn Shu‘ayb, who say...

This isnâd is extremely defective, on several counts. Firstly, it runs through the historian Sayf ibn ‘Umar at-Tamîmî, whose extreme unreliability is a matter of consensus among the rijâl critics. Ibn Hibbân has summed up their opinions of him in the words: “He narrates forged material from reliable narrators. They (the critics) say he used to forge hadîth.” He adds that Sayf was suspected of zandaqah (secret heresy).<sup>16</sup> Of recent there has been much protest by Shî‘î authors about reliance upon Sayf’s narrations about ‘Abdullâh ibn Saba, (despite the fact that Sayf is not the only historian who mentions Ibn Saba and his role). However, it seems when the very same Sayf narrates historical

material in which the Sahâbah y are maligned, a blind eye must be turned to his proven mendacity.

The second problem is with the person who narrates from Sayf, namely Shu‘ayb ibn Ibrâhîm. This person, we are told by Ibn Hajar in Lisân al-Mîzân, was virtually unknown. He quotes Ibn ‘Adî who says: “He is not known. He narrates ahâdîth and historical reports which uncorroborated to a certain extent, and in which there is an element of prejudice against the Salaf (early Muslims).”<sup>17</sup> Is it in any way acceptable to use information that was handed down by a non-entity such as this to malign a man who was named “the Sword of Allâh” by Rasûlullâh r , and who is one of those of whom it was stated in the Qur’ân:

Those of you who spent (their wealth) before the conquest (of Makkah) are not equal (to the rest). They are greater in status than those who spent thereafter and fought. And all of them have been promised good by Allâh. (al-Hadîd:10)

Khâlid ibn al-Walîd t became Muslim before the conquest of Makkah.

The third point of criticism against this isnâd is the person who appears as Sayf's direct source: Sahl ibn Yûsuf al-Ansârî. This person, like Shu'ayb ibn Ibrâhîm, is unknown.<sup>18</sup> The same may therefore be said of him as a narrator, and of the nature of his narration in maligning the character of a Sahâbî who sacrificed so much for Islâm, as was said of Shu'ayb's narration.

Finally, even if we were to assume, for argument's sake, that this isnâd is free from all defects right up to Sahl ibn Yûsuf, there remains one crucial problem. The persons who allegedly narrate the story appear here as Qâsim ibn Muhammad and 'Amr ibn Shu'ayb. Neither of these two figures were even born at the time when the incident of Mâlik ibn Nuwayrah occurred. Whichever way one looks at it, this report simply does not conform to the two most basic conditions for authenticity: reliability of the narrator, and an uninterrupted chain of narration.

Let us now look at another narration in Târîkh at-Tabarî:

(2) 'Umar told Khâlid: "You enemy of Allâh! You killed a Muslim man and thereafter took his wife. By Allâh, I will stone you."<sup>19</sup>

The chain of narration on the authority of which this report reached at-Tabarî is as follows:

at-Tabarî— (narrates from)— (Muhammad) ibn Humayd (ar-Râzî)— (who narrates from) — Salamah (ibn al-Fadl ar-Râzî)— (who narrates from)— Muhammad ibn Ishâq— (who narrates from)— Talhah ibn ‘Abdillâh ibn ‘Abd ar-Rahmân ibn Abî Bakr— who says that it used to be Abû Bakr as-Siddîq’s instruction to his armies...

This isnâd too, is defective and unreliable. It is unreliable on account of Muhammad ibn Ishâq, who was a much more truthful historian than Sayf ibn ‘Umar, but who used to commit tadrîs. Tadrîs is when a narrator intentionally omits the name of his direct source and ascribes his information to a source higher up in the chain of narration. Ibn Hibban states about him: “The problem with Ibn Ishâq is that he used to omit the names of unreliable narrators, as a result of which unreliable material crept into his narrations. However, if he makes it clear that he has actually heard from the person whom he states as his source, then his narration is authentic.”<sup>20</sup> When we look at the way in which Ibn Ishâq

has narrated this incident from Talhah ibn ‘Abdillâh ibn ‘Abd ar-Rahmân ibn Abî Bakr, we find that he has not explicitly stated that he heard this information from him. He uses the ambiguous term ‘an, which was a common device used by narrators committing tadrîs. Ibn Ishâq, we are told by Ibn Hajar, was well-known for committing tadrîs by omitting the names of unreliable and unknown persons, and even from narrators who are regarded as unreliable for more serious reasons.<sup>21</sup>

Besides Ibn Ishâq himself, it must also be taken into consideration that Muhammad ibn Humayd ar-Râzî, who appears in the isnâd as at-Tabarî’s direct source, has come under severe criticism from the muhaddithîn (narrators). Many of them have outrightly labelled him as an outright liar. He has also been proven to be dishonest in his claim to narrating the Maghâzî of Ibn Ishâq from Salamah ibn Fadl. Some of the muhaddithîn who at one stage entertained a good opinion of him had to change their opinions when it became clear that the man was a shameless forger. One critic expresses his opinion as follows: “I have never seen a natural liar, except for two persons: Sulaymân ash-Shâdhakûnî and Muhammad ibn Humayd. He used to memorise all of his ahâdîth, and his hadîth used to grow longer every day.”

Besides the above, it must not be forgotten that the final source for this narration wasn't even born when Umar allegedly spoke these words to Khaled . These were events that supposedly took place in the time of Abû Bakr , but the one who tells us about it is his great grandson— three generations later. Like the previous report, this one too, suffers from a huge gap in the chain of narration.

Shi'a authors have the habit of supplying incidents like this with multiple references. In order to fully convince the uninformed Sunnî reader, they will quote not only at-Tabarî as the source for the incident, but also Ibn Kathîr's al-Bidâyah wan-Nihâyah, Ibn al-Athîr's al-Kâmil, etc. They conveniently forget that Ibn Kathîr and Ibn al-Athîr, and like them, most later historians, draw directly from at-Tabarî, and have stated as much in their respective introductions. It is thus of no benefit to quote them as separate references, since all they do is quote at-Tabarî. And as for at-Tabarî himself, he has never claimed all the material in his huge work to be the truth. On the contrary, he states very clearly in his introduction:

A third report mentioning the wife of Mâlik ibn Nuwayrah, which is widely

quoted by those wishing to add a tragically romantic flavour to their basic aim of harming the reputation of Khâlid is the following:

(3) Khâlid saw the wife of Mâlik ibn Nuwayrah. She was very beautiful. Thereupon Mâlik told his wife, “You have killed me,” meaning that she will be the cause of his death. And so it happened.

This twist to the story is usually quoted with Ibn Hajar’s work *al-Isâbah* as reference. Closer inspection of that work reveals that Ibn Hajar quoted it from a source called *ad-Dalâ’il* by Thâbit ibn Qâsim. Despite a lengthy search for information about this author it was impossible to unearth a single fact about him in any of the biographical dictionaries available. Neither the classical works (such as the biographical works of al-Bukhârî, Ibn Abî Hâtim, Ibn Hibbân and al-Khatîb al-Baghdâdî) nor the works of later scholars (such as adh-Dhahabî and Ibn Hajar) provide any clue as to who Thâbit ibn Qâsim was, when his book *ad-Dalâ’il* was composed, and what it contains. Even a contemporary work like *al-A’lâm* of az-Ziriklî contains no information whatsoever about a person called Thâbit ibn Qâsim. Therefore it could be said with great confidence that this report, as tragic and romantic as it may be, amounts to nothing more than a

fable spurned by the fertile imagination of some unscrupulous person. A fable such as this would only be used against a Khâled ibn al-Waleed t by a person whose hatred of the companions of the Prophet has blinded him against all truth and reason.

Bill Warner took from the vicious and unscrupulous propaganda of the Shi'a in order to turn the sentiments of Muslims against this great hero of Islam.

Having swallowed the story about the wife of Mâlik ibn Nuwayrah hook, line and sinker, Bill Warner cannot bear to think of Khaled ibn al-Waleed except in the vilest of terms. He finds himself unable to associate his name except with the concocted legend of the wife of Mâlik ibn Nuwayrah. All his services rendered to Islâm, and even the title of “The sword of Allah (Sayfullâh)” given to him by the Prophetr are simply ignored, and on the basis of nothing but a fable.

It is heart rending to see the brazenness with which Bill Warner challenges the title of “Sayfullâh” (Sword of Allâh) bestowed upon Khaled

by none other than the Prophet , and to see him labelling Khaled a “raper”. Such, unfortunately, is the destiny of those ignorant whose opinions are founded upon fables and legends, and not upon sound research.

Bill Warner, we Muslims do not rape women. We do not commit fornication with them, we do not live with them without marriage under the false pretext of free lifestyle as you do. We respect our women and honour them by marrying them and making them the mothers of our children. If Khaled had sexual relationship with Malik’s widow, it was through lawful marriage and not through rape. Marriage is lawful, but having sex outside marriage as you people do is illegal and is considered in the sight of Allah a manifest sin (20).

Lie 7

The golden age of the Muslims in Spain and Baghdad is a myth. Andalusia was a reign of terror – in Baghdad they killed Christians, establish hadith doctrines, sharia doctrine, and slave trading.

## Answer

Andalusia was a reign of terror! What a contemptible lie coming from a spiteful liar. A liar who is used to forge historical facts to attack Islam without knowledge. We Muslims see him a clown jumping from one place to another uttering falsehood against Islam. His listeners know that he is lying, but they are hungry for entertainment, and the clown is entertaining them. The clown doesn't mind lying because his god is money, and his sponsors are stuffing his mouth with their dirty money.

Now let us look at the truth about the golden age of the Muslims in Spain and the condition of Andalusia under the Muslim rule.

Spain before the Arabs was a primitive region with low populace. Under the Arab sovereign, it attained a level of civilization that no other province in Europe had reached before. Europe at that time was sunk in ignorance and darkness. Charlemagne the great emperor of Europe whose empire extended over France, Germany, Switzerland, Holland, Belgium, and a great part of Italy, was trying to rise out of the darkness of barbarism. His wars were chiefly against the pagan and barbarous

people who, under the name of Saxons, inhabited the countries of Hanover and Holland. Charlemagne encouraged learning because he himself was illiterate. He was succeeded by his son Louis, a well-intentioned but feeble prince in whose reign the fabric reared by Charlemagne began rapidly to crumble. Louis was followed successfully by two charlesses, incapable princes, whose weak and often tyrannical conduct was no doubt the cause of the rapid decline of charlemagne's empire.

At that time the world had only two civilizations; one in Baghdad under the reign of the Abbasites who succeeded the Ommiades to the throne, and the second in Spain under the reign of the Ommiades who fled away from the Abbasites after the decline of their reign in Syria. So in an age when darkness enveloped Europe, the Arab's civilization arose in Baghdad and Spain. The epoch of the Arab's reign in Spain lasted 800 years, while that of the Abbasites in Baghdad lasted 509 years.

The son of the last king of the Ommiades managed to escape from the Abbasites to the north of Africa, and from there he crossed to Spain where the troops of his grand fathers which opened Spain sixty years

ago, and had already established their dominions there, were waiting for him to ascend the throne. This was not made without opposition, for he had to fight other Arab troops paying loyalty to the Abbasites in Baghdad. He defeated them and subdued all Spain under his sovereignty. He also defeated the Abbasites forces which crossed the Mediterranean sea seeking to submit Spain to the Abbasites's reign in Baghdad. This prince when ascended the throne was only sixteen years old, his name was Abdel Rahman the enterer, meaning the first Arabian king who entered Spain and ascended the throne. This king reigned in glory for forty years and established the Arab reign in Spain.

When the Omniades had first settled down in Cordoba, they found Andalusia a remote harbor devoid of reign's ornament, so they imposed on its inhabitants obedience and etiquette, recruited troops, bestowed bounties, and granted flags until they were feared by the greatest kings of Europe. From the make of Abdel Rahman the 1st, was the construction of his splendid palace, the big mosque and a huge wall surrounding Cordoba. In his time the kingdom of the Arabs was established, cities and fortresses were built, and roads and rivers were cut. He had several battles with the Christian kings and won them all.

After he died his son Hicham followed him to the throne. Hicham was pious and a man of learning. He launched several incursions and opened the cities of Arbona and Valencia. His troops penetrated until small Bretagne in the north west of France. He renovated the famous viaduct of Cordoba and completed the big mosque his father had started before.

Then came his son Elhakam who was famous of valor and intrepidity, his kingdom extended more, and he indulged with the European kings in several battles and won most of them. Elhakam was succeeded by his son Abdel Rahman the 2nd. In his time the rule of the Ommiades had flourished, his troops penetrated until the south-west of France, and his son Mohammed opened Pamplona and its king was killed in the battle.

Abdel Rahman the 2nd fought the Normans and defeated them, besieged the city of Leon and took possession of it. Abdel Rahman was cognizant of philosophy and jurisprudence. His time was mostly peaceful and characterized by abundant wealth. He constructed palaces, parks, mosques, bridges, and enlarged further the big mosque of Cordoba.

Abdel Rahman the 2nd didn't like the superstitious of jovial companions, but was fond of hearing. When Zeriab the famous singer came to Cordoba from Baghdad, Abdel Rahman rode in person to meet him, and honored him exceedingly, thus allowing the flourish of the profession of singing in Andalusia.

The influence of Zeriab on the Andalusian culture was overwhelming. Zeriab was born in Iraq, and was a slave of the Abbasite Caliph Elmahdy the father of the great Caliph Harun Arrasheed. Zeriab was eloquent and of good manners. He became famous in singing when he was just a little boy learning singing from his teacher Ishak Elmouseily the reputable musician and singer in the court of Baghdad. The fame of Zeriab as an efficient singer spread all over Baghdad to the extent that made Harun Arrasheed ask Ishak Elmouseily to bring him to the court to hear him. Zeriab surpassed all what was expected from him and extremely delighted the Caliph with his beautiful songs. Elmouseily became jealous of Zeriab and demanded him to leave Baghdad otherwise he will cause him harm. When Zeriab realized that his life was threatened, He traveled to Andalusia in Spain seeking a better life. When he arrived to Andalusia, Abdel Rahman the 2nd received him with open arms, flooded him with

presents, gifted him a pleasant house, gave him a high monthly salary, and granted him farms and estates worthing forty thousand dinars. The immigrant calmed down and decided to spend the rest of his life in Spain.

With his musical talents, Zeriab quickly imposed himself on Cordoba's society. His ideas about beauty, elegance and fashion became a matter of fact for all the Andalusian Muslims. His effect extended to include also the manner and routine of people's life. As a professional musician he showed to the land which honored his arrival a renewal genius. He established a conservatoire, thus placing the Andalusian music in its proper position by taking it back to originality. He was the first to invent an oriental lute with five strings and used it in composing beautiful Arabian songs. He trained the Arabian families the Baghdad kitchen. He taught them how to prepare a refined and elegant table in which the dishes are not introduced at random but according to a certain order; the dishes of hot soup come first, followed by those of meat and varieties of spiced domestic fowls, then those of dessert made of pastry stuffed with walnut, almond and honey; and pancakes blended with perfumed fruits stuffed with nuts and pistachio.

Zeriab had spread between people the use of refined glass vessels instead of those made of silver or gold. He taught them the art of adornment, ways of dye and hair comb, and use of tooth paste. He put an order for cloth wear; people wear white light clothes in summer, colored clothes for the rest of the year; in spring people wear unlined bright colored silky clothes; in fall and winter they wear fur and densely lined coats. People strived to adopt Zeriab's views without arguing. The grandees and inhabitants of Cordoba had changed accordingly their style of dress, furniture, ways of cooking, thus reaching the summit of civilization and elegance in a time Europe was sunk in darkness and barbarism.

Zeriab had learned his refined taste from his teacher Ishak Elmouseily, and the latter had learned it from his father Ibrahim Elmouseily who established Elmouseily school in Baghdad for teaching beautiful boundmaids and palaces singers the art of etiquette. The school program was diverse; the lessons included colors of clothes matching the different occasions; kinds of jewels, gems and ornaments; perfumes; preparation of flowers in vases; preparation of food tables for each meal;

art of talking and sitting with grandees; art of exchanging presents and correspondence. Zeriab brought all this elegance with him from Baghdad, a matter that was clearly reflected on the behavior and conduct of the inhabitants of the Andalusian cities.

During the reign of Abdel Rahaman the 2nd and onward, the Arabian woman had a strong influence on the Andalusian society. Abdel Rahman's concubines were characterized by beauty, culture and godliness. Each one of them established in Cordoba from her own money a mosque or dedicated to charitable ends a public drinking fountain. One of them was raised in the court of Baghdad where she received high education in music and poetry. Another was a little girl from Navarre province, taken as a prisoner of war, then sent to Medina in the Arab isle, and there she learned music and singing, then came back to Cordoba to fascinate with her songs the Caliph Abdel Rahman the 2nd."

In the tenth century Abdel Rahman Elnasser ascended the throne. He was not only the mightiest of the Ommiades kings in Spain but also in all Europe. He ruled for 50 years during which the Arab's civilization

reached its peak. He launched several successful incursions against hostile Christian kingdoms. The kings of Castille and Pamplona feared him and visited him frequently seeking his conciliation. When the messengers of Constantine the emperor of Byzantine came to pay him respect, he treated them indulgently and they were dazzled from the greatness and splendor of his court.

Abdel Rahman Elnasser summoned the cleverest engineers from Baghdad and Constantine to construct his palaces and buildings. He brought water to his palaces from remote mountains. The water flowed through unusual ducts that were considered by historians as wondrous workmanship. The water ended in a great pool, then passed through the posterior part of a huge carved lion to reach his mouth, and from there it flowed to irrigate the gardens of the palaces.

Elnasser constructed the city of Alzahraa to be the capital of his reign in Spain. In this shining city he built formidable palaces, buildings, flowering parks and a huge natural zoological garden. He also built factories for arms, jewelry and other professions.

There was in Alzahraa city fifteen thousand wondrous doors, and three hundred sack-needles made of precious colored marble brought from Africa, Cartage, Constantine and Syria. Elnasser made for himself a court called “The court of affability” in which he collected indescribable wondrous objects which fascinated human intellect.

Elzahraa palace surpassed any other palace in splendor and majesty, its doors were made of cedar wood overlaid with gold and silver. The most radiant and elegant court was that of the Caliphate. During his reign, Cordoba became the center of philosophy and literature, competing in this with Baghdad. Justice and peace were spread in his days, urbanization extended, civilization enlarged, agriculture and trade flourished, and all the blessings poured into Andalusia.

The cities of Andalusia had reached 80 big cities and 300 small ones, the farms and villages surpassed 12000, and when Elnasser died he left in the house of alms 5 trillion dinars.

The period of the Ommiades reign in Spain was 284 years; their number was 16 Caliphs; their nation was the strongest in Europe; their troops

outnumbered those of other armies, their sovereignty extended; their fame elevated; in their time knowledge, art and workmanship rose and ascended; security prevailed; abundance expanded and wealth multiplied. The magnificent cities and the wonderful buildings they had constructed reflected such greatness, and no nation could achieve such glory unless it had reached the summit of its rising.

Bill Warner claims that “In Baghdad the Muslims established Hadith doctrine and Sharia doctrine as if these two were something evil!

Of course you racist and hate monger, Muslims must establish Hadith and Sharia doctrines anywhere they go. Islam expressed by the Koran and the Sunna of the Prophet is our religion and we live by it. Do you think that Muslims should have established something else! Like what for example! The Gospel, the Torah, or maybe Harry Potter!

Bill Warner says that in Baghdad the Muslims established slave trading. This is another false statement he utters without proof. Islam is the only religion that freed slaves. I have written several articles concerning this point. Several Koranic verses emphasize this fact. The emancipation of

slaves in Islam was considered in the Koran as a charitable work deserving high reward from Allah. This is why the Prophet and his companions raced to free slaves.

Muslims did not establish slave trading. The slave trading was found before Islam as a social system. Slavery was common in the Greek, Persian, and Roman Empires. Tell me Bill Warner, what was the cause of the American civil war? Why the North fought the South? Who Kidnapped and abducted the black Africans from Africa and sold them out to the cotton growers in America? The Arabs, the Muslims! Do you know the size of slave trading in America? It amounts to billions of dollars. Answer me, say something Mr. Know-It-All.

Lie 8

Islamic philosophy denied the existence of physical laws and cause and effect. There were no laws of nature and there were no cause and effect, thus paralysing the mind. I am a scientist. We work out of the two laws, law of contradiction and the law of cause and effect.

With this impudent lie, I doubt that Bill Warner has a doctorate degree in science. Maybe he has a degree in falsehood, forgery and fabrication. Maybe his post graduate courses were in deceiving, cheating, hate-mongering and racism, but certainly was not in science!

Now let us look at the historical truth of the matter.

In Baghdad a new philosophy that has been generated in which there was no laws of cause and effect thus paralysing the mind.

Baghdad reached the summit of civilization at the time of the celebrated Harun Arrasheed the fifth Caliph of the house of Abbas who reigned Baghdad from AD 786-808. An interesting proof of the high civilization in Baghdad was the striking clock sent to Charlemagne as a present from Harun Arrasheed. The clock was the first that was seen in Europe and excited universal admiration. It had the form of a twelve-sided edifice with twelve doors. These doors formed niches, in each of which was a little statue representing one of the hours. At the striking of the hour the doors, one for each stroke, were seen to open, and from the doors to

issue as many of the little statues, which, following one another, marched gravely round the tower. The motion of the clock was caused by water, and the striking was effected by balls of brass equal to the number of the hours, which fell upon a cymbal of the same metal, the number falling being determined by the discharge of the water, which, as it sunk in the vessel, allowed their escape. When the grandees in the court of Charlemagne watched the clock, they became distracted and thought that it was a sort of sorcery. Harun arrasheed had also gifted Charlemagne a marvelous chess which plundered the mind of the watchers, as well as other gifts showing the advance of civilization in the east and its delay in the west. Although Charlemagne was a mighty ruler, it was known that he was illiterate, whereas Harun Arrasheed was a poem, jurist, philologist and one of the greatest rulers history has ever known.

Over the centuries, knowledge seekers came to Cordoba the Capital of Caliphate in Andalusia to learn Arabic because it was the language of science. Yes, during the 800 years of the Arab's reign in Spain, and the 509 years of the Abbasites' reign in Baghdad, Arabic was the language of science. The indulgence of Islam and its unbiased look at the other

religions allowed knowledge seekers from other religions to attend the sittings of science in mosques and schools. In these sittings the Arabs sat side by side with pontiffs, priests, Jews, Spaniards, Italians, Germans and British to learn mathematics, algebra, engineering, astronomy, physics, chemistry, medicine and philosophy from the works of the great Arab philosophers Gaber Bin Hayan, Elkandy, Elkhawarizmy, Elrazy, Avicenna, Elbayrouny, Elzahawy, Bin Zahr and many others. It is worth mentioning that among the students was the priest Gerbert d'aurillac who became during the period 999-1003 the pope Sylvester III? The numbers the world is using now in arithmetic and mathematics are Arabic!

Cordoba then became the source of culture, and Europe had realized that its revive is not to be achieved save with the Arab's knowledge. In this manner Europe was suddenly called to live after it remained in darkness for long centuries.”

After the 284 years of the Omniades reign in Spain, other Arab families ruled for another 516 years during which their power declined to the extent of seeing the Christian kings taking possession of their kingdoms

one after another. But even though, the radiation of the Arab culture hadn't stopped, but reached its summit in the 10th century and continued until the 15th century. The appearance of the great philosophers Bin Maga, Bin Tofeil and Bin Roshd after 200 years from the death of the Caliph Elnasser is a good example for that. Bin Roshd was the messenger of free thinking to Europe although the church had interdicted the teaching of his views and burned out his books.

The kings of Aragon and Castille after evacuating the Arabs from their lands, didn't drive back the Arab's civilization of their kingdoms, but adopted its appearances in the ceremonies of their courts, and welcomed all the inventions derived from such civilization. Some of the kings of Spain coined money with two faces, one in Arabic and the other in Spanish. In this connection, it is worth mentioning that Europe had established 12 universities for translating the Arab sciences into Latin and other European languages.

The gap between the Muslims and the Christians was not wide as some would like to imagine. The Arabs were proud that their religion has ordered them to learn and allow them to teach non Moslems for the

welfare of the world at large. Difference in religion didn't stand as a barrier so not to permit marriage between the Arabs and the Christians. The widow of Rodrigue the last king of the Aquitanians in Spain had married the son of the Arab leader Moussa Bin Nosseir. The daughter of the duke of Aquitain had married the Muslim governor of the province of the Pyrenian mountains. The grand wazir (minister) Elmansour Bin Aby Amer had married the daughter of the king of Navarre. As for the great Caliph Abdel Rahman Elnasser, he was the grandson of a Christian princess coming from the bask region.

Although over the centuries the Spaniards had joined Islam in shoals on their free will, a good portion of Christian and Jewish subjects had kept forming in the Andalusian cities illustrious colonies having their own churches, abbeys and temples. They had their own chiefs and judges who applied the old Aquitanian law under the supervision of the Ommiades reign in Cordoba. The Caliphs usually approved the results of elections for choosing prelates, especially those of Cordoba and Valladolid. The prelates were occasionally sent in political missions to other kingdoms.

Europe has never seen along its history such welcome of literature as it was in Andalusia. People from every class were fond of versification. The Arabic language with its beautiful style had spread all over Spain to the extent that made the pontiffs find a big enjoyment in reading the Arabic poetry, tales and doctrines of Muslim philosophers. The purpose was not to contradict, but to acquire a beautiful style for writing good Arabic. This fondness of the Arabic language has made the Christian youth to depart from their own language, and with the passage of time some of them even surpassed the Arabs in versification.

A letter had been sent from George the 2nd the king of England, France and Norway to the Caliph Hicham the 3rd. The letter says: "After extolment and reverence, we have heard about the great advancement the institutes of science are enjoying in your wealthy country, we wanted for our country to acquire knowledge in order to spread the light of science in our kingdom which is surrounded with ignorance from its four corners, we have appointed our niece princess Dupont as the head of a mission composed of English Nobles. Your obedient servant George."

King George had sent with the letter two golden candlesticks as a gift. Each was two arms long. He also sent 22 pieces of table vessels made of pure silver. As if gold was sent to Andalusia in order to shine with the light of science and replace the ignorance Europe was sunk under with knowledge and enlightenment.

With his scandalous lie that Islamic philosophy denied the existence of physical laws and cause and effect, I remind Bill Warner that the modern method for experimentation is Muslim in origin.

The Arabs had established their modern method for experimentation after only one hundred and eighty five years from Mohamad's mission. Their religion ordered them to settle justice and showed them how to do so. It also demanded them to learn and use their knowledge for the welfare of the world. The Koran urged them to contemplate, think, consider, learn, explore, and deduce; full comprehension and not imitation; discover nature phenomena and not fear the unknown.

Taking these principles into consideration, the jurisconsult Elshafei (767-820) established his philosophical method for syllogism with which he

was able to pass sentence upon cases that had no judgments in the Koran. He set down twelve conditions to be followed first in order to apply his method for contriving judgments. These conditions were so accurate that they became the base for the scientific method the Arabs used to acquire science in all fields. Three hundred years after Elshafei came the jurisconsult Elghazaly who referred to the work of Elshafei, and emphasized four main errors which deviate man from undertaking adequate research. Francis Bacon who was claimed to be the first to put the modern method for experimentation, came eight hundred years after Elshafei and five hundred years after Elghazaly. He and Dicart even borrowed the same expressions and words of Elghazaly which he mentioned in his book "Revive of Knowledge" The four errors which had been mentioned by Elghazaly were seen in the book of Bacon "Novum Organum" as the four idols which might drive away researchers from real. Bacon however, didn't even mention Elshafei or Elghazaly's doctrines as references, but rather deviated from truth by claiming that the centuries of enlightenment were those of the Greeks, Romans and Bacon's ages. He added that there was no need to mention the Arab philosophical schools which frittered knowledge rather than adding to it! With such injustice and prepossession, Bacon considered eight hundred

years of the Arab's giving to knowledge as a vain endeavor. He didn't have the courage to admit that most of the views he mentioned in "Novum Organum" were those of the Arabs, and what he did was only to present them in an age longing for change, and willing to escape from the authority of the church which was exterminating every illustrious scientist.

No wonder for Francis Bacon to behave in such disgraceful manner and he was the one who voluntarily plead in court against his friend Count of Essex until he was executed. No wonder for Francis Bacon not to refer to eight hundred years of the Arabs' offer to knowledge, and he is the one who was accused of accepting twenty two bribes, and was deposed from his position as a supreme judge after admitting all the charges filed against him. The fantastic scientific achievements of the Arabs during the eight hundred years which preceded Bacon's age had undoubtedly proved the excellence of the scientific methods they adopted before Bacon was even born.

The Arabs philosophic thought and scientific method had joined together to form at the end their science of experimentation in all fields of

knowledge. The eight hundred years of the Arabs in Spain, in Baghdad, in Egypt and in several other parts in the world, that epoch which preceded the age of enlightenment, was full of great discoveries. Their philosophers devoted themselves to a study of life on earth rather than in heaven, hell and purgatory, and brought forth radical ideas about man's freedom and ability to carve out uncharted paths in all fields. They thus covered one of the world's most adventurous eras of human thought and endeavor.

Bill Warner lied when he claimed that Muslims denied laws of nature - the law of cause and effect and the law of contradiction. If this was true, what would he say about the remarkable scientific achievements of Muslims in the Middle Age, which paved the way to the age of the renaissance?

To set examples of only some of the Muslim greatest philosophers, we start with Gaber Bin Hayan (778) who was described by the Europeans as the leader of experimentalists and the first chemist in history. He was the first to explain the chemical union of metals through the combination of atoms. Dalton (1844) who came one thousand years after him was the

first European who worked in the same field. Those who studied Dicart's method of experimentation showed that it was exactly similar to that of Gaber Bin Hayan. Dicart was very much influenced by Elghazaly's philosophy.

Elkhawarezmy (850) was the first to establish the science of algebra and logarithm. Then came Ghiath Elkashy (1430) and discovered the decimal fractions. He published several books in mathematics, the most famous was "Key to mathematics".

Elkandy (801-878) known to the Europeans as the philosopher of the Arabs, was a poet, a philosopher, an engineer and a physicist. He invented compasses to measure geometrical angles, he weighed liquids, and conducted gravity experiments eight hundred years before Newton. Elkandy was also a remarkable astronomer, and wrote books in visibleness, astronomy, position of planets and their influence on earth. He proved that all celestial bodies were spherical. He was further a chemist and proved that cheap metals can't be transformed into precious ones like silver and gold. His talent extended to musicology and wrote several books in this field. The Italian Cardano (1576) said that Elkandy

was one of twelve geniuses appeared in the world. The English philosopher Rogers Bacon (1294) admitted that Elkandy was in the same rank with Plotemy.

Abo Bakr Elrazy (864-925), the European historians call him Galinos of the Arabs. He was an outstanding chemist and a remarkable physician. His book "Elmansoury" was considered in Europe as the main reference in medicine until the end of the 17th century. His numerous books in medicine revealed his work in animal anatomy, symptoms of disease, clinical observations, and daily effect of drugs on human body. He was the first to build a hospital in Baghdad for treating his patients and to record medical observations. He was also the first to perform experiments on monkeys, and the first to use threads made of animal intestines for sewing wounds after testing their chemical reaction on human body. Elrazy was fond of music, and used to play in leisure time. When he saw his patients who were suffering from pain gathered around him to listen to his music, he realized the effect of music in driving pain back, thus discovering a new science of medication.

Europe had acknowledged Elhassan Bin Elhaysam (964-1040) as the discoverer of light modern science. His theories condemned those of Plotemy and Eklidos who stated that the eye is the organ that sends optic rays. Europe adopted Elhaysam's theory that the visible objects were the ones twchich send optic rays and not the eye. He wrote 47 books in mathematics and 58 in engineering. His ideas had shaped the thoughts of the renaissance philosophers who came several hundred years later like Rogers Bacon, Kepler, Leonardo Da Vinci and Copernicus.

Ibn al-Haytham is regarded as the father of the modern scientific method. As commonly defined, this is the approach to investigating phenomena, acquiring new knowledge, or correcting and integrating previous knowledge, based on the gathering of data through observation and measurement, followed by the formulation and testing of hypotheses to explain the data.

This is how we do science today and is why I put my trust in the advances that have been made in science.

But it is often still claimed that the modern scientific method was not established until the early 17th Century by Francis Bacon and Rene Descartes.

There is no doubt in my mind, however, that Ibn al-Haytham arrived there first.

In fact, with his emphasis on experimental data and reproducibility of results, he is often referred to as the "world's first true scientist".

Avecenna (985-1048) started his scientific career by learning jurisprudence, then completed his knowledge by learning philosophy and medicine. He wrote 107 books in science, astronomy and medicine. His most memorable book in medicine "The law" remained the corner stone for teaching medicine in Europe until the year 1700. In this book Avecenna introduced 760 drugs that remarkably advanced the sciences of botany and pharmacology. He was the first to talk scientifically about the causes of heart attack, spread of measles and bladder stone. He also discovered anaesthetizing, ice sack for soothing fever and subcutaneous injection. Avecenna put the foundation of psycho analysis,

and was able through asking questions while feeling pulse to reveal the truth the patient was hiding. Avicenna wrote several books in restoration to health (28 volumes), sadimantoligy and stratigraphy. The influence of Avicenna on the European philosophers was so overwhelming that made Renan say, "The great philosophers Albert Magnus and St. Thomas Aquinas are indebted to Avicenna in all what they had learned."

Abolrayhan Elbayrouny (965-1048) was a scientist in astronomy, physics and mathematics. His achievements in science had reshaped the philosophical thinking of his successors. He recorded new species of medicinal plants 5 times more than those formerly registered by Deskoridis the Greek botanist. He measured the periphery of the earth and concluded through scientific means that the bowels of the earth is the attractant force that hold people on its surface. He therefore discovered gravity 600 years before Newton. He also proved that the earth moves like a millstone turning around its axis, thus discovering the revolving of the earth. Elbayrouny also invented very accurate scales that adequately weighed the specific gravity of metals.

Bin Elbeetar (1246) wrote a book in drugs and nourishment.

Elteefashy (1251) was the first geologist in history who classified metals based on the element flame test.

Bin Alnafees (1296) was the first to discover blood circulation in human body 400 years before Harvey.

Then came Elwaleed Bin Roshd (1126-1198) who is known to the west as Averroes. He was one of the most eminent Arab philosophers in Spain. He wrote books in jurisprudence, philosophy, medicine and astronomy. His knowledge was encyclopedic. He revised the philosophy of Aristotle and explained his correct ideas which coincided with the laws of the Islamic statute, and condemned those which contradicted it. By doing so he was able to purify Aristotle's philosophy and interpret it to the world without the mystery it encompassed before. That's why the Europeans call him the interpreter. Bin Roshd was a profound philosopher who corrected the erring of human thinking and added an indispensable wealth to the fruits of mind. He glorified free thinking and stated that there was no separation between philosophy and statute. He removed the mystery which encompassed ancient philosophical and holy

books. He believed that all holy books were aimed at directing people towards goodness and righteousness in order to reach social perfection. He went further and purified Christianity from the misinterpretation of the priests which deviated from the true laws of the original Bible. His purification was based on the Koranic verses which mentioned such deviations and promised severe punishment at the day of judgment to those who made or joined in such deviation.

He stated that the unjust ruler governs for his own benefit and not for the good of his people. The most intolerable injustice was that of the priests when hindering the mind from free thinking. Likewise is the injustice of man to woman who form two thirds of the populace. It was man who decreed that woman should live in reliance to him without seeking a decent work, and that slavery man had raised woman on had destroyed her talents, hence degrading nations to the lowest point. The Europeans thinkers and philosophers fell into his work and followed his instructions and his way of free thinking.

After ten years from Bin Roshd death the Roman church rendered a judgment to backslide all European philosophers who followed Bin

Roshd views. In 1269 the bishop of Paris attacked Bin Roshd philosophy, and the European philosophers had suffered from the restrictions imposed by the church on free thinking; the same as the Muslims had suffered from the Spaniards after the distinction of the Arabs' reign in Spain. In 1512 the church court had sentenced the Hollander priest Reizoik because he abode by the views of Bin Roshd. Reizoik said while he was taken to death, "The most cognizant philosophers are Aristotle and his interpreter Bin Roshd, they are nearer to the truth, due to them I was rightly guided, and I saw light before which I was blind."

After the fall of Granada in 1492 - the last capital of the Arabs in Spain - the inquisition burned out all Bin Roshd's books in addition to another eighty thousand Arabic philosophical books. The books of Bin Roshd however, and those of the other Arab philosophers had been translated beforehand into Latin by the European students seeking knowledge.

The war the church declared against Bin Roshd, as well as the canine of the fanatics made the free thinkers abide further by his views. Bin Roshd thus became the pioneer of liberal thinking at the beginning of the

Renaissance age. The war of the church against Bin Roshd and his European followers was nothing but an attempt to shut up the loud voice which rose in human conscious announcing the fruit of the Islamic civilization which paved the way for the age of renaissance to appear.

The famous European philosophers like Dicart, Leptnez and Maliranche who came after Bin Roshd adopted his views which glorified the mind and hence seeking its independence from the unjust authority of the church. The walls of the Faculty of Medicine in Paris University are decorated by the portraits of Elrazy, Avecenna and Bin Roshd, the three of them were physicians, and the latter two were also jurisprudents.

Now I move to Bin khaldoun (1322-1406) who was the first to establish social science. His most famous book "Introduction of Bin Khaldoun" contained social analysis and logic interpretation of history in the light of religion, economy, administration, inhabitants, roots, tradition, construction, institutes, temples, mosques, churches, war, power and ways of life. He concluded that man was civil in nature, and the utmost goal of society is to achieve happiness to its inhabitants. Natural disposition force animals to sociability, while man is pushed by natural

disposition and mind. Weather affects human body, and consequently the behavior and civilization of society. The most suitable regions for civilization are those with temperate climates. Fertile environment might affect the individuals so as to kill courage and spread leisure time, while bareness impels struggle. He thought that nations go through three phases: wilderness, invasion then civilization. Civilized nations are overflowed by ease and comfort after which they are conquered by other nations. This was how nations rise and fall down. He spread abroad the idea of free economy, and thought that art, language, belief and tradition are the pillars on which societies are founded.

Bin Khaldoun observations had climbed up to the level of laws. He said, "Nations could be established without religion and become strong, but they don't last or remain strong except with religion; nations have certain ages exactly like people; the conquered is fond of imitating the victor; farming is the living of the feeblest; nations if are close to ruin, they grow less in workmanship; big cities and elevated statues are constructed by great kings; law that distinguish between right and wrong is in fact a process that reads the facts of life and what agree with their nature."

Based on the above, we can see that the Arabs had three schools of thoughts through which they were able to establish their philosophical Method. The first was the school of deducing facts from premises. The second was that of the experimentalists who concluded the laws of science after studying the characteristics of materials then analyzing and verifying the results. The third was that of the mathematicians who used in their work observatories, scientific instruments, and mathematical and engineering indicators. They invented their own tools to study chemistry, physics and astronomy. Those were the schools with which the age of the renaissance had crossed to the great achievements we are witnessing today (21, 22)

The Arab philosophers animated the thoughts and went to the heart of the true nature of the matter. They detected the inmost force, which binds the world, and guides its course. Their age in Europe was heroic and it brought with it a breaking of taboos, and the advance into an open world from which there is no return.

Many scientists of the 17th and 18th centuries used Islamic resources for their scientific content while at the same time demonstrating their understanding of where the contributions of Arab and Muslim scholars fit within the history of science. Roger Long demonstrated this brilliantly in his five-volume book of astronomy, published in 1742. In this, he often used the observation of Muslim astronomers like Al-Farghani and Al-Battani. In the debate about the obliquity of the ecliptics alone, he included 12 Arabic values of the observed obliquity. In the same book, he devoted a chapter to 'Astronomy of the Arabians, Persians and Tartars'. He began by stating that:

'From the year 800, almost to the beginning of the 14th century, Europe was plunged in darkness, and the most profound ignorance; but during this period several able men arose among the Arabians, and chiefly at Bagdad, which is very near the ancient Babylon; and some useful works were preformed by them.'

Long continued to demonstrate a very wide knowledge of the history of Arabic and Islamic science and cited many names such as Al-Tusi and

Thabit ibn Qurra (836–901) and demonstrated that his knowledge of that period in history of science stretched also to mathematics:

'It is undoubtedly, to the Arabians that we are indebted for the present form of trigonometry; for although Ptolemy rendered the theory of Menelaus much more simple, yet he worked by very laborious rules.'

Clearly Long, like many other scientists from that period, such as John Flamsteed (1646–1719, Astronomer Royal) and Christopher Wren (1632–1723, architect of St Paul's cathedral), openly acknowledged the contribution of the Arabs and Muslims to science and philosophy, and demonstrated wide knowledge of this contribution.

Abundant evidence for the interest in Arabic and Islamic science during the early modern period can be found in the libraries and archives of many important institutions: the Royal Society, the French Academy of Science, Oxford and Cambridge. The sheer number of Arabic and Persian books in the libraries of such institutions and the number of English and Latin translations of the works of Muslim scholars shows how strong this interest was.

The Arabs have sown the seed of progress in a barren land and the Europeans have reaped the fruit. Their influence will remain alive in the conscious of the world and in the history of Europe. This is not going to be veiled by the neglect of the cognizant or the disregard of the ignorant, because civilization is a gift from Allah. It is not a coincidence that the Arabs came to the west and left. Their science and religion had taught the west how to separate the true from false, and knowledge from ignorance.

After all these scientific achievements of the Muslims and Arabs, which paved the way to the age of the Renaissance, Bill Warner the liar says that “Islamic philosophy denied the law of cause and effect and the law of contradiction!” Who you think you are fooling Bill Warner? You are fooling your innocent people because they are unaware of Islam? You are but fooling yourself . The facts I mentioned are the voice of history, the words of truth, and not the falsehood you promulgate.

I end my answer to this horrendous lie with La Bon's vision of the Arabs:

“Few are the nations that excelled the Arabs in civility. No nation has ever achieved the greatest number of inventions within the shortest time as the Arabs did. In fact, the Arabs established one of the strongest religions which prevailed in the world and whose influence is still more vital than that of any other religion. Politically, they founded one of the greatest states known in history and civilized Europe culturally and morally. Few are the ethnic groups which rose and declined like the Arabs. No ethnos like the Arabs could be fit for a living example of the influence of the factors lying behind the foundation, magnificence and decline of states (23).

Lie 9

Islam destroyed 90% of all classical books.

This is another disgraceful lie coming from Bill Warner the concealer of truth.

In 961 Elnasser's son, Elhakam ascended the throne. When the Spaniards occupied the harbors, he invaded their cities and seized San Sebastian, Castille, and Barcelona. The fall of Calimeria in his hand was his great victory against the Spaniards. But science was the field of his great conquest. He was fond of science and knowledge, honoring philosophers, collecting thousands of books that no other king before him could have ever done; the number of indices including books' names reached 44 and each index included 20 pages comprising the titles of the subjects. He sent his men to buy all the books they can get from all nations, they brought him 400,000 books written in different languages, then stayed for years translating and biding them. In this manner Elhakam established in Cordoba a rich library which remained unique in its wealth for centuries to come

The library was reported to have given employment to over 500 people. Elsewhere, in Muslim Spain, there was a total of seventy libraries in the 10th century, several in Toledo. In addition to the royal library, there were

libraries in the universities of Cordoba, Seville, Malaga, and Granada. There were also libraries in numerous mosques. Private libraries flourished in Muslim Spain, and it was said that Cordoba was the greatest book market in the western world in the 10th century" (Harris, History of Libraries in the Western World 4th ed (1999)).

In Baghdad, the House of Wisdom (Arabic - Bayt al-Hikma) was a major intellectual center during the Islamic Golden Age. The House of Wisdom was founded by Caliph Harun al-Rashid (reigned 786–809) and culminated under his son al-Ma'mun (reigned 813–833) who is credited with its formal institution. Al-Ma'mun is also credited with bringing many well-known scholars to share information, ideas, and culture in the House of Wisdom. Based in Baghdad from the 9th to 13th centuries, many learned scholars including those of Jewish or Christian background were part of this research and educational institute. Besides translating books into Arabic and preserving them, scholars associated with the House of Wisdom also made many remarkable original contributions to diverse fields.

During the reign of al-Ma'mun, astronomical observatories were set up, and the House was an unrivaled center for the study of humanities and for science in medieval Islam, including mathematics, astronomy, medicine, alchemy and chemistry, zoology, and geography and cartography. Translating Greek, Indian and Persian texts, the scholars accumulated a great collection of world knowledge, and built on it through their own discoveries. By the middle of the ninth century, the House of Wisdom was the largest repository of books in the world.

Within a short time of its inception, Baghdad evolved into a significant cultural, commercial, and intellectual center for the Islamic world. This, in addition to housing several key academic institutions (e.g. House of Wisdom), garnered the city a worldwide reputation as the "Center of Learning". Throughout the High Middle Ages, Baghdad was considered to be the largest city in the world with an estimated population of 1,200,000 people.

According to some archeologists, Baghdad was the first city to reach a population over one million inhabitants. The city was largely destroyed at the hands of the Mongol Empire in 1258, resulting in a decline that would

linger through many centuries due to frequent plagues and multiple successive empires.

### A word of warning

As a vicious Islamophobe hate monger, Bill Warner is mad to see that Muhammad – peace and the blessings of Allah be upon him – did not allow himself to be slaughtered by his enemies. He rather defended himself, his family and his followers; and finally vanquished his enemies. Muhammad's success is Bill Warner's utter disappointment.

Muhammad did not believe in Jewish formalities and their way in confining Allah to only themselves. He did not believe in the invented Christian doctrines. He did not believe in the corrupted old sacred Books although they contained some of the truth in them. He rather believed in Allah's oneness and to worship Him alone without partners. He believed that worshipping the only God of the universe must be crowned with good deeds as instructed by the Koran and the Sunna. He revived the old and only religion of Allah, which He gave to all Prophets before him.

He revived the religion which was corrupted by the scribes and the followers of the Prophets throughout the years: Allah is One and people must worship Him alone and do good deeds. This is the road to Paradise Muhammad showed to the people. He showed them that Islam is the word referring to the relationship of the whole universe to its Creator. Humans are born with a choice, unlike the planets, stars and all that is in the universe. Man can choose whether or not he wants to surrender, submit, obey in peace and in sincerity - to Allah our Creator, on His terms, following His commandments. Or he can choose to waste his life here and ruin his chances in the Next Life.

When people of the world realized the beauty of the graceful Message of Islam and the virtues and ethics it carries, they entered into the fold of Islam in millions out of sincerity and true conviction and not by force as Bill Warner and the other liars claim.

And here I pause the question: Bill Warner, can you force anyone to be sincere? How dare you accuse Muhammad and Muslims that they spread Islam at the point of the sword? had he forced Islam down their throats!?

Muhammad's struggle and victory over the forces of evil and unbelief made the editors of the Encyclopedia Britannica to exclaim Muhammad to be "The most successful of all religious personalities."

History makes it clear that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that the enemies of Islam had ever repeated.

Islam taught Muslims that compulsion was incompatible with true religion because religion depends on faith and will, and these would be meaningless if induced by force. The Muslims realized that Allah's protection is continuous and His Plan is always to lead His servants from the depths of darkness into the clearest light.

The Muslims adhered to the commandment of Allah in the lands over which they held sway. But what can Bill Warner says about countries where no single Muslim soldier had set foot?

One man, single handed, to spread Islam to all over the world in such a short period required nothing short of a miracle. A miracle that did

happen. Allah alone made Islam and Muhammad to triumph through divine support.

Bill Warner, do not pursue a subject of which you have no knowledge of, because the faculties of hearing, sight and intellect are held responsible on the Day of Judgment and shall have much to answer for. The ears, eyes and mind are entrusted to you by Allah, so it is a must for you to utilize them according to Allah's will, otherwise you will be taken strictly to task for their misuse. And you have misused them immensely by saying falsehood against your Creator, and His Prophet and His last divine Book to the world.

If you pretend that you have read the Koran, haven't you come across the next verse:

Do not follow what you do not know, for the ear and the eye and the heart shall all be called to account (Al-Isra', 36).

Do you think that your evil actions will have no consequences in the Hereafter? What is to be your evil end on the Day of Resurrection? You will come to shame and ignominy, like men thrown down prone on their

faces. The scorching fire of your punishment will not grow less, but grow more fierce as you go deeper into Hell.

Allah knows all that you conceal and all that you reveal. Allah says about disbelievers (Kafirs) like you:

And We shall muster them on the Resurrection Day upon their faces, blind, dumb, deaf; their refuge shall be Hell, and whensoever it abates We shall increase for them the Blaze. That is their recompense because they disbelieved in Our signs (Al-Isra', 97-98).

Beasts of the field eat their fill, but have no higher interests. Men who worship the world exclusively are no better; their pleasures and enjoyments rise no higher than those of the beasts of the fields. They have no inkling of spiritual happiness. On the contrary, as they were endowed with spiritual faculties which they misused, they will not escape the Fire of punishment, the penalty of sin.

Allah says about them in the Koran:

“Allah shall surely admit those who believe and do righteous deeds into gardens underneath which rivers flow. As for the Kafirs (unbelievers),

they take their enjoyment and eat as cattle eat; and the Fire shall be their lodging.” (Muhammad, 12).

Your insolence is futile. Your useless lies against Allah and His Message are worthless. You think you are losing nothing by rejecting the truth because of the respite the Lord has given you in this worldly life - this period of trial. The moment the period of trial is over, your present condition will also come to an end. At that time you will realize that you have been left with none of those things of which you considered yourself the owner, and on account of which you had become arrogant.

Who does more wrong than he who invents a lie against Allah? You don't bring forward clear evidences for what you say against Allah and His Message. You dispute with falsehood and makes fun of Allah's Message. You disbelieve in the signs of your Lord and the encounter with Him; your works have failed, and on the Day of Resurrection Allah shall not assign to you any weight. That is your recompense – Hell for that you were unbeliever (Kafir) and took Allah's signs and His Messenger in mockery.

Allah says:

Say; 'Those who forge against Allah falsehood shall not prosper.' Some enjoyment in this world; then unto Us they shall return; then We shall let them taste the terrible chastisement, for that they were unbelievers (Kafirs) (Yunus, 69-70).

You are in manifest error. You have clearly gone astray. Do you think that your bad words about Allah and His His Message have no severe consequences? Do you think that Allah has created the heavens and the earth as playing? Nay, but He hurls the truth against falsehood and it prevails over it. Ah! Woe to you for that you describe to Allah and his Messenger.

Don't you know that Allah is All-Hearing, All-knowing? He knows what is said in the heavens and the earth. He knows what is before you and what is behind you. He knows what is spoken aloud and what people hide. Allah is not heedless of the things you do.

Your arrogance and falsehood have gone beyond all bounds. If Allah should take you to task for your evil, he would have hastened for you the

chastisement, but you have an appointed time from which you will find no escape.

You forgot that every soul shall taste of death, then unto Allah you shall be returned. If you only knew, the time will arrive when you will not be able to ward off the Fire from your face and your back and you will get no help. On the Day of Resurrection the Fire will come upon you suddenly and stupefy you; you will be powerless to push it away; you will not be reprieved.

You dispute concerning Allah and His religion without knowledge to lead astray from Allah's way. Those who do this, for them is degradation in this world, and on the Resurrection Day Allah shall make them taste the chastisement of the burning. That is for what their hands have forwarded. That is indeed the manifest loss, and whom Allah abases, there is none to honour him.

You are ungrateful to Allah's blessings He showered you with. You betrayed Him by spreading falsehood about His religion. You angered Him by attacking Muslims His loyal servants everywhere, and you forgot that Allah loves not any ungrateful traitor.

We Muslims struggle for Allah as His due. We hold fast to Him because He is our Lord and our protector and helper.

What, did you think that Allah created you only for sport, and that you would not be returned to Him for account? Did you think that Allah has created you to rebel against Him and attack His religion and his faithful servants? How ill you judge.

Your hatred and bigotry are worthless. Your evil deeds against Islam is all in vain because Allah has promised the believers that He will make them successors in the land, and that He will establish their religion for them.

Allah confirmed this in the koran:

Allah has promised those of you who believe and do righteous deeds that He will surely make you successors in the land, as He granted it to those before them, and that He will surely establish their religion (Islam) for them, and will give them for exchange, after their fear, security: "They will serve Me, not associating with Me anything." Whoso disbelieves after that, - those they are the ungodly (An-Nur, 55).

Bill Warner, I leave you in your perplexity for a time, but soon you will know when worldly calamities overtake you suddenly for your sinful deeds while you are unaware. I leave you now to eat like cattle eat, enjoy yourself awhile, and be guiled by false hope. On the Day of Judgment the lies and the evil things that you did against Islam will smite you, and you will be encompassed by that you mocked at. You will bear your loads complete, and some of the loads of those you led astray without knowledge. You will enter the gates of Hell. There you shall abide forever. Evil is the lodging of the arrogant!

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