

## Bill Warner a notorious Islamophobe hate monger lying about Islam

By

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Some arrogant people will never admit that the Koran is the Word of Allah. Out of hatred to Islam they deliberately take the verses out of their context and arrive at blasphemous conclusions just to prove that the Koran is false and is the invention of Muhammad. Based on a vicious agenda aiming at tarnishing the religion of Islam and inciting the grudge of the people against it, these hired Islamophobe hate mongers established sites attacking Islam day and night without cessation. As an example of these sites I mention "Middle East Forum" of Daniel Pipes; "Political Islam" of Bill Warner; Answering Islam of Sam Shamoun; Jihad Watch of Robert Spencer and several others. The 700 club of Pat Robertson is also another hateful platform diffusing hatred against Islam. Let alone women astray like Pamela Geller and Ileana Hirschi Ali, as well the deceitful Geert Wilders, and the burner of the Koran the lunatic John Terry.

These Islamophobe hate mongers that are degraded to the rank of malicious devils, use in their attack multiple approaches that look to the average person as logically reasonable. The aim however is to deceive the people by linking Islam with terrorism. These enemies of Islam humiliated the Koran, condemned it, contradicted its tenets and rules, defiled and burned it, and rejected the fact that it came from Allah the Lord of the universe as the last divine Message sent to all mankind.

Ignorant of the religion of Islam and the fundamental principles of the Arabic language, these haters of Islam read the Koran not with a sincere intention to find the truth, but with an evil purpose to find flaws and contradictions.

One of these notorious Islamophobe hate mongers is Bill Warner. He established a site called "Political Islam". The sole purpose of his site is to attack Islam and Muslims. His method is to write opening articles insulting the Koran, and ridiculing the Sunna of the Prophet. His articles picture Muslims as subjugating women, fanatical and violent, immoral and greedy. The man had the power to tarnish a thousand truths about Islam, he does not find it cognitively difficult to lie. His tongue asserts falsehood and he invents lies against Allah the Creator. The miserable man thinks that by establishing his site he has made a wonderful achievement, but he doesn't know that this site will take him by the nose to hell fire.

Although Bill Warner has a doctorate degree, and he is presumably familiar with the scientific methods that would generate the most accurate explanations possible, he

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judges Islam from the attitude of some of its nominal followers. He confuses culture with religion. He doesn't distinguish between real Islamic belief and varied Muslim practices influenced by culture and social customs. He links present political situations and terrorist activities with Islam. He deliberately neglects the fact that Islam is to be learned from the Koran and the Sunna of the Prophet, and not to be judged according to the iniquities of its adherents. By doing so he showed his inability to perform adequate research.

I myself participated in his site by commenting on his opening articles in order to correct his erroneous views about Islam, but he released against me some of his associates working in his site. They commented on my views under the disguised names "atheist", and "infidel". I saw them a bunch of hypocrites applauding his false views.

Bill Warner considers himself one of the foremost scholars of Political Islam. The man is heavily sponsored to implement a hidden agenda to tarnish Islam. The enemies of Islam hired him as well as others to pore forth their venom against Islam. This is why he roams the United States to insult Islam. Innocent people ignorant of Islam might believe him, a matter compelling me to explain the truth about this great religion. My web site ([mohsenelguindy.com](http://mohsenelguindy.com)) and the work it demonstrates to defend Islam is not sponsored or financed by anyone, it is only devoted for the sake of Allah.

This is the man I am going to talk about in this article. A man full of hatred, racism and above all ignorance, because he judges Islam without knowledge or authority. He called his site "Political Islam" but he doesn't know what political Islam is, how it started and who was behind it.

It is strange to see that the Islamophobe hate mongers call us "apologetics", meaning that our religion is evil and Muslims try to defend this evil by introducing fake proofs that are obviously untrue. O, no. We defend our religion because it is the only true religion Allah will accept from his servants on the Day of Judgment. The religion of Allah is only Islam and no other. People are free to believe in what we say or not, if they do, it is for their own good, if not, it is to their own loss.

As we read in the Koran:

And whoever seeks a religion other than Islam, it will never be accepted of him. In the Hereafter he will be among the losers. " (Al-Imran, 85).

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This is why we Muslims strive to explain the religion of Islam to non-Muslims haply they will understand and stop attacking the only religion of Allah their Creator – the Lord of the universe.

Bill Warner holds a PhD in physics and math, NC State University, 1968. He has been a university professor, businessman, and applied physicist.

During the energy crisis of the 80's he founded and ran a company that specialized in energy efficient homes. For eight years, he was a professor at Tennessee State University in the Engineering School.

Dr. Warner claims the he has had a life-long interest in religion and its effects on history. He has studied the source texts of the major religions for decades. Even before the destruction of the World Trade Centre he had predicted the war between Islam and America. The day after 9/11 he decided to make the source texts of Islam available for the average person.

Dr. Warner claims that training in scientific theory and mathematics shaped how he analyzed Islamic doctrine. The first step was realizing that the Islamic texts had been made deliberately difficult to read and comprehend. A program, the Trilogy Project, was created to strip away the confusion in the texts. It became clear that Islam is not constructed on the same civilizational principles as the rest of the world. Simple statistical methods revealed that dualism and submission were the foundational principles of Islamic doctrine.

Bill Warner's study of Islam revealed the following points:

- Islam is far more of a political system than a religion.
- There is no unmitigated good in Islam for the [Kafir](#) (non-Muslim).
- Islam's ethical system is dualistic and is not based on the Golden Rule.
- Islamic doctrine cannot be reconciled with our concepts of human rights and our Constitution.
- The great majority, 96%, of all Islamic doctrine about women subjugates them.
- The Sunna (what Mohammed did and said) is more important than the Koran in a Muslim's daily life(1).

From his study of Islam Bill Warner came to what he thinks a wonderful result. He developed what he called "Triology Theory", which holds that Islam is found in the Trilogy of Koran, Sira and Hadith. He considered the trilogy theory a great victory in his research.

What an outstanding discovery! It is well known that the Islamic law – Shari'a – is derived from the Koran and the Sunna of the prophet. But Bill Warner added to them the Sira (biography) of the Prophet in order to understand the religion of Islam better! It goes without saying that the Sira can also contribute to the Sunna of the

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Prophet since it is a description of his personal life. This matter is a plain and straightforward fact known to all people possessed of mind and to all Muslims since 1400 years ago, what's new about that? There is no need at all for such insignificant theory.

In order to discuss the results Bill Warner obtained after submitting the Koran to statistical analysis, I must begin by saying that the Koran is not just another book to be submitted to statistical analysis. The Koran is the Word of Allah to all human beings and it represents the ultimate manifestation of Allah's grace to man, the ultimate wisdom, and the ultimate beauty of expression: in short, the true Word of Allah.

The main aim of the Koran, which Bill Warner found that Allah had deliberately made it difficult to read, is to reinforce and accelerate the spiritual ascension, together with all the qualities of human being, toward a state of true loftiness and the dignity of which the human being is worthy.

This divine Message was revealed to confirm and renew the relationship between man and his Creator and to reinstate the sincere and correct worship of the one true God, Allah.

We read in the Koran:

"Then let them respond to Me and believe in Me that they may be [rightly] guided." (Al-baqarah, 186).

Allah also says in the Koran:

"Had We sent down this Koran on a mountain, verily thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect." (Al-Hashr, 21).

"O mankind! There hath come to you a direction from your Lord and a Healing for the (diseases) in your hearts. And a Guidance and Mercy for those who believe." (Yunus, 57).

"And We have not revealed to you the Book except that you may make clear to them, that about which they differ, and as a Guidance and a Mercy for a people who believe." (An-Nahl, 64).

"These are the signs of the manifest Book that make (things) clear (mubin)." (Ash-Shu'ara, 2).

These are only a few examples of how Allah the Exalted sees the benefits of this Munificent Book. Only from the observation of these four verses can one realize that the Noble Koran can subdue arrogance to humility, and can be a source of food for

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thought and reflection. The Koran is therefore the fountain of blessing, mercy and healing for the heart, it is a Book of guidance for all peoples and for all times, and finally, the criterion that distinguishes right from wrong. All these magnificent benefits are for those who wish to be guided. For those who insist on prejudice and arrogance, and rebelling against Allah, like Bill Warner and his like, the Holy Book can cause nothing but perdition.

Is the Koran difficult to read as Bill Warner claims?

Bill Warner started his study of the Koran by saying that the Koranic text has been made deliberately difficult to read and comprehend, so he applied what he calls 'trilogy theory' to understand the Koranic text! The man played with the book and split it into fragments until he reached his six erroneous points about Islam as mentioned above.

Bill Warner found the Koran difficult to read because of the evil preconceptions in his mind that Islam is not a religion, Muhammad is fraud, and the Koran is not a divine Book but an invention of Muhammad. These were the pre-conceived evil ideas he had in mind in advance while searching for flaws in the Koran. He therefore fabricated results matching his wicked whims and desires. He dealt with the Book according to a biased western materialistic mindset.

Bill Warner must understand that a translation of the Koran is not the Koran, but an interpretation of its meaning. The Koran has been translated dozens of times into English. Each translation represents one person's understanding of the text, each is significantly different from the others, and none is the Koran itself. There is but one Word, but there are as many interpretations of that Word as there are readers.

It should be understood, especially for the westerners, that the Arabic Koran is the Koran, and translations are simply interpretations. One of the richness of the Koran is the variety of interpretations provided for the same verse. Each word has a richness related to the special genius of the Arabic language. People naturally understand different meanings from the same verse.

The Koran possesses an obvious power to transform those who try to approach it on its own terms. This is precisely what Islam is all about - submission to the will of Allah as revealed in the Koran - but this is not simply a voluntary submission. The Koran establishes an existential submission in people so that they come to express its fundamental message through their mode of being, no matter how "original" their interpretations may be.

The richness of the Koranic language and its receptivity toward different interpretation help explain how this single book could have given shape to one of the world's great civilizations. If everyone had understood exactly the same thing from the text, the religion would never have spread as widely as it has. The Book had to address both the

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simple and the sophisticated, the shepherd and the philosopher, the scientist and the artist.

The Koran tells us that Muhammad was sent to all the world's inhabitants. In order to present a message understandable to everyone in the world, the Koran had to speak a language that everyone could understand. And Islam did in fact spread very quickly to most of the civilizations of the world, from China and South-east Asia to Africa and Europe. These people spoke a great diversity of languages - not only languages of the tongue, but also languages of the heart and mind. The Koran has been able to speak to all of them because of the peculiarities of its own mode of discourse. No triology theory was needed here.

Far from being a hinderance to the spread of Islam, as some have imagined, the Arabic language has been an aid. Although the form of the text was fixed, the meaning was left with fluidity and adaptability. People who did not know Arabic were forced to learn the Arabic text and then understand it in terms of their own cultural and linguistic heritage.

Many Westerners who have not been sympathetic toward Islam have offered their interpretations of the Koranic text. There is no reason to suppose that such interpretations will help non-Muslims understand the text that reveals itself to Muslims.

For Westerners, the Koran is an extremely difficult text to appreciate, especially in translation. I do not mean to suggest that people with a modern mindset - which includes practically all English-speaking or modern educated Muslims - will not be able to understand anything of the Koran, or that they should not bother reading the available translations. First of all, the very fact that the Koran has been translated means that the translator has accomplished the task of bringing it into the range of modern way of thinking - and, of course, by that very fact may have severely distorted the meaning (2).

Going forth to study the verses of the Koran with preconceived notions is one of the greatest of dilemmas in the exegesis of the Koran. The person who, with prefabricated beliefs looks at the Koran and feels that his goal is to search for proofs to back up his own predetermined thoughts through the Koran will never become aware of the true objectives of the Koran and will not be able to reach his outcome.

The commentator of the Koran must look towards this Book with complete objectivity and with no sort of preconceived notions so that he may be able to arrive at the true objectives of the Koran.

Any sort of preconceived ideas act as a major veil between the commentator and the (true) objectives of the Koran and will lead the commentator to having the koran submit to his beliefs rather than he submitting to the Koran. Instead of being a student of the Koran, he would try to become the teacher of the Koran by imposing his beliefs on the text of the Koran!

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The Prophet said:

“Whosoever interprets the Koran according to his own opinion must take for himself a place in the hell fire.”

Where the believer, reading the Koran in Arabic, sees beauty, the non-Muslim reader often claims to discern "crudeness"; the coherence of the Koranic world-view and its relevance to the human condition escape him altogether and assume the guise of what, in Europe's and America's orientalist literature, is frequently described as "incoherent rambling". Where passages which, to a Muslim, are expressive of sublime wisdom, often sound "flat" and "uninspiring" to the Western ear.

The attitude of Bill Warner towards the Koran is due to the conscious and unconscious prejudice against Islam which has pervaded Western cultural notions ever since the time of the Crusades - an intangible heritage of thought and feeling which has left its mark on the attitude towards all things Islamic not only on the part of the Western man in the street but also, in a more subtle manner, on the part of scholars bent on objective research.

But how would Bill Warner understand the Koran and he lacks the spirituality and purity required to understand it? In order to understand the Koran, the reader must believe in Allah the only God of the universe and worship Him alone. The reader must believe in Allah's Prophet - the one who delivered the Message of Islam to the world entire. In other words he must be practising Islam. Reading the Koran with the western mindset would be insufficient to discover the secrets and the deep meanings of the Koran.

In order to understand the Koran, the reader must have enjoyed a position with Allah that is special. The ultimate aim of the journey of a believer is to get close to Allah. It is the cherished goal and hope of all those who love Allah. Life in this world is a journey towards that goal. Every action carried out is a step forward in that direction. Human beings have been given life in this world, as an opportunity to achieve the pleasure of Allah, to serve and worship Him and to achieve nearness to Him.

In order to understand the Koran, the believer must be humble before Allah, refrain from idle talk, gossip or slander, perform the religious duty of giving alms with the sympathetic feeling towards the poor, guard his sexual morality and refrain from unlawful sexual congress, sex perversion and sex abuse, he must refrain from gambling and wine, he must be trustworthy, and observe the act of worship and all it entails.

The Holy Koran talks about the qualities of the believers who enjoy a special position with Allah:

Prosperous are the believers who in their prayers are humble and from idle talk turn away and at almsgiving are active and guard their private parts save from their

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wives and what their right hands own then being not blameworthy, but whosoever seeks after more than that, those are the transgressors, and who preserve their trusts and their covenant and who observe their prayers. Those are the inheritors who shall inherit Paradise therein dwelling forever (Al-Mu'minun, 1-11).

When the believer reads the Koran his attention is focused on Allah the beloved. His heart softens in obedience to Allah and his Prophet. He becomes a praying and worshiping subject of Allah. He derives satisfaction from giving to people and not by snatching things away from them. These qualities create in man the attitude of realism and readiness to admit the truth.

The Koran talks about that:

Those only are believers who, when Allah is mentioned, their hearts quake, and when His signs are recited to them, it increases them in faith, and in their Lord they put their trust, those who perform their prayer, and expend of what We have provided them, those in truth are the believers; they have degrees with their Lord, and forgiveness, and generous provision (Al-Anfal, 2-4).

Prophet Muhammad – peace be upon him – narrated that Allah said: “When I find out that a person remembers Me frequently, I will look after his affairs, become his company, speak with him, and become his intimate friend.”

The Prophet also said that Allah said: “Whenever I know My servant is frequently engaged in remembering Me, I will make him desire to pray and whisper to Me. When My servant becomes such, I will prevent him from any wrongdoing when he decided upon it. Those are My true friends. If I intend to destroy the earth and punish men, I will forego destruction and punishment for their sake.”

Bill Warner, where are you from these qualities? You are far away of course! How could you then understand the Koran and you are Addicted to the worldly pleasures of your society?

The Koran can take a rebel against Allah like you to perdition. In Allah's revelation there is healing for our broken spirits, hope for our spiritual future, and joy for the forgiveness of our sins. The believers will share in these privileges. It is only the rebels against Allah's Law who will suffer loss. The more they oppose truth, the deeper down will they go into the mire – the state of sin and wrath, which is worse than destruction.

Allah says about them in His Holy Book the Koran:

"And We send down, of the Koran, that which is a healing and a mercy to the believers; and the Kafirs (unbelievers) it increases not, except in loss." (Al-Isra', 82).



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Bill Warner, let me teach you how we Muslims read the Koran and enjoy its beauty. Let me show you how we Muslims lay hold of the Koranic verses and grasp the commandments contained in the Scripture.

As the Muslim scholar Tarek Ramadan put it, the Message of the Koran is not complicated to understand. The Koran is both extremely simple and deeply complex. The nature of the spiritual, human, historical and social teachings to be drawn from it can be understood at different levels. The Text is one, but its readings are multiple.

For the woman or the man whose heart has made the Message of Islam its own, the Koran speaks in a singular way. It is both the Voice and the Path. Allah speaks to one's innermost being, to his consciousness, to his heart, and guides him onto the path that leads to knowledge of him, to the meeting with him. The Koran says: "This is the Book, about it there can be no doubt; it is a Path for those who are aware of Allah." More than a mere text, it is a traveling companion to be chanted, to be sung or to be heard.

The Koran speaks to religious scholars (ulema) and laymen each in his language, accessibly, as if to match his intelligence, his heart, his questions, his joy as well as his pain. This is what the ulema have termed reading or listening as adoration. As Muslims read or hear the Text, they strive to suffuse themselves with the spiritual dimension of its message: beyond time, beyond history and the millions of beings who populate the earth, Allah is speaking to each of them, calling and reminding each of them, inviting, guiding, counseling and commanding. Allah responds, to her, to him, to the heart of each: with no intermediary, in the deepest intimacy.

The Koran is a Book that speaks the infinite simplicity of the adoration of the One, and the heart that makes the intense effort necessary to liberate itself, to meet him. At the heart of every heart's striving lies the Koran. It holds out peace and initiates into liberty.

When dealing with the Koran, it is neither appropriate nor helpful to draw lines of demarcation between approaches of the heart and of the mind. All the masters of Koranic studies without exception have emphasized the importance of the spiritual dimension as a necessary adjunct to the intellectual investigation of the meaning of the Koran. The heart possesses its own intelligence: "Have they not hearts with which to understand," the Koran calls out to us, as if to point out that the light of intellect alone is not enough. The Muslim tradition, from the legal specialists to the Sufi mystics, has continuously oscillated between these two poles: the intelligence of the heart sheds the light by which the intelligence of the mind observes, perceives and derives meaning. As sacred word, the Text contains much that is apparent; it also contains the secrets and silences that nearness to the divine reveals to the humble, pious, contemplative intelligence. Reason opens the Book and reads it — but it does so in the company of the heart, of spirituality.

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Bill Warner, do you have a spiritual dimension as a necessary adjunct to the intellectual investigation of the meaning of the Koran? I think not.

The Koran is a book for both heart and mind. In nearness to it, a woman or a man who possesses a spark of faith knows the path to follow, knows her or his own inadequacies. No sheik is needed, no wise man, no confidant. Ultimately, the heart knows. This was what the Prophet answered when he was asked about moral feelings. In the light of the Book, he said, "Inquire of your heart." And should our intelligence stray into the complexities of the different levels of reading, from applied ethics to the rules of practice, we must never forget to clothe ourselves in the intellectual modesty that alone can reveal the secrets of the text. For "it is not the eyes that are blind, but the hearts within the breasts." Such a heart, humble and alert, is the faithful friend of the Koran (3).

Allah says in the Koran:

Allah has sent down the most beautiful of all teachings: a Scripture that is consistent and draws comparisons; that causes the skins of those in awe of their lord to quiver. Then their skins and their hearts soften at the mention of Allah: Such is Allah's guidance. He guides with it whoever He will; no one can guide those Allah leaves astray (Al-zumar, 23).

Bill Warner said that "The Koran was deliberately made difficult to read", meaning that the koran was not from Allah, but it was the invention of Muhammad! If the verses of the Koran are not enough to convince Bill Warner that the Koran is the Word of Allah, what possible kind of exposition will he accept?

Allah says to the disbelievers who deny the Koran:

Those are the signs of Allah that We recite to thee in truth; in what manner of discourse then, after Allah and his signs, will they believe? (Al-Jathiyah, 6).

Bill Warner lacked every bit of spirituality and knowledge that would make him grasp any small fact the Koran has mentioned. His bad intention which dominated his mind before reading the Koran took him to the abyss of ignorance and failure to understand the meaning of the Holy Book. In other words, Bill Warner's heart and mind were unclean, his attempt to study the koran was preceded by hatred and detestation towards Islam. This hatred towards the Koran made him unclean and hence unable to grasp the morals and ethics of the Koran.

The Koran is an honourable Book that confers great favours on those who receive it. It is well guarded, precious in itself, and well preserved in its purity. None but the clean shall touch it – clean in body, mind, thought, intention, and soul, only such can achieve real contact with its full meaning.

The koran says:

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It is surely a Noble Koran in a Book well guarded none but the purified shall touch, a sending down from the Lord of the Worlds (Al-Waqi'ah, 77- 80).

Bill Warner loves this ephemeral life and its vanities more than the true life, which goes into the Hereafter. His owned crooked mind search for something crooked in Allah's straight path. But in doing so, he goes farther and farther from the truth.

The Koran says:

Allah, to whom belongs all that is in the heavens and all that is in the earth, and woe to the Kafirs (unbelievers) for a terrible chastisement, such as prefer the present life over the world to come, and bar from Allah's way, desiring to make it crooked – they are in far error (Ibrahîm, 3).

Because of this hatred against Islam and the Koran, Allah has put coverings over Bill Warner's heart on account of his deliberate rejection of truth. Allah fogged his mind so that he cannot understand what he reads, and clogged his ears so that he cannot hear. In other words, the effects of evil became cumulative in shutting out Allah's grace.

Allah says about people like Bill Warner:

and We lay veils upon their hearts lest they understand it, and in their ears heaviness. And when thou mentionest thy Lord only in the Koran, they turn in their traces in aversion (Al-Isra', 46).

Instead of reading the Koran as one unit Bill Warner imitated the pagans of Makkah, and divided the Scripture into arbitrary parts. He made the Koran into shreds as he pleased. He took out of the scripture what suited him and ignored or rejected the rest. The Makkan pgan, in the early days of Islam, in order to dishonour and ridicule the Koran, divided what was so far revealed, into bits and apportioned them to people coming the pilgrimage to Makkah by different routes, slandering and abusing the Prophet of Allah.

Those who ridicule Scripture in any form will all be called to account for their insolence, for they are all alike.

Allah says about them in the Koran:

And say, "Surely I am a manifest warner." So We sent it down to the partitioners, who have brokden the Koran into fragments. Now by the Lord, We shall surely question them all together concerning that they were doing. Proclaim openly what you are commanded and turn thou away from the idolaters. We suffice thee against the mockers. Certainty they will soon know (Al-Hijr, 89-96).

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The Koran is a proof against the pagans, the disbelievers (Kafirs) and the idolaters who blindly followed the foot steps of their misguided fathers without thinking. They should have used their faculties to recognize the truth. There is therefore, no excuse for any individual on the Day of Judgment to say to Allah that he was unmindful of the Koran, or lest he should say, "Our fathers before us may have taken false gods, and we are only the descendants who came after them. So are you going to destroy us for what those inventors of falsehood did?"

The Koran says:

...or lest you say, 'Our fathers were idolaters aforetime, and we were seed after them. What, wilt Thou then destroy us for the deeds of the vain-doers?' (Al-A'raf, 173).

Bill Warner is trying to extinguish Allah's light with his mouth as it is a cause of offence to him. He distorts the Message of Allah by false words of his mouth. His wish is to put out the light of Truth for he is a man of darkness. But the more he plunges in falsehood about Islam, Allah makes His light shine all the brighter in the eyes of men, and they embrace Islam in thousands every day.

Allah says in the Koran:

He it is Who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse (At-Tawbah, 33).

He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness (Al-Fath, 28).

Bill Warner didn't understand that the Koran is a highly comprehensive book containing divine truths, metaphysics, religious beliefs and worship, prayer, law and morality. It is a book fully describing the other life, a book of psychology, sociology, epistemology, and history, and a book containing scientific facts and the principles of a utopian life. He didn't realize that the words of the Koran are highly spiritual, and in order to understand them, he must experience high purity resulting from worshipping the One God – Allah - and believing in His words without resentment.

Allah confers on the believer's soul the faculty of knowing and reasoning, so that he can perceive the difference between right and wrong. Allah inspires him to distinguish truth from falsehood. Allah grants him the ability to discriminate between right and wrong, and will forgive him his sins.

The Koran says:

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Believers, if you remain mindful of Allah, He will give you a criterion by which to discern right from wrong and wipe out your bad deeds, and forgive you: Allah's favour is great indeed (Al-Anfal, 29).

Bill Warner has no the spiritual gift of discernment. He lacks the innate capacity to make distinctions, especially to discern the good and the true from the bad and the false. Why? Because he considers himself a kafir- an unbeliever - and he rebels against the verses of the Koran by insisting that the Kafirs are like the believers and must be treated equally!

Bill Warner's negative response to Allah the Creator, and to Muhammad the seal of the prophets, and to the Koran the last divine revelation, is like the response of cattle to the herdsman who urges them forward: either of them can hear only the loud vocal utterance but neither of them can intelligently distinguish between shades of meaning nor perceive differences of values; deaf and dumb; they cannot lay hold of the discourse with intellect.

The Koran says:

The likeness of Kafirs (those who disbelieve) is as the likeness of one who shouts to that which hears nothing, save a call and a cry; deaf, dumb, blind, - they do not understand (Al-Baqarah, 171).

Bill Warner loves earthly life, and earthly delights. He loves earthly possessions and earthly existence. He is interested in mundane concerns of day - to - day life. This is what he call "Western civilization", and he fears that Islam might threaten it!

No wonder, the man believes in his capitalist system, a system based on ecological and social exploitation for the profit of the wealthy few. Some people refer to it as a "global system of abuse" because the relationship between people and this system is based on violence and submission, even though the system would like people to believe that it has their best interests at heart. Capitalism forces people to make money in order to survive. Hospitals, schools, prisons, non-profit organizations, and every other institution must conform to the profit motive, or be swallowed up. In such system, the values of love, family, and marriage are attacked from every angle, and drowned out by the sewage of those who live for opportunism and easy money.

A man immersed in a system steeped in economic and cultural exploitation, market failure, unethical behaviour, culture racism, civil unrest, homosexuality and lesbianism, sex outside marriage, and collapsed economy, will never understand spiritual Islam? Nevertheless, he has the guts to talk about Islam and Muslims without knowledge or authority!

Bill Warner should have known that the Koran is glad tidings for those who believe in Allah and follow His Law, for it is a Message of mercy and forgiveness through repentance and amendment. But in the case of the wicked, it is a cause of sorrow,

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for it denounces sin and proclaims the punishment of those who do not turn from evil.

Now I go back to the six points Bill Warner arrived at after he submitted the Koran to statistical analysis.

- 1) Answering Bill Warner's claim that Islam is far more a political system than a religion

On the contrary, Islam is far more a religious system than being political. As a religion, the word "Islam" stands for complete submission and obedience to Allah and His laws. The other literal meaning of the word "Islam" is "peace." This signifies that one can achieve real peace of body and of mind only through submission and obedience to Allah. Such a life of obedience brings peace of the heart and establishes real peace in society at large.

Allah says in His Holy Book:

Those who believe, their hearts being at rest in Allah's remembrance - in Allah's remembrance are at rest the hearts of those who believe and do righteous deeds; theirs is blessedness and a fair resort (Ar- Ra'd, 28-29).

This Message of total submission to Allah (Islam) was preached by all the Prophets of Allah, who guided man to the right path. But man not only veered away from the right path again and again, but also lost or distorted the code of guidance that the prophets had bequeathed. This is why other prophets were sent to restate the original Message and guide man back to the right path. The last of these prophets was Muhammad – peace and blessings of Allah be upon him - who presented Allah's guidance in its final form, and Allah preserved the Koran until the end of time. It is this guidance that is now known as Islam and is enshrined in the Koran and the Sunna of the Prophet.

The basic Islamic concept is that the whole universe was created by Allah, the Lord and the Sovereign of the universe, which He Alone sustains. He created man and appointed for each human being a fixed period of life that he is to spend upon the earth. Allah has prescribed a certain code of life as the correct one for mankind, but has, at the same time, conferred upon man the freedom of choice as to whether or not he adopts this code as the actual basis of his life. One who chooses to follow the code revealed by Allah becomes a Muslim (believer) and one who refuses to follow it becomes a kafir (disbeliever).

Tawhid (Oneness of Allah – strict monotheism) is the bedrock of Islam. It is a concept that constitutes the essence of the teachings of Islam. It means that there is only one supreme Lord of the universe. He is Omnipotent, Omnipresent and the Sustainer of the world and of mankind.

Now can one observe the inexhaustible creativity of nature, its purposefulness, its preservation of that which is morally useful and destruction of that which is socially injurious, and yet fail to draw the conclusion that behind nature there is an all-pervading mind of whose incessant creative activity the processes of nature are but outward manifestations? The stars' s charm and beauty, the regular waxing and waning of the moon, the astonishing harmony of the seasons—all of these point towards one fact: there is a God. We witness a superbly flawless plan in the universe—can it be without a planner? We see great enchanting beauty and harmony in its working—can they be without a creator? We observe wonderful design in nature—can it be without a designer? We feel a lofty purpose in physical and human existence—can it be without a will working behind it? We find that the universe is like a superbly written, fascinating book—can it be without an author?

Allah said:

O, Mankind: worship your Lord, Who created you and those before you, so that you may ward off evil; Who has made the earth a resting place for you, the sky a canopy and Who causes water to pour down from the heavens, thereby producing fruits as food for you. So do not set up rivals to Allah, when you know better. (Al-Baqarah, 21-22). (4).

A Muslim believes in One God - Allah - Supreme and Eternal, Infinite and Mighty, Merciful and Compassionate, Creator and Provider. Allah has no father nor mother, no sons nor daughters. He has not fathered anyone nor was He fathered. None equal to Him. He is the God of all mankind, not of a special tribe or race.

Allah is High and Supreme but He is very near to the pious thoughtful believers; He answers their prayers and helps them. He loves the people who love Him and forgives their sins. He gives them peace, happiness, knowledge and success.

Allah is the Loving and the Provider, the Generous and the Benevolent, the Rich and the Independent, the Forgiving and the Clement, the Patient and the Appreciative, the Unique and the Protector, the Judge and the Peace. Allah's attributes are mentioned in the Koran.

Allah creates in man the mind to understand, the soul and conscience to be good and righteous, the feelings and sentiments to be kind and humane. If we try to count His favours upon us, we cannot, because they are countless.

In return for all the great favours and mercy, Allah does not need anything from us, because He is Needless and Independent.

Allah asks us to know Him, to love Him and to enforce His Law for our own benefit and our own good. A Muslim believes in all the Messengers and Prophets of Allah

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without any discrimination. All messengers were mortals, human beings, endowed with Divine Revelations and appointed by Allah to teach mankind. The Holy Koran mentions the names of 25 messengers and prophets and states that there are others. These include Noah, Abraham, Ishmael, Isaac, Moses, Jesus, and Muhammad. Their message is the same and it is Islam and it came from One and the Same Source; Allah, and it is to submit to His will and to obey his law, i.e, to become a Muslim.

A Muslim believes in all Scriptures and Revelations of Allah, as they were complete and in their original versions. Revelations were given to guide the people to the right path of Allah. The Koran refers to the books revealed to Abraham, Moses, David, Jesus and Muhammad.

Today, the books before the Koran do not exist in their original form. They are lost or corrupted or concealed. Weakness in the early period of Judaism and Christianity are partly responsible.

Today the Koran is the only authentic and complete book of Allah. No scholar has questioned the fact that the Koran today is the same as it was more than 1400 years ago. Muslims till today memorize the Koran word by word as a whole or in part. Allah who revealed the Koran is protecting it from being lost, corrupted, or concealed.

A Muslim believes in the angels of Allah. They are purely spiritual and splendid beings Allah created them from light. They require no food or drink or sleep. They have no physical desires nor material needs. Angels spend their time in the service of Allah. Each charged with a certain duty. Angels cannot be seen by the naked eyes.

A Muslim believes in the day of Judgement. This world as we know it will come to an end and the dead will rise to stand for their final and fair trial. Everything we do, say, make, intend and think are accounted for and kept in accurate records. They are brought up on the Day of Judgement. People with good records will be generously rewarded and warmly welcomed to Allah's Heaven. People with bad records will be fairly punished and cast into Hell.

The real nature of Heaven and Hell are known to Allah only, but they are described by Allah in man's familiar terms in the Koran.

If some good deeds are seen not to get full appreciation in this life, they will receive full compensation and be widely acknowledged on the Day of Judgement. If some people who commit sins, neglect Allah and indulge in immoral activities seem superficially successful and prosperous in this life, absolute justice will be done to them on the Day of Judgement. The time of the Day of Judgement is only known to Allah alone.



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A Muslim believes in "Qadaa" and "Qadar", which is the Timeless Knowledge of Allah and His power to plan and execute His plans. Allah is not indifferent to this world nor is He neutral to it.

Allah is Wise, Just and Loving and whatever He does must have a good motive, although we may fail sometimes to understand it fully. We should have strong faith in Allah and accept whatever He does because our knowledge is limited and our thinking is based on individual consideration, whereas His knowledge is limitless and He plans on a universal basis.

Man should think, plan, and make sound choices, but if things do not happen the way he wants, he should not lose faith and surrender himself to mental strains or shattering worries.

A Muslim believes that the purpose of life is to worship Allah. Worshipping Allah does not mean we spend our entire lives in constant seclusion and absolute meditation. To worship Allah is to live life according to His commands, not to run away from it. To worship Allah is to know Him, to love Him, to obey His commands, to enforce His laws in every aspect of life, to serve His cause by doing right and shunning evil and to be just to Him, to ourselves and to our fellow human beings.

A Muslim believes that man enjoys an especially high ranking status in the hierarchy of all known creatures. Man occupies this distinguished position because he alone is gifted with rational faculties and spiritual aspirations as well as powers of action.

Man is not a condemned race from birth to death, but a dignified being potentially capable of good and noble achievements.

A Muslim believes that every person is born "Muslim". Every person is endowed by Allah with spiritual potential and intellectual inclination that can make him a good Muslim. Every person's birth takes place according to the will of Allah in realization of His plans and in submission to His commands.

A Muslim believes that every person is born free from sin. When the person reaches the age of maturity and if he is sane, he becomes accountable for all his deeds and intentions. Man is free from sin until he commits sin. There is no inherited sin, no original sin. Adam committed the first sin, he prayed to Allah for pardon, and Allah granted him pardon.

A Muslim believes that man must work out his salvation through the guidance of Allah. No one can act on behalf of another or intercede between him and Allah. In order to obtain salvation a person must combine faith and action, belief and practice. Faith without doing good deeds is as insufficient as doing good deeds without faith.

A Muslim believes that Allah does not hold any person responsible until he has shown him the Right Way. If people do not know and have no way of knowing about

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Islam, they will not be responsible for failing to be Muslim. Every Muslim must preach Islam in words and in action.

A Muslim believes that faith is not complete when it is followed blindly or accepted unquestioningly. Man must build his faith on well-grounded convictions beyond any reasonable doubt and above uncertainty.

Islam insured freedom to believe and forbids compulsion in religion.

A Muslim believes that the Koran is the word of Allah revealed to prophet Muhammad through the Angel Gabriel. The Koran was revealed from Allah on various occasions to answer questions, solve problems, settle disputes and to be man's best guide to the truth.

The Koran was revealed in Arabic and it is still in its original and complete Arabic version until today. It is memorized by millions.

A Muslim believes in a clear distinction between the Koran and the traditions of the Prophet Muhammad. Whereas the Koran is the Word of Allah, the Suuna of Prophet Muhammad (his teachings, sayings, and actions) are the practical interpretations of the Koran. Both the Koran and the Sunna of the Prophet Muhammad are the primary sources of knowledge in Islam.

Muslims consider Muhammad to be the last in a series of prophets which included Abraham, Moses and Jesus, to whom Allah revealed His Divine Message. Islamic tradition, in fact, takes into account the doctrines of both Judaism and Christianity which preceded it. For example, Muslims believe, as do both Jews and Christians, in one God and in an afterlife. Islam also acknowledges Jews and Christians as the "people of the Book" (ahl al-kitab), "the Book" meaning the Bible, and has granted them privileged status from the early days of the Islamic empire into modern times. For this reason, religious minorities throughout the Arab world have survived and flourished during periods of severe cultural and religious repression elsewhere.

The body of revelation which Allah delivered to Muhammad through the Angel Gabriel is contained in the Koran, the holy book of Islam. The Koran, written in Arabic, the language of Allah's divine transmission, provides the Muslim believer with all he or she needs to know to lead a good and pious life. In addition to its obvious religious significance, the revelation of the Koran represents the crowning literary achievement of the Arabic language. It has been both an immeasurable influence on the development of Arabic literature and an inspiration for all branches of literature and scholarship.

Islamic acts of devotion and worship are expressed in the Five Pillars of Islam. These involve not only profession of faith, but also recognition of Allah in all aspects of human conduct. The Five Pillars are:

(1) Profession of Faith, or shahada in Arabic, which requires the believer to profess the unity of Allah and the mission of Muhammad. This involves the repetition of the formula: "There is no God but Allah and Muhammad is the Messenger of Allah."

(2) Prayer, salah, is required five times a day: at dawn, noon, mid-afternoon, sunset and dusk. It must be performed in a state of ritual purity and every word must be in Arabic. The worshipper has the choice of praying privately, in the open air or in a house; or with a group outdoors or in a mosque. Islam opposes the practice of withdrawing into ascetic life. For this reason, there is no priesthood, as is known in the West, only 'ulema', learned men, who are well-versed in Islamic law and tradition.

(3) The third Pillar of Islam, Almsgiving, or zakat, embodies the principle of social responsibility. This precept teaches that what belongs to the believer also belongs to the community in the ultimate sense, and that only by donating a proportion of his or her wealth for public use does a person legitimize what he or she retains. The zakat, in addition to the other tenets of Islam, is a religious obligation, and believers are expected to treat it seriously.

(4) The ancient Semitic institution of Fasting is the fourth Pillar of Islam, known as saum. To a Muslim, it means observing Ramadan, the month during which the koran was descended on the prophet. Fasting demands complete abstinence from food and drink from dawn to sunset every day during Ramadan.

(5) The last cherished Pillar of Islam is the Pilgrimage to Mecca, al-hajj. Believers worship publicly at the Holy Mosque, expressing the full equality among Muslims with a common objective—all performing the same actions, all seeking to gain the favor of Allah. All pilgrims, from various cultures and classes, wear identical white robes as they assemble around a single center, the Ka'aba, which inspires them with a strong sense of unity. Every Muslim is expected to make the pilgrimage at least once during his or her lifetime.

Islam is not only a comprehensive religion but also an all-embracing way of life. It extends over the entire spectrum of life, and governs a Muslim's life in all its aspects.

## 1. Spiritual Life

Prayer, fasting, charity giving, pilgrimage, love for Allah and His Messenger, love for truth and humanity for the sake of Allah, hope and trust in Allah at all times and doing good for the sake of Allah.

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## 2. Intellectual Life

True knowledge based on clear proofs and indisputable evidence acquired by experience or experiment or by both. The koran points to the rich sources of knowledge in the whole universe. Islam demands faith in Allah on the basis of knowledge and research and leaves wide open all fields of thought before the intellect to penetrate as far as it can reach.

## 3. Personal Life

Purity and cleanliness, a healthy diet, proper clothing, proper behavior and good healthy sexual relations within marriage.

## 4. Family Life

A family is a human social group whose members are bound together by the bond of blood ties and/or marital relationship and nothing else (adoption, mutual alliance, common law, trial marriage. . . . etc.)

Marriage is a religious duty on all who are capable of meetings its responsibilities. Each member of the family has rights and obligations.

## 5. Social Life

Man is ordained by Allah to extend his utmost help and kindness to other family members, relations, servants and neighbors. No superiority on account of class, color, origin or wealth.

Humanity represents one family springing from one and the same father and mother. The unity of humanity is not only in its origin but also in its ultimate aims.

## 6. Economical Life

Earning one's living through decent labor is not only a duty, but a great virtue as well. Earning is man's private possession. The individual is responsible for the prosperity of the state and the state is responsible for the security of the individual.

The Islamic economic system is not based on arithmetical calculations alone but also on morals and principles.

Man comes into this world empty-handed and departs empty-handed. The real owner of things is Allah alone. Man is simply a trustee.

## 7. Political Life

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The sovereignty in the Islamic State belongs to Allah; the people exercise it by trust from Him to enforce His laws.

The ruler is only an acting executive chosen by the people to serve them according to Allah's law. The State is to administer justice and provide security for all citizens.

Rulers and administrators must be chosen from the best qualified citizens. If an administration betrays the trust of Allah and the people, it has to be replaced.

Non Muslims can administer their personal life of marriage, divorce, foods and inheritance according to the Islamic law or to their own religious teachings.

They may pay Zakah (Islamic tax) or a different tax "Tributes" "Jizyah". This would guarantee them full protection and security of the state including freedom of religion.

## 8. International Life

Man has a common origin, human status and aim. Other people's interests and rights to life, honor and property are respected as long as the rights of Muslims are intact. Transgression is forbidden.

War is only justified if the state security is endangered. During war destruction of crops, animals and homes, killing non-fighting women, children, and aged people are forbidden (5).

After all these religious principles and ethics Bill Warner claims that Islam is not much of a religious system but rather a political system! Has he really read the Koran and the Sunna of the prophet with care? I think not!

Talking about political Islam, it seems that Bill Warner has no idea about what political Islam is. Out of his hatred to Islam he thinks that political Islam is a system trying to subdue the world and submit it under Muslims control. A system that is persecuting Christians and threatening western civilization. He thinks that Muslims adhere to a doctrine that includes killing Christians.

In order to talk about political Islam, I find it important to divide it into two parts: Political Islam in the early years of Islam, and political Islam today.

### a) Political Islam in the early years of Islam

After the death of Prophet Muhammad - peace be upon him - in 632 CE, Muslims were ruled by a political system called caliphate. The rulers of the Arabian empire after Muhammad's death were called caliphs. They were both the political and religious leaders. Prophet Muhammad was succeeded by the first caliph, Abu Bakr followed by Omar, then Uthman and then Ali. All were the companions of the Prophet. The reign of these caliphs constituted what later generations of Muslims

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would often remember as a golden age of pure Islam.

The four caliphs largely established the administrative and judicial organization of the Muslim community and forwarded the policy began by the Prophet of expanding the Islamic religion into new territories. During the 630s, Syria, Jordan, Palestine, and Iraq were conquered; Egypt was taken from Byzantine control in 645; and frequent military campaigns were launched into North Africa, Armenia, and Persia.

After the first four caliphs, the Caliphate was claimed by dynasties such as the Umayyads, the Abbasids, and the Ottomans, and for relatively short periods by other, competing dynasties in al-Andalus, North Africa, and Egypt.

The Arab 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. As Edward Gibbon writes in *The History of the Decline and Fall of the Roman Empire*:

“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. We should vainly seek the indissoluble union and easy obedience that pervaded the government of Augustus and the Antonines; but the progress of Islam diffused over this ample space a general resemblance of manners and opinions. The language and laws of the Koran were studied with equal devotion at Samarcand and Seville. The Arabian language was adopted as the popular idiom in all the provinces to the westward of the Tigris.”

The Muslim conquests brought about the collapse of the Sassanid Empire and a great territorial loss for the Byzantine Empire, eventually also resulting in its collapse.

Some Jews and Christians in the Sassanid Empire and Jews and Monophysites in Syria were dissatisfied with their rulers and welcomed the Muslim forces, largely because of religious conflict in both empires.

Fred McGraw Donner, however, suggests that formation of a state in the Arabian peninsula and ideological (i.e. religious) coherence and mobilization was a primary reason why the Muslim armies in the space of a hundred years were able to establish the largest pre-modern empire until that time. 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.

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The Arabs became the rulers of many different peoples, and gradually a great Arab civilization was built up. The civilization reflected Arab values, tastes, and traditions. Education flourished in the Islamic lands, and literature, philosophy, medicine, mathematics, and science were particularly developed by the Arabs. At the same time in all the provinces of the huge empire, except in Persia, Arabic became the chief spoken language. The waves of Arab conquest across the East and into Europe widened the scope of their civilization and contributed greatly to world development. In Europe they were particularly important in Sicily, which they held from the 9th century to the late 11th century. The civilization of the Arabs in Spain was part of the great Arabic pattern. Christian scholars in those two lands gained much from Islamic knowledge, and scholasticism and the beginnings of modern Western science were derived in part from the Arabs. The Arabs also introduced Europe to the Greek philosophers, whose writings they had already translated into Arabic.

The Abbasid Dynasty is considered the golden age of Islamic civilization. The Abbasid Caliphate, which ruled the Islamic world, oversaw the golden age of Islamic culture. The dynasty ruled the Islamic Caliphate from 750 to 1258 AD, making it one of the longest and most influential Islamic dynasties. For most of its early history, it was the largest empire in the world, and this meant that it had contact with distant neighbors such as the Chinese and Indians in the East, and the Byzantines in the West, allowing it to adopt and synthesize ideas from these cultures.

Under the Abbasids, Baghdad became the largest and most cultured city in the world. Caliph Harun al-Rashid sponsored art, literature, and science there, and his son al-Ma'mun created the House of Wisdom, where knowledge from around the world was translated into Arabic. Thanks to these policies, the Abbasids oversaw an Islamic golden age in which the learning of many civilizations was preserved and expanded upon.

The Muslim period in Spain is often described as a 'golden age' of learning where libraries, colleges, public baths were established and literature, poetry and architecture flourished. Both Muslims and non-Muslims made major contributions to this flowering of culture. The rule of the Arabs in Spain was characterized by ethnic tolerance and interfaith harmony between Muslims, Christians and Jews. Jews and Christians retained freedom under Muslim rule, and the non-Muslims of Islamic Spain were treated better than conquered peoples might have expected during that period of history. They were not forced to live in ghettos or other special locations. They were not slaves. They were not prevented from following their faith. They were not forced to convert or die under Muslim rule. They were not banned from any particular ways of earning a living. They could work in the civil service of the Islamic rulers. Jews and Christians were able to contribute to society and culture.

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Many Christians in Spain assimilated parts of the Muslim culture. Some learned Arabic, some adopted the same clothes as their rulers (some Christian women even started wearing the veil); some took Arabic names. Christians who did this were known as Mozarabs.

Non-Muslims were tolerated in Islamic Spain because Judaism and Christianity were monotheistic faiths, so their members were worshipping the same God. Bringing non-Muslims into government provided the rulers with administrators who were loyal because not attached to any of the various Muslim groups; who could be easily disciplined or removed if the need arose.

Religion played the central role in the establishment, growth and spread of the Arab Empire. The military success of the Arabs, supported by a strong political system, led to a very stable kingdom spanning three continents. The Arab Empire made long-lasting contributions in the fields of mathematics, science, and economics which are still in practice throughout the world today. The ability of the Arabs to effectively incorporate different arts, cultures and traditions of the far reaches of their empire strongly influenced their impact on other peoples and on all modern civilizations.

The Islamic world made important advances in science, such as in algebra, chemistry, geology, spherical trigonometry, etc. which were later also transmitted to the West. Stefan of Pise translated into Latin around 1127 an Arab manual of medical theory. The method of algorism for performing arithmetic with Indian-Arabic numerals was developed by the Persian al-Khwarizmi (hence the word "Algorithm") in the 9th century, and introduced in Europe by Leonardo Fibonacci (1170–1250). A translation by Robert of Chester of the Algebra by al-Kharizmi is known as early as 1145. Ibn al-Haytham (Alhazen, 980–1037) compiled treatises on optical sciences, which were used as references by Newton and Descartes. Medical sciences were also highly developed in Islam as testified by the Crusaders, who relied on Arab doctors on numerous occasions. Joinville reports he was saved in 1250 by a "Saracen" doctor.

Other Arabic works translated into Latin during the medieval period include the works of Razi and Avicenna (including The Book of Healing and The Canon of Medicine), the works of Averroes, the works of Nur Ed-Din Al Betrugi, including on the Motions of the Heavens, Ali ibn Abbas al-Majusi's medical encyclopedia, the Complete Book of the Medical Art, Abu Mashar's Introduction to Astrology, Abū Kāmil Shujā ibn Aslam's Algebra, and De Proprietatibus Elementorum, an Arabic work on geology written by a pseudo-Aristotle. By the beginning of the 13th century Mark of Toledo had translated the Koran and various medical works.

There is no doubt that the Arab Empire contributed substantially to the development of the world entire.



The Muslim caliphate was abolished in 1924, following the dissolution of the Ottoman Empire and the rise of the Turkish Republic.

b) Political Islam today

Since the events of 9/11, the question of political Islam has taken center stage in world politics. The “war on terror” has transformed the whole discussion on the relationship between Islam and the West. A slew of books and essays have appeared on this topic since then. Predictably, conservative analysts, recycling old Orientalist clichés, have advanced the idea that the West is once again at war with “Islam.” The underlying logic behind this argument is “we” are secular and democratic, while “they” are mired in the backwardness born out of an adherence to Islam. These arguments have become part of the common-sense ideology in the United States and elsewhere.

But it must be understood that after the abolition of the Ottoman caliphate in 1924, the Muslim world lived under a secular rule. In Muslim societies although ruled by sectarian laws, each person in the society understands his Islamic rights and duties and obeys his just rulers for the love or fear of Allah. In such modern societies Muslims can find their way with Islam without anything called political Islam. The Islamic groups living in the Arab countries under secular rule were dormant with no apparent political activity. Their main work was mainly dedicated to charitable activities.

The turn toward secularization and modernization was spurred on by the spread of capitalism and the encroachment of colonialism onto various Muslim empires. In fact, it was only during the era of capitalist development that Islam finally ceased to play a central role in social organization. In response to the loss of their territories to European colonial powers, the Muslim rulers of the Ottoman, Egyptian, and Persian empires introduced programs of modernization, capitalistic reforms, and Westernization. While the goal of the various despots was to find ways to develop their military, they also transformed their economic and political systems. The result was a series of military, administrative, educational, economic, legal, and social reforms, strongly influenced and inspired by the West, that gradually displaced Islam as the basis of Muslim society and put secularism in its place. Additionally, a new Western educated secular middle class came into being that assumed positions of importance in government, education, and law, which then eroded the traditional basis of power of the ulama.

Additionally, traditions of secularism and modernization were dominant for at least two centuries in various Muslim majority regions, beginning with modernizing

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reforms instituted by various Muslim monarchs, then followed by further changes implemented by secular nationalist leaderships after successful anti-colonial struggles. Political Islam, therefore, is better understood in light of recent political and economic developments.

During the post-war period, radical secular nationalism was the dominant political philosophy in colonized nations from Indonesia to Algeria. Ignoring this reality, several Western commentators asserted that people in Muslim countries, who they viewed as being deeply entrenched in their religious beliefs, would reject political ideologies like nationalism and communism. They were wrong.

After World War Two communism and extreme nationalism, were the two main forces among academic youth in the Arab countries. These forces led successful national liberation struggles and introduced secular reforms, among other measures, in their societies.

For instance, Nasser introduced various political, social, and economic reforms under the banner of “Arab socialism.” Once such measure was to quell the influence of the clergy and prevent them from interfering in matters of the state (while another was to imprison and outlaw the Muslim Brotherhood); we see here a further separation of religion and politics.

In other words, for the last two centuries and up until the last few decades of the twentieth century, the dominant trend in the Muslim world was toward secularization. The turn toward Islamism in the last three decades of the twentieth century was the product of particular economic and political conditions.

The idea that Islam and politics have always been intertwined are due to the wrong ideologues of Samuel Huntington and Bernard Lewis. Lewis, in his book “The Roots of Muslim Rage,” pointed to the historic separation of religion and politics in Christianity and then stated that such a separation has not occurred in Muslim societies, which have not seen the equivalent of the enlightenment, the philosophical and scientific movement in the West that militated against Christian dogma. Lewis argued that whereas Muslims at one point admired the West for its achievements, this “mood of admiration and emulation has, among many Muslims, given way to one of hostility and rejection.” He went to add that this “is no less than a clash of civilizations—the perhaps irrational but surely historic reaction of an ancient rival against our Judeo-Christian heritage, our secular present, and the worldwide expansion of both.”

In his book *What Went Wrong* Lewis asserted that, “The notion of a non-religious society as something desirable or even permissible was totally alien to Islam.”

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Huntington, who popularized Lewis's "clash of civilizations" thesis, would take this one step further and argued that there were deep cultural differences between various civilizations that inevitably led to conflict. He stated that the "underlying problem for the West was not Islamic fundamentalism. It was Islam, a different civilization whose people were convinced of the superiority of their culture, and were obsessed with the inferiority of their power."

The Islamophobe hate mongers in the West followed these erroneous assumptions without thinking, and circulated that Islamist groups in contemporary society are a natural outgrowth of an anti-secular cultural tendency in "Islamic civilization." This is an untrue reading of the history of Islam. While Islam came into being as both a political and religious ideology, at least since the eighth century there has been a de facto separation of political and religious power. Furthermore, there is nothing unique in Islam's political potential. When the papacy sought to unite Europe under the banner of Christianity, it unleashed the Crusades in the name of God. At least since the fourth century, when Rome adopted Christianity as its official religion, Christianity too has been political.

The question then arises: how political Islam emerged today?

Political Islam is the product of the convergence of the following political and economic developments:

- Imperial intervention and continued domination. Imperialist powers (particularly the United States) played an active role in sponsoring and promoting Islamist groups as a bulwark against secular nationalism and the left. Imperial domination has persisted even after decolonization via pliant rulers, Israel, and direct military confrontations.
- The internal contradictions and failure of secular nationalism and of the Stalinist left that created a political vacuum.
- The development of economic crises in various countries gave the opportunity to Islamists, through their vast network of charitable outlets to offer Islamic solutions, and grow by recruiting from the middle classes and other de-classed sections.

All of these factors would then lay the groundwork that helped to propel Islamism onto the world stage. This did not, however, happen all at once.

In this connection it is crucial to talk about the role of the United States in the rise of political Islam. During the era of the Cold War, the United States viewed radical nationalism and communism as dire threats to its influence. After an initial period when Washington tried to win Nasser of Egypt, and the Iranian secular nationalist Mohammed Mossadegh, to its side and failed, it developed an "Islam strategy" whereby Islamist groups, would be cultivated as bulwarks against radical

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nationalism and communism. During the 1950s, the United States would use the Muslim Brotherhood in Egypt against Nasser, and a group of clergy in Iran against Mossadegh.

In Iran, Mossadegh nationalized the oil industry, in Egypt, Nasser represented Washington's nightmare scenario in the region. While Egypt does not possess oil, Nasserism, with its emphasis on pan-Arab unity, sought to unite the technologically advanced urban countries and their large, well-trained working classes with the vast wealth of the oil producing countries. The combination of Cairo plus Riyadh would have severely hampered Western domination over the oil resources of the region. Thus, in addition to hatching coup plots against Nasser and carrying out various assassination attempts on him, the United States began to cultivate the Muslim Brotherhood and to increasingly rely on Saudi Arabia to act as a counterbalance. In the case of Iran, the CIA succeeded in its coup, and installed the pro-U.S. Shah.

In Egypt, the Muslim Brotherhood was first established with a grant from the British Suez Canal Company, it was thanks to U.S. support and Saudi funding that it was able to grow and proliferate. Saudi Arabia used it against the secular regimes in Egypt, Syria, and Iraq, and helped to build its bases in Sudan. It also encouraged it in Afghanistan and Pakistan. As one senior CIA official put it, "The Cold War was the defining clarity of the time. We saw Nasser as socialist, anti-Western, anti-Baghdad pact, and we were looking for some sort of counterfoil. Saudi efforts to Islamicize the region were seen as powerful and effective and likely to be successful. We loved that. We had an ally against communism." This ally, laid the basis for precisely such an Islamization, and would seize the initiative from secular nationalism once the latter began a process of decline in the late 1960s.

While the United States supported an assortment of Islamists from the 1950s, it was its backing of the Afghan Islamist holy warriors (mujahideen) from 1979 onward that would be decisive in projecting Islamism, particularly the radical wing, onto the international stage after the 1990s. For the United States, support for the mujahideen was a means to weaken its Cold War enemy, the Soviet Union. The U.S. pumped billions of dollars into the training and arming of the mujahideen.

In addition to the groups based in Afghanistan, the United States sought actively to build the numbers of the holy warriors in order to more effectively challenge the Soviet Union. Thus, the CIA undertook a program of recruitment and toured people like Osama bin Laden and Sheik Azzam (the spiritual leader of the mujahideen and the one of the founders of the Palestinian group Hamas). Azzam also traveled the length and breadth of the United States, visiting twenty-six states. The men recruited through such activity were then trained at various military locations in the United States.

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Official training began under the Carter administration and included the training of CIA personnel, military soldiers, and Pakistani ISI operatives who would later train the holy warriors in Afghanistan and Pakistan. The trainers of the Afghan holy warriors passed on more than sixty deadly skills.

The main source of volunteers for the Afghan jihad were from the Arab world, and thousands of people who came to be known as the “Afghan Arabs” poured in from Egypt, Saudi Arabia, Algeria, and several other countries. Up to that point, militant Islamists in these countries had no program outside of isolated acts of urban terror. The Afghan war served to unite them, train them, and give their movement life.

When the Soviet Union retreated from Afghanistan in 1989, it marked a high point for the global Islamist movement, and it legitimized the extremist tactics of the militants in eyes of others who would look to them as a way forward. Their job complete in Afghanistan, the holy warriors now dispersed to other regions such as Bosnia, Kashmir, and elsewhere to carry on the holy war. The former CIA asset bin Laden, in alliance with the Egyptian Ayman al-Zawahari, formed al-Qaeda and turned the Afghan jihad into a global phenomenon.

Beyond al-Qaeda, many of the militants who had fought in Afghanistan returned home to Saudi Arabia, Egypt, Algeria, and elsewhere and, equipped with their CIA-ISI training and war experience, started to escalate violent tactics in these countries. Others moved and settled in Pakistan’s tribal zones (as well in the Afghan mujahideen encampments) and began to train a new generation of jihadis.

This next generation which came of age during a time when the university system had deteriorated were not as highly educated as the previous one. It is this group of people that would go on to carry out various attacks in Western nations, from France to the United States.

The United States was more than happy to work with the Taliban in order to establish a pipeline to tap into oil and natural gas resources in the Caspian Sea.

In short, U.S. intervention into Afghanistan (and Pakistan) played no small role in unleashing various Islamist forces. The “Afghan Arabs” introduced more extreme discourses and tactics into the Islamist movement in various countries; some carried the holy war to other regions; the mujahids who stayed on would train a new generation of neo-fundamentalists; bin Laden would form al-Qaeda and set his sights on the West; and the Taliban and various Sunni Islamist groups in Pakistan would go on to attempt to Islamize the region.

Despite the crucial role played by the United States in fomenting the rise of Islamic fundamentalism, mainstream accounts of the new “terrorist menace” often elides this history. Instead, most accounts shine a spotlight on Iran, whose

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revolution in 1979 is seen as the source of all things Islamist. Yet, even here the United States had a part to play—by curtailing and thwarting the left, the United States helped create an ideological opening for the Islamists.

Despite the end of formal colonialism, the West has continued its dominance over the Middle East and elsewhere through pliant local rulers. From Egypt and the Gulf monarchies to Afghanistan and Iraq, the United States continues to exercise control over nations that produce or house gateways for the transport of oil through alliances with corrupt leaders who are unaccountable to their people. This dynamic, as well as U.S. support for Israel, fuels anti-imperialist sentiment, and lacking a viable left, the Islamists have been able to benefit from this anger (6).

The distorted social, religious and political life of America has also a great impact on the emergence of political Islam. Political Islam, which is mainly a response to the occupation and exploitation of the Arab lands by America is also due to what I call “American political Christianity”, which America adopts against the Muslim world.

There has been a persistent push in America by the Christian Right, conservatives, and religious leaders to demean the Muslim faith. They use in their attack deception, lies, and falsehood. All these lies are spewed by a biased media, and the majority of the American people believe these falsehood without even thinking.

In America the Koran was defiled, belied, and burned. The prophet of Islam was slandered, and Allah, the God of the universe, was humiliated. All that happened, and the American government hasn't lifted a finger to stop this impudence.

Muslims are badly treated in America and are portrayed as underdeveloped terrorists and illiterate savages. Anti-Arab and anti-Muslim bigotry has become an entrenched feature of America's political and social landscape.

The Religious Right started all this hatred against Muslims and Islam. The Christian Right sowed the seeds of hatred between non-Muslim and Muslim Americans without any logical reason. The falsehood they disseminated among the people tore the American society apart.

The Christian Right aims to implement an evil and an imperialistic agenda against the Muslim world by tarnishing the religion of Islam and convincing people that Islam is a wicked religion and Muslims are terrorists and heretics. The Christian Right is working hard to picture Islam as an evil religion and its adherents as savages and bloodthirsty.

Now we can see Republican senators using the issue of Islam phobia in their electoral campaigns. Others in Congress demand restricting the movement of American Muslims and putting them under siege! Others

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claim that American Muslims are unpatriotic citizens and must not join the army or penetrate Congress. They must instead be deported. They even went to the extent of doubting the honesty and patriotism of the two Muslim senators in Congress!

Neoconservatives and members of the Tea Party also joined the comedy, and their irresponsible and silly statements about Islam showed their hatred and bigotry. The objective is to prepare the ground for a vicious war against Muslim countries in order to divide the Arab world into small entities based on religious differences, ethnicity, and racism.

This tremendous influence of the Christian right on the American political life explains the attempts of presidential and congressional candidates to seek its consent and submit willingly to its embezzlements. This is why we often see Senators barking out their malice against everything Islamic.

The crimes of Israel against the Palestinians are the product of the Christian Right's unconditional support for Israel without considering the simple right of the Palestinians to live as human beings in their modest homes. They think that by killing Palestinian Muslims, they are clearing the universe from the enemies of God. Had they confined themselves to the real Christian teachings aiming at piety, righteousness, and peace, their relationship with God and the world would have been different and better.

The Christian Right is behind the division we see now in the Arab world. The only country that will benefit from this division is Israel, of course. The Christian Right and affiliated think tanks, and the American administration as well as Tony Blair, are all responsible for the chaos and mischief they have caused in Iraq and the Muslim world.

The Christian Right is threatening world peace because it is interfering in America's foreign policy, thus directing it to side blindly with Israel. The Christian Right is unwilling to see any peace settlement in the Middle East.

The Christian Right adjured American policymakers to adopt situations in the Middle East more harmonious to the Torah prophecies and to declare the right of the Jewish people to live on the land that was given to them by God, including the West Bank, Gaza, and Golan Heights. The leader of the Christian ethical majority claimed that as mentioned in the book of Genesis, the borders of Israel stretch east to the Euphrates River and west to the west of Egypt. He also added that the borders of the Promised Land enjoin parts from Iraq, Syria, Turkey, Saudi Arabia, Egypt, Sudan, all Lebanon, Jordan, and Kuwait! This is how the evangelical mind thinks. God chose the Israelis, while

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the evil infidel Arabs were not blessed by God. The Christian Right believes that since it was God's wish that Israel be established, any Arab or Palestinian claims in Jerusalem or in Palestine land are false pretences.

They even think that the Arabs are but pieces of chess in a holy cosmetic game, a hysteric power unfit to perform any reformatory or positive role in history. The Arabs are the enemies of God because their conflict with Israel is a challenge to His will. And as history is heading towards its end, the Arabs become the focus of evil, uniting with the disfigured imposter against God!

The Old Testament heritage made several American Christians look at the Arab-Israeli conflict as a reflection to the events depicted in the Old Testament. They consider the Israelis of the twenty-first century as the children of Israel mentioned in the Torah, and the Palestinians are the Philistines, whose hero Goliath fought David. It seems, therefore, that for the sake of Israel, the Christian Right is ready to inflame a nuclear war to ascertain the sacred prophecies.

The American administration by surrendering to the evil desires of the Christian Right, will be responsible before God for the hundreds of thousands killed in Syria, Iraq, and Afghanistan. Allah will charge them for the women, elderly, and children who faced collateral damage and fled armed conflicts.

The Christian Right, in collaboration with the Zionists, are surely taking America to its demise.”

“The United States has been trying for years to establish the so-called Greater Middle East, or the New Middle East, as they call it now. It is an Anglo-American-Israeli military road map in the Middle East. This project, which has been in the planning stages for several years, consists of creating an arc of instability, chaos, and violence extending from Lebanon, Palestine, and Syria to Iraq, the Persian Gulf, Iran, and Afghanistan.

The New Middle East project was introduced publicly by Washington and Tel Aviv with the expectation that Lebanon would be the pressure point for realigning the whole Middle East and thereby unleashing the forces of constructive chaos. This constructive chaos, which generates conditions of violence and warfare throughout the region, would in turn be used so that the United States, Britain, and Israel could redraw the map of the Middle East in accordance with their geostrategic needs and objectives.



There will be no peace in the Middle East. At any given moment for the rest of our lifetimes, there will be multiple conflicts in mutating forms around the globe. The de facto role of the US armed forces would be to keep the world safe for her economy and open to her cultural assault. To those ends, the United States would do a fair amount of killing.

The massacre began when Afghanistan and Iraq were invaded under the false pretext of terrorism, weapons of mass destruction, or establishing democracy. The slaughter began when creative chaos was enforced on Yemen, Syria, Libya, Tunisia, and Egypt. These countries are now being torn apart in order to be divided into small insignificant pieces with no borders. Egypt, however, was able to stand against the American plot, and the Egyptians stood as one man, supporting their new elected president.

The unrest America caused in the Arab world in order to split it into small dominions is done through Islamic insurgents trained in America. America heavily sponsored them, and implanted them in the Arab world in order to implement her vicious plan against Muslims and the religion of Islam. ISIS which America is fighting against now had been implanted in Iraq by America and America considered it as a sunna militia.

ISIS is not a sunna militia, it was only able to successfully recruit combatants from Europe to wage war in Iraq and the Levant, but it failed to enlist the grassroots support of Iraqi and Levantine Sunnis. Furthermore, it failed to enlist allegiance of the Sunni Arab and Kurdish clergies who strongly denounced ISIS as outside the pale of the Islamic faith.

In fact most of these ISIS militia are Australians, British, Americans, Belgian, French, German, Chechens, who mostly came from Europe. Most Iraqis and Syrians regard ISIS as an alien power forcing and imposing themselves and their barbarity upon Arab lands with their sophisticated weaponries and ammunition that are mostly sourced from US, Britain and the rest of Europe.

One may ask: "If ISIS is not a Sunni militia, then who are they working for? Who employed them to wreck havoc in the Middle East? Why is it that the US government and its NATO allies cannot seriously fight ISIS in Iraq, Syria and the rest of the Levant? ISIS is US-made monster! ISIS Caliphate is not an Islamic Caliphate. It is a "U.S.-made Caliphate" that does not have any binding authority whatsoever over worldwide Muslims.

As stated above, America constantly backs-up and supports all known so-called jihadist groups from the Taliban of Afghanistan and Pakistan, to even Jemaa Islamiyya and Al-Qaeda in the Middle East, and the Boko Haram of Nigeria. That is

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why US will never seriously fight the monsters it created. These monsters are in fact the US invisible hegemonic hand to implement the American ploy The “New Middle East” and occupies Central Asia, its oil reserves, its pipeline corridors as part of an imperial agenda (Reference: the ISIS described by the US media as a Sunni Muslim militia is made in America. It has nothing to do with Sunni Islam. By Prof. Henry Francis B. Espiritu. Global Research, March, 19, 2001. [www.globaresearch.ca](http://www.globaresearch.ca)).

The United States is the one who planted ISIS in Iraq and provided it with weapons and money. Now the United states is distancing herself from supporting ISIS without harshly condemning it.!

The United States continued to send arms into Syria despite the certainty that some would end up in the hands of ISIS. More broadly, the United States participated in a war against the Syrian government that turned Islamic State of Iraq into a regional power encompassing — and devastating — large parts of Iraq and Syria. Such an outcome was predictable — and was indeed predicted by the US government itself.

Nour al-Maliki former Prime Minister of Iraq warned that the war in Syria could engulf Iraq, yet the United States and its allies kept supporting the insurgency. The American bombing of ISIS, relatively light and sporadic, has only intensified the belief of many Iraqis that the United States doesn't want to defeat the group.

American complicity in the rise of ISIS would hardly be an anomaly. At various times since World War II the United States has armed, and strengthened jihadists (and their precursors) for the purpose of undermining its more immediate and authentic adversaries.

The United States encouraged its proxies in Syria to work with al-Nusra Front and had green-lighted a new coordinated effort of Gulf countries and Turkey to arm an opposition coalition that includes al-Nusra Front and other reactionary groups.

If the United States really wanted to defeat ISIS and al-Qaeda, it would stop empowering them (7).

And what was the result of such an evil policy of America? There are seven point four million Afghan men, women, and children now living in hunger and on the brink of death from occupation-induced starvation. “Six million Iraqis are now refugees, two million of which are displaced internally; two million Iraqi women are now widows; five million Iraqi

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children are now orphans; and eighty per cent of Iraqis have witnessed shootings, kidnappings, rapes, killings, and other atrocities.

Palestine, a holy and historic land that has been called home by prophets and saints, heroes and revolutionaries, has been occupied by a usurping entity for sixty-three years. This entity that calls itself Israel also calls itself the 'only democracy in the Middle East.

Palestinians scream at the world day and night, at the tops of their lungs, that this democracy is farcical. In Israel, there are at least thirty laws that discriminate viciously against non-Jews.

There are now over two point fourteen million Syrian refugees in Jordan, Lebanon, Turkey, Iraq, Egypt, and North Africa. These refugees lack basic services, there is a rising number of attacks on vulnerable young women and children, and there is a marked increase in diseases that were eradicated decades ago.

Talking about the American plot against Egypt, the intension was to Break Egypt down territorially into distinct geographical regions. Egypt was to be divided and torn apart into many foci of authority. If Egypt falls apart, countries like Libya, Sudan or even the more distant states will not continue to exist in their present form and will join the downfall and dissolution of Egypt. The vision of a Christian Coptic State in Upper Egypt alongside a number of weak states with very localized power and without a centralized government was the aim of the Amercan-Israeli plot against Egypt.

The steps for destroying Egypt – the still standing country - as well as the other Arab countries - to first toppling the Arab rulers by mobilizing the people against them, then dissolving the Arab armies by inciting the grudge of the people against them, and then creating what they call creative chaos that would in the end divide the Arab countries into pieces of lands without borders inhabited by ethnic and racist sects and factions fighting among themselves.

The groups that would initiate the revolutions and mobilize the people against their rulers were the Muslim Brotherhood and Islamic militias and insurgents trained in America. For example, 6 April movement in Egypt, which was trained in the United States, and Wael Ghonem's attempt to mobilize the Egyptian youth against Hosni Mubarak through the face book although may seem beneficent to the Egyptian revolution, were in fact part of the American plot against Egypt. After toppling Hosni Mubarak the American Israeli plot was to deliver the rule of the falling countries to the Muslim brotherhood. Although there was no signed agreement between the United States and the Muslim Brotherhood, there was a secret agreement that if the revolutions succeed in the Arab countries, the Muslim Brotherhood will take over and assume authority and rule in the Arab countries. This secret agreement

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included that Saini is to be separated from Egypt and becomes home for the Palestinians of the West Bank and Gaza and for the Islamic militia that were supported to turn Egypt into a land of chaos and unrest. As a result, Israel will lay siege to the Palestinian land and build settlements on it. Eight billion dollars as a bribe were given to the Muslim brotherhood to help execute such an evil plan. When Egypt suppressed the evil plan, America and her traitors provided the Muslim brotherhood with money and weapons to destroy the economy and terrify the people. In the Middle of these chaos we saw the Congress and the Secretary of State welcoming and receiving representatives of the Muslim Brotherhood! The plot against the Arab countries or what America calls the “Arab Spring”, has so far succeeded in Iraq, Yemen, Libya, and Syria. These countries are now living in chaos, uprising, rebellion, disperse, hunger, thirst and starvation.

Now the time has come to get Egypt the most populated and the most powerful country in the region down to its knee by ripping it to shreds. When Hosni Mubarak was toppled, the unrest designed for tearing Egypt apart started in this stage of the revolution. Unknown snipers wearing masks (probably from Hamas militia) mounted the roofs of the buildings overlooking Al Tahrir Square at night and hid there then started shooting the demonstrators. The demonstrators suffered a lot of bloodshed and thought that the police was the reason for such a massacre.

As a vicious plan previously prepared against Egypt, Hamas and Hezbollah activists were involved in killing Egyptian protesters in Tahrir Square, as well as storming Egyptian jails and releasing political prisoners affiliated to the Muslim Brotherhood like Muhammad Morsi and others.

Hamas and Hezbollah activist released Mohammed Morsi and 31 other members of the Muslim Brotherhood from jail and killed the guards. Muhammad Morsi, who was elected president in June 2012 and then forced from office later on, was among the more than 20,000 inmates who broke out of 10 other jails around the country following a series of orchestrated attacks. Besides senior Brotherhood officials, some 40 members of two other prominent regional Islamist groups – Hamas and Lebanon's Hizbollah – also escaped.

In the middle of this chaos, the Muslim Brotherhood and its militia started to burn Egypt to the ground. The fire they ignited spread to the government buildings, museums, shops, mosques, and churches. Several innocent citizens died with unknown bullets coming from everywhere. Looting, stealing and killing became the main feature of the revolution. Now Egypt is in a complete mess. It is without a president, without a police, and without the institutions governing and managing the affairs of the nation. This is what Condoleezza Rice called “Creative Chaos”.

Now it is time that a leader from these ex-convicts comes into power with a little help from America through her hired traitors. Muhammad Morsi after being smuggled out of the prison, was chosen by the Muslim Brotherhood as a presidential candidate in

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April 2012. The only presidential candidate against Morsi was Ahmad Shafik, a man without a chance.

Along with the Muslim Brotherhood's candidate Mohamed Morsi, Shafik was one of two candidates who survived the first round of voting on 23– 24 May, coming in behind Morsi. In the second round between Morsi and Shafik, Morsi won by a small margin of error. On 24 June, the High Presidential Electoral Commission, announced Shafik's narrow defeat by his bitter rival Morsi, with 48.27% of the vote for the former, compared to Morsi's 51.73%. Now the scene is well prepared for the enemies of Egypt to proceed in their plan to tear Egypt apart. Their tool in such plan – the Muslim Brotherhood – had succeeded to bring to power their candidate Muhammad Morsi, the man who was going to divide Egypt into fragments fighting among each other. When Morsi came to power in June 2012, he promised to head a government "for all Egyptians", a matter he failed to deliver during his turbulent year in office. The people accused him of allowing Islamists to monopolise the political scene, concentrating power in the hands of the Muslim Brotherhood. Moreover, they saw that he mishandled the economy and failed to deal with the very issues that led to the uprising that brought him to power: calls for rights and social justice.

Public opposition to Morsi began building in November 2012. Huge crowds gathered in Tahrir Square in July to demand Morsi resign. Amid increasing unrest, President Morsi issued a decree authorising the armed forces to protect national institutions and polling places until a referendum on the draft constitution was held on 15 December 2012. The people however saw that the decree amounted to a form of martial law. The army returned to barracks after the charter was approved, but within weeks it was deployed in cities along the Suez Canal to halt clashes between opponents and supporters of Morsi that left more than 50 people dead. On 29 January 2013 the armed forces chief, General Abdul Fattah alSisi, warned that the political crisis might "lead to a collapse of the state". In late April, opposition activists set up the grassroots Tamarod (Revolt) protest movement, collecting signatures for a petition complaining about Morsi's failure to restore security and fix the economy, and calling for fresh presidential elections. Tamarod organised mass protests to mark the first anniversary of the day he took office. On 30 June 2013, millions of protesters took to the streets across Egypt.

In a speech on the eve of his election anniversary, Morsi struck a conciliatory tone, conceding he had "made many mistakes" and that they would "need to be corrected". The protests however, prompted the military to warn him on 1 July that it would intervene and impose its own "roadmap" if he did not satisfy the public's demands within 48 hours. As the deadline approached, Morsi insisted he was Egypt's legitimate leader, and that any effort to remove him by force could plunge the country into chaos. He said, "Legitimacy is the only way to protect our country and prevent bloodshed, to move to a new phase." On the evening of 3 July, the army suspended the constitution and announced the formation of a technocratic interim government ahead of new presidential elections. Muhammad Morsi was

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arrested on January 27, 2011, for treason and espionage. Mass protests were staged by his supporters on the streets of Cairo, demanding his release and immediate return to power. The army responded by storming protests camps on 14 August and arresting key Brotherhood figures.

The toppling of Morsi made America loses her mind. How could it happen that the Islamic tool for dividing Egypt into sectors and small identities had failed? More efforts must be devoted to change the situation from unity and solidarity to unrest and dissension. The Muslim Brotherhood were given the instructions to create two strongholds, one in Rab'a square, and the other in Al-Nahda Square. Thousands of the Brotherhood militia and supporters armed with pistols, swords, rifles and machine guns gathered in the two squares demanding the return of Morsi (political Islam) to power. They occupied the two squares for 50 days challenging the army and the Egyptian majority. Unfortunately, President Obama supported Muslim Brotherhood. But the Egyptians did not embrace President Obama's policies and viewed it as supporting terrorists.

When under Secretary of State Hilary Clinton visited Egypt after Morsi was elected, in July 2012, Egyptians threw tomatoes and shoes at her motorcade. They also held signs stating that Secretary Clinton was not welcome in Egypt.

In addition to these two strongholds (creative chaos), the American ambassador in Cairo, or let's say, the FBI agent in Cairo, Anne Patterson was instructed by her administration to contribute to the ongoing instability. She immediately announced therefore, "We will continue to encourage the Muslim Brotherhood leaders to participate in the process. We know this is not going to be an easy process, but that's what we'll continue to encourage." Since that time, Ambassador Patterson became heavily engaged in the process of supporting Muslim brotherhood and their strongholds on the ground.

Anne Paterson alienated the opposition, which constituted 30 million Egyptians occupying the streets protesting against Morsi. She told many people that "the opposition was useless, that there was no point investing time in them, that the Muslim Brotherhood was the only game in town." Somehow she made the opposition working against the Muslim Brotherhood feel like that they were the enemy.

Anne Paterson was doing her best to implement a White House policy meant to engage the Muslim Brotherhood and other Islamist groups in Egypt. She resisted opportunities to criticize Morsy's government as it implemented increasingly authoritarian policies. Anne Paterson was the key implementer for a policy that offered tacit support to the Muslim Brotherhood. She assumed the leading role in implementing this policy, meeting with members of the opposition not to encourage them to pursue a true secular democracy in Egypt but to try to persuade them to tone things down.

In one of her announcements Patterson discouraged street protests against Morsi, a matter that symbolized the American administration's inability to recognize the potency of Egypt's liberal opposition. She announced, "To be honest, my government and I are deeply skeptical."

The aim of Patterson was to consolidate the Muslim brotherhood rule. In such fiery endeavour, Anne Patterson represented in Egypt America's policy failure. The woman was doing her best to implement a White House policy meant to correct decades where the United States failed to engage the Muslim Brotherhood and other Islamist groups in Egypt. In this respect, it is important to denote that the Arab Spring policy was also embraced by Republican notables, including Senator John McCain, and other republican senators.

Anne Paterson should have known that the 30 million Egyptians committed to ending Morsi's rule are largely secular, prodemocratic people dismayed at the religious authoritarianism slowly strangling their country.

In short, the Obama administration's policy toward the largest and most important nation in the Arab world was a total failure. Al-Ahram, the flagship state-run paper in Egypt, wrote that Patterson was involved in a conspiracy to divide and destabilize Egypt. The Egyptians loathed and reviled Anne Paterson when she met with senior Brotherhood officials, the Supreme Guide Mohamed Badie and his deputy Khairat Al-Shater. The Egyptians saw this as nothing less than conspiring with the enemy.

The Egyptian protesters carried signs with the ambassador's face crossed out. "Kick this bitch out of Egypt", "Ms Patterson you are not welcomed", "Go back home", "Anne Paterson go to hell", "That bitch is supporting terrorism and tried to divide the Egyptian people", "Obama Supports Terrorism", and "Obama Supports Morsi."

The political events that were mentioned above would have taken Egypt to its demise if Abdel Fattah el-Sisi had not interfered by putting things in their proper perspective. The revolution would have been stolen from the Egyptians by the Muslim brotherhood if Abdel Fattah el-Sisi had not interfered. Abdel Fattah el-Sisi stood firm against the American plot and the attempt of the Muslim brotherhood to absorb the revolution for their own good and empty it of substance. He further moved forward to re- build the nation and taking it from conflicts and tragedies to a brighter horizon.

"Political Islam" is then a term invented by the West in order to scare people that Muslims are trying to conquer the world and take over.

Bill Warner, now you kow how political Islam emerged and flourished in our part of the world? Were you aware of these facts? Of course not. You reached the peak of

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ignorance when you thought you knew about political Islam. It's your country that nourished and encouraged it, and surely it will turn back against it.

You have scaled the mountain of ignorance when you roamed your country talking about political Islam - the monster your country has created and supported, and now is unable to destroy it. The monster you brought to your society with your own hand and now you fear its violence and brutality!

Well Mr. Know-It-All, if you really have something to say, if you are really brave, why don't you come to our part of the world and give us your silly forged lectures. People would surely throw you with shoes, eggs, tomatoes and empty bottles for your hatred and bigotry, and before all for your illiteracy and ignorance.

## 2) Answering Bill Warner's claim that here is no unmitigated good in Islam for the Kafir (non Muslim)

The principle of the matter is that Allah has created the universe for one purpose - to worship him alone without associating partners with Him. This strictly monotheistic worship must be crowned with good deeds as mentioned in the sacred Books. If the servant worshipped Allah alone and adhered to His commandments, he is considered a Muslim or a believer, if not he is considered an unbeliever, a word meaning in Arabic Kafir.

The believer and the unbeliever are not similar in Allah's eye. The believer is Allah's most loyal servant and will be rewarded with an eternal life in Paradise, while the unbeliever or Kafir, is Allah's enemy and will be afflicted with calamities in the worldly life and later on he is going to face a severe punishment in the Hereafter.

Allah has then divided His servants into believers and unbelievers, i.e. believers and kafirs.

It is clear that Bill Warner has a real problem with the word "Kafir". Because of his ignorance in the Arabic language he thinks that the word Kafir means a non-Muslim!

The literal meaning of the term Kafir in Arabic is 'he who conceals'. The cultivator, too, who hides the seeds in the soil is called a Kafir. To call the one who hides his accomplishments a Kafir was a practice that was in vogue even in the earliest Arabia. The term Kafir has also been used in Arabic to describe an ungrateful person.

Kafir is not simply a non Muslim, Kafir is one that covers up the truth. Being non-Muslim does not make one a Kafir. What would make one a Kafir is that he learns about Islam, recognizes it is the truth and in insolence turn away from it. A Kafir is therefore anyone who rejects Allah and the revelations revealed by Him. This goes for all times, the time of Noah, Abraham, Moses, Jesus, Muhammad, and the times of all other prophets since they all came to their people with the religion of Islam.



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In other words, The Kafir is the one who hide and deny the truth by following his own interests and soiling the purity of his own heart. The Kafir is the one who listen to the Message of Islam promulgated by all prophets, realized its truth, yet due to arrogance decided to reject it.

The Kafir is not the follower of any religion. He is the opponent of Allah's benevolent will and purpose for mankind – he disbelieve in the truth of all religions, and Scriptures, he disbelieves in all the Prophets whom the Muslims are bidden to regard, without distinction, as messengers of Allah.

The Koran uses Kafir to refer to disbelievers, deniers of the truth, those who rebel against Allah and show ingratitude. The Koran has sought to explain the character of the kafirs:

They (the Kafirs or disbelievers) want to extinguish Allah's Light (with which Muhammad has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate it. (At-Tawbah, 32).

And whoever invokes (or worships), besides Allah, any other ilah (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers in Allah and in His Oneness, polytheists, pagans, idolaters) will not be successful (Al-Mu'menun, 117).

Say: (O Muhammad) to these Kafirun: "O Al-Kafirun (disbelievers in Allah, in His Oneness, in His angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar [the divine will and decree of Allah]): I worship not that which you worship, nor will you worship that which I worship, and I shall not worship that which you are worshipping, nor will you worship that which I worship, to you be your religion, and to me my religion (Al-Kafirun 1-6).

Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurat (Torah) after those Prophets], for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers as they do not act on Allah's Laws). (Al-Maidah, 44).

"They recognize the favours of Allah; then they deny them; and most of them are Kafirun (i.e. deniers of the truth / ungrateful ones)" (An-nahl, 83).

It is worth mentioning that Kafirs are the worst enemies of Allah in all ages. Nowhere in the Koran Allah refers to Kuffar (plural of Kafir) lightly. The language of the Koran towards Kuffar is the language of serious criticism, anger and warning. A quick

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browse through the Koran reveals that Kafir and hell fire are like the two sides of the same coin. The Kafirs are those with whom Allah is angry and has promised hell fire to them.

And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zalimun [i.e. Al-Kafirun - disbelievers in Allah, in His Oneness and in His Messenger polytheists, wrong-doers)] will be in a lasting torment ( Ash-Shura, 45).

"Those who deny Allah and His apostles, and (those who) wish to separate Allah from His apostles, saying, 'We believe in some but reject others' : and (those who) wish to take a course midway. They are in truth the Kafirun; and We have prepared for the Kafirs a humiliating punishment." (An-Nisa' 150,151).

Allah has promised those that believe, and do deeds of righteousness; they shall have forgiveness and a mighty wage. And the Kafirs (unbelievers), who cried lies to Our signs – they shall be the inhabitants of Hell (Al-Maidah 9, 10).

The Kafirs (unbelievers), though they possessed all that is in the earth, and the like of it with it, to ransom themselves from the chastisement of the Day of Resurrection thereby, it would not be accepted from them; for them awaits a terrible chastisement. They will desire to come forth from the Fire, but they will not come forth from it; for them awaits a lasting chastisement (Al-Maidah 36, 37).

But those Kafirs who disbelieve, and cry lies to Our signs – they are the inhabitants of Hell (Al-Maidah, 86).

It should be emphasized that after Islam has been established, and Muhammad had won his battles against Kafirs, the people were given the choice to believe or not to believe. In other words to stay as believers or as Kafirs. These kafirs however must not think that Allah grants them respite for their own good. He simply gives them plenty of rope to allow them free action in order that they commit themselves further to the evil line of conduct, and there awaits them a humiliating chastisement.

It is beyond the principle of Allah to punish a person or a community immediately after a sin is committed. If Allah punishes immediately the Kafirs or the evildoers, nobody will be left on the face of the earth. Allah has given a definite period of respite to every person and every community. During this period Allah gives man the opportunity to repent and reform himself. This applies likewise to communities. As soon as people reform themselves; all their past crimes are pardoned; it is as they had started a new life. Just as Allah had taken upon Himself not to seize upon anybody during the period of respite, He has similarly taken it upon Himself after the expiry of this period to necessarily seize upon people. After that no individual or

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community will be given any further opportunity for reform or repentance.

The Koran says:

And let not the Kafirs (unbelievers) suppose that the indulgence We grant them is better for them; We grant them indulgence only that they may increase in sin; and there awaits them a humbling chastisement (Al-Imran, 178).

From these verses we understand that the Koran has used the term Kafir to refer to those who reject divine guidance, repudiate truth and show ingratitude to Allah, the Creator. Those who enjoy the blessings of Allah and yet abstain from acknowledging Him, are, indeed, Kafirs. Those who deviate from the worship of Allah alone and pray unto the creations (Jesus, Pope, priest, tree, idol, cow, nature, etc.) are Kafirs. Those who do not acknowledge the messengers whom Allah had sent to guide to the right path are Kafirs. Those who believe in some prophets and deny others are Kafirs. The one who does not regulate his life according to the religious scripture revealed, and use it as a criterion to judge between truth and falsehood, is a Kafir. The Kafirs strive to blow out the divine light of guidance, and so became the enemy of Allah.

One may ask: 'What kind of a reckoning will there be on the Day of Reckoning?'

On the Day of Reckoning, everyone will be individually judged. Everything a man has done throughout his life will be shown without anything being withheld. Nothing a person has done will remain a secret. One may forget what he did in the world of this life, but Allah does not forget any of his deeds and brings them before him on the day of reckoning. Everybody will be given the record of his deeds on the day of reckoning. At the same time, the scales of justice that weigh the good and evil deeds of man are brought in and no one is wronged by so much as the smallest speck. During the reckoning, man's hearing, sight and skin will testify against him and those who have witnessed what he has done in the life of this world will be brought in to testify. The unbelievers will be driven into hell after a dreadful reckoning. But the believers will be given an easy reckoning, after which they will enter heaven with all the joy and excitement of a great victory.

The Kafirs (the unbelievers) will wish to go back to the world and do righteous deeds but their wishes will be refused. When they realize that there is no possibility of atonement, the unbelievers will feel an unbearable regret. The feelings of hopelessness and regret experienced there is incomparable to anything in this world, because the unbelievers will realize that they will live in the punishment of hell forever, without the slightest hope of escape, unless Allah so wills.

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The Koran says about the kafirs:

If thou couldst see when they are stationed before the Fire, and they say, 'Would that we might be returned, and then not cry lies to the signs of our Lord, and we would be among the believers!' No; that which they were concealing before has now appeared to them; and even if they were returned, they would again commit the very thing they were prohibited; they are truly liars. And they say, 'There is only our present life; we shall not be raised.' If thou couldst see when they are stationed before their Lord! He will say, 'Is not this the truth?' They will say, 'Yes indeed, by our Lord!' He will say, 'Then taste the chastisement for your unbelief.' (Al-An'am 27-30).

On the Day of Judgment the charge against the Kafirs (the rejecters of Allah's signs) will be: 'You had no knowledge, and yet you arrogantly rejected My signs: is that true, or have you any plea in your defence?'

There will be no plea, because the charge will be only too true. The Decree will be passed and executed and they will be unable to speak in plea.

Upon the day when We shall muster out of every nation a troop of those that cried lies to Our signs, duly disposed, till, when they are come, He shall say, 'Did you cry lies to My signs, not comprehending them in knowledge, or what have you been doing?' And the Word shall fall upon them because of the evil they committed, while they speak not (Al-Naml, 83-85).

Allah showed in the Koran that Kafirs are His enemies throughout the ages. The prophet was commanded to strive hard against them and the hypocrites. Their abode is Hell, they were born to it – and how evil is the destination!

O Prophet, struggle with the kafirs (unbelievers) and the hypocrites, and be thou harsh with them; their refuge shall be Gehenna – an evil homecoming (Al-Tahrim, 9).

Allah loves those who have faith and trust in Him, and out of His grace and bounty shall reward them in abundant measure. Allah detest the Kafirs, the infidels. He loves not those who reject faith.

The Koran says:

Whoso disbelieves, his unbelief shall be charged against him; and whosoever does righteousness – for themselves they are making provision, that He may recompense those who believe and do righteous deeds of His bounty, he loves not the Kafirs (unbelievers) (Al-Rum 44, 45).

Allah has cursed the Kafirs (unbelievers), and He prepared for them a blazing Fire, wherein they will abide forever, and they will find neither protector nor helper. On the

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day when their faces will be turned over in the Fire, they will say, 'Oh, would that we had obeyed the Messenger (Muhammad).

Allah has cursed the Kafirs, and prepared for them a Blaze, therein to dwell for ever; they shall find neither protector nor helper. Upon the day when their faces are turned about in the fire they shall say, 'Ah, would we had obeyed Allah and the Messenger (Al-Ahzab 44-46).

If the Kafirs are not immediately seized upon, they should not imagine that they have been left free to do so as they choose. They go free because it is not Allah's way to catch hold of human beings in haste. He gives them plenty of rope to increase in sin, then He seizes them, surely His seizing is painful terrible.

So woe to the Kafirs, for that day of theirs that they are promised (the Day of Judgment) (Al-Dhariyat, 60).

Those Kafirs who denied Allah and renounced faith and died captivated in disbelief, have come within the measure of Allah's wrath. Such-like persons have earned the curse of Allah and of the angels and of all mankind; such curse which indicates divine wrath and malignant fate shall follow them like their shadow and beset them on all sides until the Day they are dragged in chains into Hell, confined with shackles and put to the torment which shall not abate nor shall their punishment be put in respite.

Those who are kafirs and die as kafirs (disbelieving in Allah) – upon them shall rest the curse of Allah and the angels, and of men altogether, therein dwelling forever; the chastisement shall not be lightened for them, no respite shall be given them (Al-baqarah 161, 162).

The violent verses of the Koran indicated above were directed to the Kafirs.

Bill Warner claims that "There is no unmitigated good in Islam for the Kafir, but shall Allah treat the believers who worship Him alone and do deeds of righteousness as the Kafirs who disobey Allah their lord and work corruption in the earth? Shall He treats those who worship Him alone and guard against evil, the same as those who disobey Him and turn aside from the right path?

Allah says in the Koran:

Or shall We make those who believe and do righteous deeds as the workers of corruption in the earth, or shall We make the godfearing as the transgressors? (Sad, 28).

It is ironic to see that Bill Warner wants Kafirs to have equal rights as the believers before Allah! But is it logic that Allah treat the Kafir (unbeliever) like the believer?

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Allah says in the Koran:

Or do those who commit evil deeds think that We shall make them as those who believe and do righteous deeds, equal their living and their dying? How ill they judge (Al-Jâthiyah, 21).

What? Is he who has been a believer like unto him who has been ungodly? They are not equal (As-Sajdah, 18).

Or shall We make those who believe and do righteous deeds as the workers of corruption in the earth, or shall We make the god-fearing as the transgressors? (Sâd, 28).

Let's see what the Bible says about Kafirs (unbelievers):

Ephesians 4: 18. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.

Hebrews 3:12. Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God.

Revelation 21:18. "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

The Prophet said: "The world is a prison for the believer and a garden of paradise for the Kafir." The Prophet explains that the world for the believer is a confinement because of the limitations bound by the Sharia as to what he can do and what he can't do. Like a prisoner in prison, he is obliged to follow rules and live by a certain code of ethics. The true believer sees this world as a prison that keeps him from being with his Lord. He longs to be free to go to his Lord. Whereas a Kafir doesn't care much about the afterlife, but rather lives with the concept of live each day to the fullest. That is why they do everything they desire, be it good or bad. The Kafir sees the present world as his paradise. This is why he fears death and dreads the encounter with his lord. In the hereafter, the believers will be free to do as they wish in paradise. All their desires will be granted, whereas the disbelievers will be tortured in hell Fire for their disobedience to Allah and the loose life they lived in the worldly life.

The believer offers himself and his possessions to Allah, and Allah gives him salvation. This is the doctrine of redemption in the Koran and in all other earlier revelations. Any other view of redemption is rejected by Islam.

"Surely Allah has bought of the believers their persons and their property." (Al-Tawbah, 111).

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Allah has called a believer His friend.

"He shall love them and they shall love Him." (Al-Maidah, 54).

The believer deserves honour and respect. The Messenger was commanded to deal with them with respect.

And be kind to him who follows you of the believers." (Ash-Shura, 215).

Allah has also commanded the Prophet to say to the believers:

"And when those who believe in Our signs come to you, say: Peace be upon you" (Al-An'am, 54).

The Koran states that Muslims must have friendly relations with the Non-Muslims who exhibit no enmity towards Islam or the Muslims ?

Allah forbids you not, as regards those who have not fought you in religion's cause, nor expelled you from your habitations, that you should be kindly to them, and act justly towards them; surely Allah loves the just (Al-Mumtahanah, 8).

"Allah only forbids you as to those who have fought you in religion's cause, and expelled you from your habitations, and have supported in your expulsion, that you should take them for friends. And whosoever takes them for friends, those – they are the evildoers (Al-Mumtahanah, 9).

It is evident from these verses that Muslims were commanded not to make friends with those who harm them or harm their religion. The Koran never referred to hostility with non-Muslims who showed no enmity to Islam and its adherents.

Bill Warner, you want to remain a kafir? You want to be roasted in Hell for eternity? how ill you judge!

Bill Warner reached the peak of ignorance when he stated that there was no tolerance in Islam. One of the commonest charges brought against Islam historically, and as a religion, by Western writers as well as by Bill Warner of course, is that Islam is intolerant. This is turning the tables with a vengeance when one remembers various facts: One remembers that not a Muslim is left alive in Spain or Sicily or Apulia. One remembers that not a Muslim was left alive and not a mosque left standing in Greece after the great rebellion in 1821. One remembers how the Muslims of the Balkan peninsula, once the majority, have been systematically reduced with the approval of the whole of Europe, how the Christians under Muslim rule have in recent times been urged on to rebel and massacre the Muslims, and how reprisals by the latter have been condemned as quite uncalled for.

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The Western Christians called the Muslims pagans, paynims, even idolaters - there are plenty of books in which they are described as worshipping an idol called Mahomet or Mahound, and in the accounts of the conquest of Granada there are even descriptions of the monstrous idols which they were alleged to worship - whereas the Muslims knew what Christianity was, and in what respects it differed from Islam. If Europe had known as much of Islam, as Muslims knew of Christendom, in those days, those mad, adventurous, occasionally chivalrous and heroic, but utterly fanatical outbreak known as the Crusades could not have taken place, for they were based on a complete misapprehension. I quote a learned French author:

“Every poet in Christendom considered a Mohammedan to be an infidel, and an idolater, and his gods to be three; mentioned in order, they were: Mahomet or Mahound or Mohammad, Opolane and the third Termogond. It was said that when in Spain the Christians overpowered the Mohammadans and drove them as far as the gates of the city of Saragossa, the Mohammadans went back and broke their idols.

A Christian poet of the period says that Opolane the “god” of the Mohammadans, which was kept there in a den was awfully belabored and abused by the Mohammadans, who, binding it hand and foot, crucified it on a pillar, trampled it under their feet and broke it to pieces by beating it with sticks; that their second god Mahound they threw in a pit and caused to be torn to pieces by pigs and dogs, and that never were gods so ignominiously treated; but that afterwards the Mohammadans repented of their sins, and once more reinstated their gods for the accustomed worship, and that when the Emperor Charles entered the city of Saragossa he had every mosque in the city searched and had "Muhammad" and all their Gods broken with iron hammers.”

That was the kind of history on which the populace in Western Europe used to be fed. Those were the ideas which inspired the rank and file of the crusader in their attacks on the most civilized peoples of those days. Christendom regarded the outside world as damned eternally, and Islam did not. There were good and tender-hearted men in Christendom who thought it sad that any people should be damned eternally, and wished to save them by the only way they knew - conversion to the Christian faith.

The dealings of the Prophet of Islam, with other religions can best be described in the verse of the Koran:

“You have your religion and I have mine (Al-Kafiroun, 6).

The Arabian Peninsula during the time of the Prophet was a region in which various faiths were present. There were Christians, Jews, Zoroastrians, polytheists, and others not affiliated with any religion. When one looks into the life of the Prophet,



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one may draw on many examples to portray the high level of tolerance shown to people of other faiths.

The best example of the tolerance shown by the Prophet to other religions may be the constitution itself, called the 'Saheefah' by early historians. When the Prophet migrated to Medina, his role as a mere religious leader ended; he was now the political leader of a state, governed by the precepts of Islam, which demanded that clear laws of governance be laid out to ensure harmony and stability in a society which once had been distraught by decades of war, one which must ensure the peaceful coexistence of Muslims, Jews, Christians and polytheists. Due to this, the Prophet laid down a 'constitution' which detailed the responsibilities of all parties which resided in Medina, their obligations towards each other, and certain restrictions which were placed on each. All parties were to obey what was mentioned therein, and any breach of its articles was regarded as an act of treachery.

The first article of the constitution was that all the inhabitants of Medina, the Muslims as well as those who had entered the pact from the Jews, Christian, and idolaters, were "one nation to the exclusion of all others." All were considered members and citizens of Medina society regardless of religion, race, or ancestry. People of other faiths were protected from harm as much as the Muslims, as is stated in another article, "To the Jews who follow us belong help and equity. He shall not be harmed nor his enemies be aided." Previously, each tribe had their alliances and enemies within and without Medina. The Prophet gathered these different tribes under one system of governance which upheld pacts of alliances previously in existence between those individual tribes. All tribes had to act as a whole with disregard to individual alliances. Any attack on other religion or tribe was considered an attack on the state and upon the Muslims as well.

The lives of the practitioners of other religions in the Muslim society was also given protective status. The Prophet said:

"Whoever kills a person who has a truce with the Muslims will never smell the fragrance of Paradise." (Saheeh Muslim).

Since the upper hand was with the Muslims, the Prophet strictly warned against any maltreatment of people of other faiths. He said:

"Beware! Whoever is cruel and hard on a non-Muslim minority, or curtails their rights, or burdens them with more than they can bear, or takes anything from them against their free will; I (Prophet Muhammad) will complain against the person on the Day of Judgment." (Abu Dawud).

In another article, it states, "the Jews have their religion and the Muslims have theirs." In this, it is clear that anything other than tolerance would not be tolerated, and that, although all were members of a society, each had their separate religion which could not be violated. Each was allowed to practice their beliefs freely without any hindrances, and no acts of provocation would be tolerated.

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There is an article in this constitution which states, "If any dispute or controversy likely to cause trouble should arise, it must be referred to Allah and His Messenger." This clause maintained that all inhabitants of the state must recognize a higher level of authority, and in those matters which involved various tribes and religions, justice could not be meted out by individual leaders; rather it must be adjudicated by the leader of the state himself or his designated representatives. It was allowed, however, for individual tribes who were not Muslims, to refer to their own religious scriptures and their learned men in regards to their own personal affairs. They could though, if they wished, ask the Prophet to judge between them in their matters. Allah says in the Korran:

"...If they do come to you, either judge between them or decline to interfere..." (Al-Maida, 42).

Here we see that the Prophet allowed each religion to judge in their own matters according to their own scriptures, as long as it did not stand in opposition to articles of the constitution, a pact which took into account the greater benefit of the peaceful co-existence of the society.

Given consent by the constitution, the Jews had the complete freedom to practice their religion. The Jews in Medina at the time of the Prophet had their own school of learning, named Bait-ul-Midras, where they would recite the Torah, worship and educate themselves.

The Prophet emphasized in many letters to his emissaries that religious institutions should not be harmed. Here in a letter addressed to his emissary to the religious leaders of Saint Catherine in Mount Sinai who has sought the protection of the Muslims:

"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 declared to be protected. 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)."

As one can see, this Charter consisted of several clauses covering all important aspects of human rights, including such topics as the protection of minorities living under Islamic rule, freedom of worship and movement, freedom to appoint their own

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judges and to own and maintain their property, exemption from military service, and the right to protection in war.

On another occasion, the Prophet received a delegation of sixty Christians from the region of Najran, then a part of Yemen, at his mosque. When the time for their prayer came, they faced the direction of east and prayed in the prophet's mosque. The Prophet ordered that they be left in their state and not harmed.

There are also examples in the life of the Prophet in which he cooperated with people of other faiths in the political arena as well. He selected a non-Muslim, Amr-ibn Umayyah-ad-Damri, as an ambassador to be sent to Negus, the King of Ethiopia.

Islam recognizes that there are a plurality of religions on this earth, and gives the right to individuals to choose the path which they believe to be true. Religion is not to be, and was never, forced upon an individual against their own will, and these examples from the life of the Prophet are an epitome of the verse of the Koran which promotes religious tolerance and sets the guideline for the Muslims' interaction with people of other faiths. Allah says:

There is no compulsion in [accepting] religion. The right course has become clear from error." (Al-Baqarah, 256).

Many Koranic teachings have emphasized dealings with non-Muslims with justice and respect, especially those who live in peace with the Muslims and do not raise enmity against them.

The Koran states:

Allah forbids you not, as regards those who have not fought you in religion's cause, nor expelled you from your habitations, that you should be kindly to them, and act justly towards them; surely Allah loves the just (Al-Mumtahinah, 8).

According to the Koran, every human being is to be honored as Allah has honored him/her:

We have honoured the Children of Adam and carried them on land and sea, and provided them with good things, and preferred them greatly over many of those We created (Al-Isra', 70).

If it had been Allah's plan or will not to grant the limited free will that he has granted to man, His omnipotence could have made all mankind alike: all would then have faith, but that faith would have reflected no merit on them. In the actual word as it is, man has been endowed with various faculties and capacities, so that he should strive and explore, and bring himself in harmony with Allah's will. Hence faith

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becomes a moral achievement, and to resist faith, becomes a sin. Men of faith must not be impatient or angry if they have to contend against unfaith, and most important of all, they must guard against the temptation of forcing faith on others by physical compulsion, or any other forms of compulsion, such as social pressure, or inducements held out by wealth or position or other adventitious advantages. Forced faith is no faith.

No soul can believe except by the will of Allah. Man will be granted the blessing of faith only on his adopting the method laid down by Allah for this purpose. In the present world, the way for man to be blessed with faith is by his using his mind to understand the call to the faith. The mind of an individual which is swamped by worldly considerations is as if immersed in mud. Allah will place the filth of doubt upon those who do not use their reason.

The Koran says:

And if thy Lord had willed, whoever is in the earth would have believed, all of them, all together. So will you compel people to become believers? It is not for any soul to believe save by the leave of Allah; and He lays abomination upon those who have no understanding (Yunus 99, 100).

Islam spread to all parts of the world in order to transcend and elevate humanity above racism, ignorance, superstitions and injustice. Therefore, there was no need for forced conversion to the true religion of Allah. It is basically up to people to use the intellect with which God has bestowed them and make their choice. This is the reason as to why hundreds of thousands of people keep reverting to Islam as soon as they find out the truth about it. People embrace Islam by their own free will and without any seduction or compulsion. Many among them are scientists, politicians, lawyers, evangelists, people of fame, and people from all walks of life.

In Spain under the Umayyads and in Baghdad under the Abbasid Khalifas, Christians and Jews, equally with Muslims, were admitted to the Schools and universities - not only that, but were boarded and lodged in hostels at the cost of the state. When the Moors were driven out of Spain, the Christian conquerors held a terrific persecution of the Jews. Those who were fortunate enough to escape fled, some of them to Morocco and many hundreds to the Turkish empire, where their descendants still live in separate communities, and still speak among themselves an antiquated form of Spanish. The Muslim empire was a refuge for all those who fled from persecution by the Inquisition.

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It is a historical fact that in Al-Andalus Jews, Christians and Muslims lived peacefully side by side for more than seven centuries. In 1469 however, Prince Ferdinand of Aragon wed Princess Isabella of Castile. While waging war against the Muslims to the south, they would view as a threat the Muslims and Jews in their own lands. In 1480, they established the Spanish Inquisition. Before it was over, three centuries later, thousands of Muslims and Jews had died; an estimated three million people were driven into exile. Short of its leading businessmen, artists, agriculturalists, and scientists, Spain would soon find itself victim of its own cruelty.

Irving (1973) in his book *The Falcon of Spain*, described the position of Christians and Jews under the tolerant Muslim rule as opposed to the savage intolerance by the Spanish rulers with the blessings of the Pope:

“Side by side with the new rulers (the Muslims) lived the Christians and Jews in peace. The latter, rich with commerce and industry, were content to let the memory of oppression by the priest-ridden Goths sleep, [Jews had been virtually eliminated from the Spanish Peninsula in the seventh century by the Christians.] now that the prime authors of it had disappeared. Learned in all the arts and sciences, cultured and tolerant, they were treated by the Muslims of Spain with marked respect, and multiplied exceedingly all over Spain; and, like the Christian Spaniards under Muslim rule, had caused to thank their new masters for an era of prosperity such as they had never known before.

Such kind of tolerance had marked the relationship between Muslims and Christians and Jews. Muslims gave people the opportunity to decide on their own. Gibbon (1823) stressed the fact that the Muslims of Spain abided by the teachings of Islam; they did not oppress the Christians and the Jews, but rather treated them with unparalleled tolerance.

In times of tranquility and justice, the Christians have never been compelled to renounce the Gospel or to embrace the Koran.

In Islam, injustice is regarded as one of the greatest sins. Therefore, oppressing people because they have different beliefs is rejected. Prophet Muhammad said: “The supplication of an oppressed person, even though he be a pagan, is heard (by Allah) directly, without any veil.”

The Prophet did not ask the people of the Scripture to become his followers. He asked them only to accept the Kingdom of Allah, to abolish priesthood and restore their own religions to their original purity. The question which, in effect, he put to everyone was this: “Are you for the Kingdom of God which includes all of us, or are

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you for your own community against the rest of mankind?" The one is obviously the way of peace and human progress, the other the way of strife, oppression and calamity. But the rulers of the world, to whom he sent his message, most of them treated it as the message of either an insolent upstart or a mad fanatic. His envoys were insulted cruelly, and even slain.

But though the Christians and Jews and Zoroastrians refused his message, and their rulers heaped most cruel insults on his envoys, the Prophet of Islam never lost his benevolent attitudes towards them as religious communities; as witness the Charter he gave to the monks of Sinai (8).

Prophet Muhammad made a covenant with the Monks of Mount Sinai. The covenant was written during the fourth year of the Hijrah. He undertook himself and enjoined his followers, to protect the Christians, to defend their churches and the residences of their priests and to guard them from all injuries. They were not to be unfairly taxed; no bishop was to be driven out of his diocese; nor Christian was to be forced to reject his religion; no monk was to be expelled from his Monastery; no pilgrim was to be stopped from his pilgrimage; nor were the Christian churches to be pulled down for the sake of building mosques or houses for the Muslims. Christian women married to Muslims were to enjoy their own religion and not to be subjected to compulsion or annoyance of any kind. If the Christians should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion, the Muslims were to assist them. This was not to be considered as supporting their religion, but as simply rendering them assistance in special circumstances. Should the Muslims be engaged in hostilities with outside Christians, no Christian resident among the Muslims should be treated with contempt on account of his creed. The Prophet declared that any Muslim violating any clause of the charter should be regarded as a transgressor of Allah's commandments, a violator of His testament and neglectful of His faith.

According to the historical record, the freedoms granted by the Prophet to the monks of Mount Sinai, along with other communities, were honored by Abu Bakr, 'Umar, 'Uthman, and 'Ali, as well as the Umayyads, and the 'Abassids.

Yet it is indisputable that Islam, in principle and doctrine, is by far the most tolerant of all monotheistic religions. While Judaism rejects Jesus, and Muhammad, and while Christians reject Muhammad, Islam is inclusivistic; it recognizes each and every prophet who lived before Muhammad and considers the Bible, including the New Testament, as divine Scriptures.

Only the Koran, in Surat al-Ma'ida, contains what can be termed a manifesto of religious pluralism:

And We have sent down to thee the Book with the truth, confirming the Book that was before it, and assuring it. So judge between them according to what Allah has

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sent down, and do not follow their caprices, to forsake the truth that has come to thee. To every one of you We have appointed a right way and an open road. If Allah had willed, He would have made you one nation; but that He may try you in what has come to you. So be you forward in good works; unto Allah shall you return, all together; and He will tell you of that whereon you were at variance (Al-Maidah, 48).

Bill Warner, where is the intolerance you accuse Islam with? Intolerance has nothing to do with Islam. You are naïve in your understanding of Islam. Maybe intolerance is rife among some tribal Muslims in India, Pakistan, Bangladesh, and in parts of Africa. This sort of intolerance has nothing to do with the religion of Islam, but rather to cultural habits molding their norms of thoughts.

### 3) Answering Bill Warner's claim that Islam's ethical system is dualistic and is not based on the Golden Rule

The Golden Rule means that one should treat people the way he would like other people treat him.

As I said before, religion with Allah is only Islam. The word Islam means voluntary "Submission" or "Surrender" to the Will of Allah. Allah has sent Prophets to teach mankind how to worship Him; starting with Adam, and followed by Noah, Abraham, Moses, Jesus, and the last of the prophets Muhammad. All of these prophets came with the same Message, that there is no deity worthy of worship except the One true God, known in Arabic as Allah.

In the Koran, Allah defines that the only purpose for which He created mankind is to worship Him. Islam recognizes that humankind has free choice in whether to obey or disobey Allah, but ultimately man will be held accountable to Allah in the next life for the choices that he made in the worldly life.

Since religion with Allah is only one, and that is Islam, the Golden Rule will also be one and the same in all the Messages Allah has sent to all prophets before Muhammad.

Muhammad is no different, for he was also to deliver the same Golden Rule to his followers. In other words the Golden Rule is part of every religion teachings.

The Bible (Leviticus 19:28) says:

"Thou shalt love neighbour as thyself."

Jesus says in the Gospel of Mathew (7:12):

"whatsoever ye would that men should do to you, do ye even so to them."

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Bill Warner as well as many Islamophobe hate mongers claim that there is no Golden Rule in Islam!

The Golden Rule has been mentioned several times in the Koran. The Koran commands Muslims to worship Allah and not to incorporate with Him other deities, and commit their parents to their kind care and display to them a friendly and kind disposition. This kindness is also a duty incumbent on every Muslim to the near kinsmen and to the orphans, to the poor and to the neighbour who is related to him and to the immediate neighbour, to the associate (at work, traveller, fellow...etc), and to the wayfarer, and to those at hand, whether they be captives or reduced to servile state. The Muslim must realize that Allah detests every boastful who exalts himself unduly and display inordinate self- esteem.

The Koran says:

Serve Allah and do not associate partners with Him. Be kind to parents, and the near kinsmen, and to orphans, and to the needy, and to the neighbour who is of kin, and to the neighbour who is a stranger, and to the companion at your side, and to the traveller, and to that your right hands own. Surely Allah love not the proud and boastful (Al-Nisa', 36).

In fact the Koran goes beyond the Golden Rule by stating in more than four places that "Return evil with Kindness.

And those who remain patient, desirous of the Face of their Lord, who perform the prayer, and expend of that We have provided them, secretly and in public, and who avert evil with good – theirs shall be the ultimate Abode (Al-Ra'd, 22).

Repel thou the evil with that which is fairer. We are best acquainted with the things they utter (Al-Mu'minun, 96).

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

The recompense of evil is evil the like of it; but who so pardons and puts things right, his wage falls upon Allah; surely He loves not the evildoers (Ash-Shra, 40).

The Koran states that Allah loves those who spend their money, both in prosperity and adversity, who restrain their anger, and are forgiving towards their fellow men.

And vie with one another, hastening to forgiveness from your Lord, and to a Garden whose breadth is as the heavens and earth, prepared for the godfearing who expend in prosperity and adversity in almsgiving, and restrain their rage, and pardon the offences of their fellowmen; and Allah loves the good-doers (Al-Imran 133, 134).



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"They give food, for the love of Him, to the needy, the orphan, the captive: we feed you only for the Face of Allah; we desire no recompense from you, no thankfulness; for we fear from our Lord a frowning day, inauspicious (Al-Insan 8-10).

The Golden Rule was also mentioned by Prophet Muhammad in several occasions:

"None of you have faith until you love for your neighbor what you love for yourself" (Sahih Muslim).

"Whoever wishes to be delivered from the fire and to enter Paradise...should treat the people as he wishes to be treated." (Sahih Muslim.)

"None of you truly believes until he wishes for his brother what he wishes for himself" (Forty Hadith-Nawawi).

"None of you is a believer if he eats his full while his neighbour hasn't anything." (Musnad).

"Do unto all men as you would wish to have done unto you; and reject for others what you would reject for yourselves." (Abu Dawud.)

"Hurt no one so that no one may hurt you." (Farewell Sermon).

"There should be neither harming nor reciprocating harm." (Ibn- Majah).

The ideal Muslim community is happy, untroubled by conflicts and doubts, sure of itself, strong, united and prosperous, because it calls to good, enjoins the right and forbids the wrong.

The koran says:

Let there be one nation of you, calling to good, and bidding to honour, and forbidding dishonour; those are the prosperous (Al-Imran, 104).

In another verse we read:

You are the best nation ever brought forth to men, bidding to honour, and forbidding dishonour, and believing in Allah (Al-Imran, 110).

Bill Warner claims that Islam's ethical system is dualistic, meaning that the Koran consists of contradictions and conflicting statements, one good and one evil. For example, he thinks that there are two Korans, one written in Makkah and one written in Madinah. What puzzles him is that the two Korans include contradictions. He comments that there are lenient verses in the Makkan Koran and there are harsh

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verses in the Madinan Koran. In the Makkan Koran he mentioned the merciful verse: “You have your religion and I have mine.” 109:1, which is a far cry from the Madinan Koran: “I shall cast terror in the hearts of the Kafirs. Strike off their heads...” 8:12.

Many Islam haters attempt to deceive people by quoting verses of the Koran out of their context. It is obvious that Bill Warner read the Koran out of context in a manner that suits his Satanic desires.

First of all, there are no two Korans, one descended in Makkah and the other in Madinah. The Koran is one unified text. Its verses descended over a period of 23 years. The Prophet stayed in Makkah preaching Islam for 13 years and stayed 10 yrs in Madinah. The verses of Madinah do not contradict those of Makkah, because the verses of the Koran are interconnected in such a way that each chapter forms a coherent structure, having its own central theme. The majority of the chapters are in the form of a pair, and there is also a grouping of chapters.

Allah said in the Koran:

“And of everything We have created pairs: that ye may receive instruction (Adh-Dhariyat, 49). The relevance of this verse can be seen with a little ponderance among majority of the chapters.

Let us first understand what we mean by ‘pair’; its more like a ‘couple’, male female, positive negative, its two entities that combine or come together to serve a single purpose, they reciprocate, they complement each other to achieve an objective that cannot be achieved singularly by any one of them.

When two chapters form a pair, one aspect is mentioned in first and the other in the second, its like two sides of the story or two sides of the same coin. At certain places group of three chapters can also be seen, out of which two chapters make a perfect pair while third serves as a supplement.

The basis for grouping in the Koran came to knowledge on observing the placements of Makkan and Madani chapters, its like set of some Makkan chapters and some Madani Chapters making a group. Yet again, the question was why it is like that? Why not put all Makkan chapters together and All Madani chapters together? Shouldn't there be some logic behind this also?

Surprisingly it came out that there are 7 groups of chapters! Every group comprises of one or more than one Makkan and Madani chapters. These groups are not for recitation purposes, they are more conceptual, contextual or thematic.

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Like chapters, every group has a core concept, it serves a particular purpose, it has its own centralized theme. As pair of chapters deliver a particular lesson similarly combination of chapters in the group deliver a broader lesson.

Prophet Muhammad said referring to the Koran: "Its marvels will never end." Sure its marvels will never end, the more people will ponder on it, they will continue to find new evidence and new marvels (9).

Answering Bill Warner's allegation concerning dualism in the Koran, I explain that when Muhammad was in Makkah, the pagans of Quraish mocked at him, treated him contemptuously and called him a madman. Muhammad was then weak unable to defend himself or his adherents. Converts of high birth were made to suffer along with the poorer followers. The Prophet himself did not escape the cruelties of the persecutors. The Muslims could not gather together or say their prayers in a public place. Still Muhammad went on gaining new adherents, and his opponents became severer in their persecution, so much so that some of the humbler converts were put to death in a most brutal manner.

Considering the dire circumstances the Prophet faced in Makkah, and the fact that the people were practicing idolatry during the first years of Prophethood, an era in which both ignorance and deviation were at a peak, the Meccans Suras called to faith, conveying the Message and warning. The Meccan suras included stories and examples of past communities, and it commanded to learn a lesson from this. Among the Makkan themes are tawheed (monotheism), shirk (polytheism), Day of Resurrection, moral corruption, stories of the prophets.

The themes of the makkan suras focussed on existential and personal issues. It focused to a great extent on the ephemeral nature of human life, on the inevitability of a judgement on each human's life, and on fundamental values. Such values are repeated with a sense of directness and intimacy towards the listener. These early surahs were a call for man to reflect on his life, purpose and origin, a reminder of our creator and of the inevitability of resurrection. Arabs at that time did not believe that they would be brought back after death and taken to account for their actions, so this matter was very forcefully emphasised in the early revelation. There were also many passages warning man that his wealth will not be able to help him after his death. Such revelation showed that the hoarding and piling up of money and goods was discouraged, contrary to common practice in pre-Islamic Arabia. Instead man was asked to worry about piling up good deeds, and was encouraged to give his wealth to help the poor and orphans.

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The main themes of the early revelation (Makkan suras) may be summarised as follows:

1. Allah is the only God.
2. Muhammad is the Prophet of Allah and the Koran is the Word of Allah revealed to His prophet.
3. The dead shall be raised to life at the last judgement when every one shall be judged by his actions in the present life.
4. The pious shall enter paradise and the wicked shall enter Hell.

The Meccan suras also served as a message to the polytheists and idolaters that their idols were false gods and that only Allah was worthy of worship. They were called to realize that only Allah had power over their affairs. The weakness and powerlessness of the idols is mentioned in the Koran and great contrast is seen between them and Allah who is described with phrases such as the All-Powerful and Lord of the World.

Verses revealed in Medinah started to lay down Islamic law and jurisprudence, in addition to the continuing theme of Islamic monotheism. Madina period witnessed many battles of Islam and eventually Islam expanded to other nearby cities and tribes. In general, Medina surahs emphasized on establishing Islamic laws, ethics, morals, marital and family laws, monetary transactions, and relationship of Islam and Muslims with other world religions. The Madinan verses also urged Muslims to fight back to defend their lives and their religion. The verses of war were not descended in Makkah because the Prophet was still weak and unable to defend himself or his companions.

Bearing this in mind, it is not strange to see that the lenient Makkan verse Bill Warner mentioned: "You have your religion and I have mine." Was quite in harmony with the circumstances the prophet was facing at this time of his prophethood - calling the people to strict monotheism and abandon idol worship. This Makkan verse explains to the idolaters that the Prophet do not and cannot possibly desire to follow their false ancestral ways; and they, as custodians of the false worship, have not the will to give up their ways of worship, which are wrong. The Koran says about this:

Say: "O kafirs (unbelievers), I serve not what you serve and you are not serving what I serve, nor am I serving what you have served, neither are you serving what I serve. To you your religion, and to me my religion!" (Al-Kafirun 1-4).

The contradictory verse Bill Warner referred to was the Makkan verse saying:

When thy Lord was revealing to the angels, 'I am with you; so confirm the believers. I shall cast into the unbelievers' hearts terror; so smite above the necks, and smite every finger of them!' This is because they defied and disobeyed Allah and his

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Messenger. And whoever defies and disobeys Allah and His messenger, then verily Allah is severe in punishment (Al-anfal 12, 13).

This verse and the verses before and after were revealed about the Battle of Badr, which occurred in Arabia in the early seventh century. A battle in which the pagans of Makkah traveled more than 200 miles to Madinah with an army of about 1000 men to destroy Muslims. Prophet Muhammad and fellow Muslims had suffered severe persecutions and torture for 13 years in the city of Makkah. And now that they had fled Makkah and found a sanctuary in the city of Madinah, they were once again threatened. Muslim Army was only about 300 men. Allah Almighty ordered the Muslims to fight to defend their lives and faith.

Bill Warner considered the contradiction previously mentioned above, as duality, inconsistency and instability. Bill Warner either through ignorance or Islam-bashing continue taking verses of the Koran out of context to justify his false propaganda. In order to gain a proper understanding of many verses in the Holy Koran, it is important to understand the historic context of the revelations. Many revelations in the Holy Koran came down to provide guidance to Prophet Muhammad and the fellow Muslims based on what they were confronting at that time.

Here I pose the question: Why Bill Warner hasn't mentioned duality in the Bible? The Bible is full of merciful passages as well as violent ones. What would be the case if Bill Warner used the same procedure of his silly duality with the Bible?

Muslims know that Jesus, peace be upon him, like all prophets, came with the Message of peace to earth. However, a misquotation may change the whole meaning if Bill Warner consider the next verses of the Bible contradicting each other and expressing dualism:

34. "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword." Matthew 10: 34.

35." For I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—" KJV-Matthew10.

Second Chronicles 30:9 "For if you return to the Lord, your brothers and your children will find compassion with their captors and return to this land. For the Lord your God is gracious and merciful and will not turn away his face from you, if you return to him."

Luke 6:36 "Be merciful, even as your Father is merciful."

The ignorant misquotation is a habit Bill Warner enjoys. Misquoting the Holy Koran is a sin and a shame for the one who commits such an act, as Allah says:

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Look, how they invent a lie against Allah, and enough is that as a manifest sin (Al-Nisa', 50).

And He says:

Who does more wrong than he who invents a lie against Allah? Such will be brought before their Lord, and the witnesses will say, 'These are the ones who lied against their Lord!' No doubt! The curse of Allah is on the evildoers (Hud, 8).

After the corruption of the older Scriptures, the Quran came with a twofold purpose - to confirm the true and original message of Islam, and to stand as a witness to it, by confirming the truth and rejecting the falsehood, which over time came into the older Scriptures.

The religion with Allah is only Islam. Islam came to stay. It is the only religion that Allah will accept from His servants on the day of Resurrection.

The Koran says:

Truly, the religion with Allah is Islam (Al-Imran, 19).

Islam is not a sect or an ethnic religion. In its view all religion is one. It was the religion preached by all the earlier prophets. It was the truth taught by all inspired Books. It amounts to a consciousness of the will and plan of Allah and a joyful submission to that will and plan. If any one wants a religion other than that, he is false to his own nature, and he is false to Allah's will and plan. Such a one cannot expect guidance, for he has deliberately renounced guidance (10).

The koran therefore confirms:

And whoever seeks a religion other than Islam, it will never be accepted of him (Al-Imran (Al-Imran, 85).

The Koran also says:

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as your religion." (Al-Maidah, 3).

This verse was one of the last verses revealed chronologically to Prophet Muhammad, marking the completion of the Koran and the perfection of Islam. Islam is complete and perfect and is not thereafter susceptible to addition or abrogation. Being eternal and universal, the Islamic Law, which was made by Allah Himself, Who knows what is best for us under all circumstances, is resilient and adjustable to the changing conditions of time and place.

The perfection of Islam is manifest in the fact that Allah has made it reign supreme and prevail over other religions. Allah's favor upon the Muslims is manifest in the

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fact that He granted them true guidance, support and honor in this world and in the Hereafter. He has also chosen for them Islam as their religion because it is the Truth, and it is for this reason that He will not accept any other religion but Islam.

It is He who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion. God suffices as a witness (Al-fath, 28).

Bill Warner criticizes the Koran and accuses it of duality. He must understand that the truth contained in the Koran will never be compromised because Allah has taken upon Himself the responsibility of preserving it:

"Verily We have sent the Reminder (i.e., the Koran), and We will assuredly guard it (Al-Hijr, 9).

Bill Warner must also understand that the Koran is a Book of surpassing greatness. Untruth cannot enter it in any way. The Koran cannot be distorted either directly or indirectly. And this holds true now and for all time to come. Mere rejection by men will not silence the signs of Allah, which will work with the fullest potency. Allah's truth is fully guided on all sides. No one can get the better of it by attacking it from before or behind it, openly or secretly, or in any way whatever.

The Koran says:

Those who disbelieve in the Remembrance (the Koran) when it comes to them – and surely it is Book Sublime; falsehood comes not to from before it nor from behind it; a sending down from One All-Wise, All-Laudable (Fussilat 41,42).

Bill Warner thinks with a disbelieving mindset when he claimed that Muslims divide the entire world between Islam and the Kafirs. He considered this as dualism. He further added that Muslims believe that all humanity must submit to Islam.

Muslims have nothing to do with dividing the world into believers and Kafirs. The Creator is the One who stated this division in the Koran and in all previous divine books. It was Allah's will when He first created the universe that all His servants must submit to Islam, the only religion He will accept from his servants on the Day of judgment. Religion with Allah is only Islam. It is the religion he gave to Muhammad the seal of the prophets and all prophets before him.

Allah tells us of His perfect wisdom in creating the heavens and the earth, and that He has not created them in play with no beneficial purpose. He created them for great and wise reasons, and for sublime purposes. Allah said in the Koran:

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us? So Exalted be Allaah, the True King: none has the right to be worshipped but He, the Lord of the Supreme Throne!" (Al-Mu'minoon, 115-116).

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The Koran also says:

“And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not” (Al-Dukhaan, 38).

We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned” (Al-Ahqaaf, 1-3).

Bill Warner should have been wise enough to understand that the universe had been created for a reason. The believers affirm that there is wisdom in Allah’s creation, and the disbelievers deny that.

Allah says:

“Surely in the creation of the heavens and earth, and in the alternation of night and day, there are signs for men of understanding who remember Allah, standing and sitting, and lying down on their sides, and reflect upon the creation of the heavens and the earth, (saying): ‘Our Lord! You have not created this without purpose, glory be to You! Guard us against the chastisement of the Fire (Al-Imran, 190-191).

Allah says, describing the attitude of the disbelievers towards the wisdom of His creation:

We have not created the heavens and earth, and what between them is, for vanity; such is the thought of the unbelievers (Kafirs), then woe unto the unbelievers because of the fire (Sad, 27).

Allah has not created man to eat, drink and multiply, in which case he would be like the animals. Allah has honoured man and favoured him far above many of those whom He has created, but many people insist on disbelief, and deny the true wisdom behind their creation, and all they care about is enjoying the pleasures of this world. The life of such people is like that of animals, and indeed they are even more astray.

Allah says:

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



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“Leave them to eat, and to take their joy, and to be mused by hope; certainly they will soon know (Al-Hijr, 3).

The Kafirs (disbelievers in Allah) though they have apparently all the faculties of reason and perception, they have so deadened them that those faculties do not work, and they go headlong into Hell. They are, as it were, made for Hell.

“We have created for Gehenna many jinn and men; they have hearts, but understand not with them; they have eyes, but perceive not with them; they have ears, but they hear not with them. They are like cattle; nay. Rather they are further astray.” (Al-A’raaf, 179).

Allah created the heavens and the earth so that His slaves might understand the completeness of His Knowledge and Power and the extent of His Might, and that He alone is the One to be worshipped. Allah created the universe that His servants might know that the Resurrection is true and that Allah will judge their deeds on that eventful Day. The Kafirs (disbelievers) must not think that Allah will treat them equally when judging them. This does not befit Allah’s wisdom and judgment.

The Koran says:

Or shall We make those who believe and do righteous deeds as the workers of corruption in the earth, or shall We make the godfearing as the transgressors? (Sad, 28).

Allah has told us in the koran that the creation of the heavens and the earth, and of life and death, is for the purpose of testing man. Whoever obeys Him, He will reward him, and whoever disobeys Him, He will punish him.

“And it is He who created the heavens and the earth in six days, and His Throne was upon the waters – that He might try you, which one of you is fairer in works.” (Hud, 17).

Allah also says in His Holy Book:

“Blessed be He in whose hand is the Kingdom – He is powerful over everything – who created death and life, that He might try you which of you is fairest in works, and He is the All-Mighty, the All-Forgiving.” (Al-Mulk, 1- 2).

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One of the greatest reasons for which Allah has created mankind is the command to affirm His Oneness (Tawheed) and to worship Him alone with no partners or associates.

I have not created Jinn and mankind except to serve Me (Al-Dhariyat, 56).

Allah, created mankind to worship Him alone and whoever submits to Him and does what is enjoined upon him will be one of those who are successful, but whoever turns away from that, they are the losers. He will inevitably gather them together in the Hereafter where He will reward or punish them for what He commanded and forbade them to do.

In the Koran Allah mentions how the Kafirs rebel against Him and His prophet and deny reward or punishment on the Day of Resurrection.

And if thou sayest, 'You shall surely be raised up after death,' the Kafirs (unbelievers) will say, 'This is naught but a manifest sorcery.' And if We postpone the chastisement from them till a reckoned moment they will say, 'What keeps it back?' Surely, the day it shall come to them, it shall not be turned aside from them, and they shall be encompassed by that they mocked at (Hud, 7-8).

The principle of the matter is that all people should be believers by trusting in Allah and worshipping Him alone, and that is Islam. But the Kafirs are the ones who separated themselves from the believers by rebelling against Allah and denied His Messages. This separation which they chose for themselves in the present life will extend to the Hereafter. In the Hereafter there will be Paradise for the believers and Hell for the disbelievers. The Kafirs, out of their foolishness expelled themselves from the mercy of Allah by their own hands!

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Allah, created mankind to worship Him alone and whoever submits to Him and does what is enjoined upon him will be one of those who are successful, but whoever turns away from that, they are the losers. He will inevitably gather them together in the Hereafter where He will reward or punish them for what He commanded and forbade them to do.

The Koran reveals that messengers of Allah have, throughout history, been calling man back to Allah; yet few men have accepted the truth; most have rejected it and have become kafirs.

The term kafir refers to anyone who satisfies one or more of the following conditions : practices idolatry of any form; does not accept the absolute oneness of Allah; denies Muhammad as Prophet; ignores Allah’s signs; or rejects belief in resurrection and final judgment.

The term kafir simply divided the people into believers and unbelievers. This division between believers and kafirs existed since the dawn of life and will last until the day or Judgment. The division between the Kafirs and the believers is due to the disbelief of kafirs in Allah and his messages and not due to the doctrine of islam.

In the Koran Allah mentions how the Kafirs rebel against Him and His prophet and deny reward or punishment on the Day of Resurrection.

And if thou sayest, ‘You shall surely be raised up after death,’ the Kafirs (unbelievers) will say, ‘This is naught but a manifest sorcery.’ And if We postpone the chastisement from them till a reckoned moment they will say, ‘What keeps it back?’ Surely, the day it shall come to them, it shall not be turned aside from them, and they shall be encompassed by that they mocked at (Hud, 7-8).

Bill Warners says that Muslims want all people to submit to islam. The principle of the matter is that all people should be believers by trusting in Allah and worshipping

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Him alone. But the Kafirs are the ones who separated themselves from the believers by rebelling against Allah and denied His Messages. This separation which they chose for themselves in the present life will extend to the Hereafter as well. In the Hereafter there will be Paradise for the believers and Hell for the disbelievers. The Kafirs, out of their foolishness expelled themselves from the mercy of Allah by their own hands and chose hell as their lasting abode!

On the day of Judgment, and before the Throne of Allah, the book of each man's deeds and motives will be placed wide open, which all may see; the prophets and Preachers of Truth and martyrs who gave their lives in the cause of Allah, will be in the Court, to give evidence; and the decision pronounced will be absolutely just for the judge will not be only just, but He will know every fact and circumstance, and His wisdom will give due weight to everything, great or small. To every soul will be paid in full the fruits of its deeds.

The separation or division between the believers and Kafirs is clear in the hereafter also when the kafirs will be led to Hell in multitudes, and the believers will be led to paradise in crowds.

Allah clearly explains this in the Koran:

And the book shall be put in place, and the prophets and witnesses shall be brought, and justly the issue be decided between them, and they not wronged. Every soul shall be paid in full for what it has wrought; and He knows very well what they do. Then the Kafirs (unbelievers) shall be driven in companies into Gehenna till, when they have come thither, then its gates will be opened and its keepers will say to them, 'Did not messengers come to you from among yourselves, reciting to you the signs of your Lord and warning you against the encounter of this your day?' They shall say, 'Yes indeed; but the word of the chastisement has been realized against the Kafirs. It shall be said, 'Enter the gates of Gehenna, to dwell therein forever.' How evil is the lodging of those that are proud! Then those that feared their Lord shall be driven in companies into paradise, till, when they have come thither, and its gates are opened, and its keepers will say to them, 'Peace be upon you! And they shall say, 'You have done well; enter in, to dwell forever.' And they shall say, 'Praise belongs to Allah, who has been true in His promise to us, and has made us inherit (this) land to make our dwelling wheresoever we will in Paradise.

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And thou shalt see the angels encircling about the Throne proclaiming the praise of their Lord; and justly the issue shall be decided between them: and it shall be said, 'Praise belongs to Allah, the Lord of all Being (Az-Zumar, 69-75).

4) Answering Bill Warner's claim that Islamic doctrine cannot be reconciled with our concepts of human rights and our constitution

Bill Warner is totally ignorant of the Koran because he hasn't read it in depth. He read it with a pre-conceived idea in his mind that the Koran is evil. As usual, he hid the fact that the Koran is all about human rights. His rudeness took him to compare the human rights of Islam that were decreed by the Creator with man made laws – the American constitution and the Bill of Rights! Before that, his insolence took him also to compare the Koran with Hitler's book Mein Kampf. He meant by such despicable comparison that there was remarkable similarities between the two. He wanted to show that Islam and Nazism are two kindred ideologies with many commonalities. In his opinion and the opinions of other hate mongers like him that both books are inviting hatred towards the other and are encouraging terrorism.

Now let's see the human rights of the American constitution and those of Islam in order to examine the false claim of Bill Warner that "Islamic doctrine cannot be reconciled with our concepts of human rights and our constitution".

On July 4, 1776, the United States Congress approved the Declaration of Independence. Its primary author, Thomas Jefferson, wrote the Declaration as a formal explanation of why Congress had voted on July 2 to declare independence from Great Britain, more than a year after the outbreak of the American Revolutionary War, and as a statement announcing that the thirteen American Colonies were no longer a part of the British Empire. Philosophically, the Declaration stressed two themes: individual rights and the right of revolution. The Bill of Rights of the US constitution was written four years later and protects basic freedoms of the United States citizens.

The first ten amendments to the Constitution—the Bill of Rights—came into effect on December 15, 1791, limiting the powers of the federal government of the United States and protecting the rights of all citizens, residents and visitors in American territory.

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The Bill of Rights protects freedom of speech, freedom of religion, the right to keep and bear arms, the freedom of assembly and the freedom to petition. It also prohibits unreasonable search and seizure, cruel and unusual punishment and compelled self-incrimination. Among the legal protections it affords, the Bill of Rights prohibits Congress from making any law respecting establishment of religion and prohibits the federal government from depriving any person of life, liberty or property without due process of law. In federal criminal cases it requires indictment by a grand jury for any capital offense, or infamous crime, guarantees a speedy public trial with an impartial jury in the district in which the crime occurred, and prohibits double jeopardy.

Under the dynamic chairmanship of Eleanor Roosevelt—President Franklin Roosevelt's widow, a human rights champion in her own right and the United States delegate to the UN—the Commission set out to draft the document that became the Universal Declaration of Human Rights. Roosevelt, credited with its inspiration, referred to the Declaration as the international Magna Carta for all mankind. It was adopted by the United Nations on December 10, 1948.

Today, the Declaration is a living document that has been accepted as a contract between a government and its people throughout the world.

The declaration includes the following articles:

- 1- recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,
- 2- disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,
- 3 - it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,



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- 4 it is essential to promote the development of friendly relations between nations,
- 5 the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,
- 6 Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,
- 7 a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Quite opposite to what Bill Warner claims, the Islamic model of human rights in particular is striking in its rigor, its vision and its relevance to modern times. The distinguishing feature of human entitlements in Islam is that they are the natural outcome of a broader practice of faith, deeds and social behavior that Muslims believe are divinely mandated. The Koran, the holy book of Islam, says:

Allah commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive. He teaches you, so that you may take heed (An-Nahl, 90).

Muhammad, the final prophet of Islam, established the very first Islamic society which eliminated the spiritual and social problems rampant in the Arabian Peninsula. Freedom of religion was instituted in Medina; women were honored and respected as equals; racial discrimination was practically eliminated; tribal warfare was replaced with united ties of brotherhood; usury and alcohol were completely forbidden. As Karen Armstrong, a renowned author of books on comparative religion, has expressed, "Muhammad ... was a dazzling success, politically as well as spiritually, and Islam went from strength to strength to strength."

Islam has laid down universal and fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances. These basic rights are associated with Islamic faith and belief because they are divinely ordained. Thus, human rights in Islam are religious obligations, meaning that it is obligatory for every Muslim to protect them and restore them if they are violated.

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Islam declares all people equal in terms of human values, and all individuals are equal before the Islamic code of law. Its judgments and legal penalties are applicable to all races and classes of people without any distinction, and without any person, group or nation acquiring immunity or privilege. Every human being is entitled to his integrity, honor and reputation during his life and after his death. Islam condemns the abuse of power, position and authority and commands people to assist an oppressed person even with the use of force when necessary. Every individual in an Islamic society, regardless of his faith or religious affiliation, position or social status, has certain immutable rights, which include:

- The right to be consulted on issues that concern their economic and social affairs
- The right to be considered innocent unless proven guilty
- The right to seek judgment against oppressors and to have an equal hearing before the judge

It is an unfortunate reality of our time, however, that the governments of many so-called "Muslim" countries do not apply these principles but rather suppress public opinion and violate human rights. However, such tyranny is in no way representative of Islamic teachings. In fact, the Prophet of Islam warned, "The most ruthless in punishing people in this world will be the most ruthlessly punished of people by Allah on the Day of Resurrection." [Narrated by Ahmad – saheeh] .

And the Koran clearly commands:

"O you who have believed, stand up firmly for Allah and witness with justice, and do not let hatred of a people prevent you from being just. Be just; that is nearer to righteousness." (Al-Maidah, 8).

No one may be arrested, exiled, punished or his freedom restricted without adequate legal action. No one may be subjected to physical or psychological torment, medical experimentation, or any other humiliating treatment. And it is not permitted to empower executive authority to issue exceptional laws.

These human rights are comprehensive and applicable to every person under Islamic jurisdiction, regardless of his race, religion, nationality or social status. They cannot be altered at any time or under any circumstance. Violation of these rights is a violation against the divine decree and necessitates punishment in the Hereafter in addition to that of this world, unless the offender repents and reforms.

If such human rights had never been enforced at some time in human history, they would have remained no more than theoretical ideals in people's minds. But Prophet Muhammad founded a civilization in which they were fully implemented, serving as an outstanding example for all future generations of mankind.

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A Muslim believer is obligated to oppose injustice and oppression no matter who the victim happens to be. When seeing another human being in distress or critical need of assistance, it is his duty to help that person; otherwise, he is accountable for whatever increase in suffering was caused by his neglect. Even during war it is not permissible to harm women, children, the elderly, the sick or the wounded. The hungry person must be fed, the naked clothed, and the wounded or diseased treated medically, irrespective of who they are.

Under Islam the lives and properties of all citizens are inviolable, whether they are Muslims or not. The right of security and protection to a person and his family is the most basic of all rights. It is unlawful in a Muslim society for any of its citizens to be harassed or threatened by words, acts or weapons of any type. For the protection of human life in particular, Islam has required severe punishments for criminals who murder, injure and harm others.

One of the fundamental rights established by the sacred texts is that no one can be compelled to accept Islam. It is the duty of Muslims to establish the proofs of Islam to people so that truth can be distinguished from falsehood. After that, whoever wishes to accept Islam may do so, and whoever wishes to continue in unbelief may do so.

Islam's contribution to human rights is best appreciated when viewed against the backdrop of world history as well as the realities of modern times. Social, racial, gender, and religious inequities continue to exist. Economic and social disparities have resulted in oppression of the lower classes; racial prejudices have been the cause of subjugation and enslavement of people with darker skin; women have been weighed down by chauvinistic attitudes, and pervasive attitudes of religious superiority have led to widespread persecution of people with different beliefs.

When considering the question of human rights in Islam, it is important to distinguish the divinely prescribed rights of Islam from potential misinterpretation and misapplication by Bill Warner and the other gangs of hate mongers.

Human rights in Islam stem from two foundational principles: dignity and equality. Dignity is a fundamental right of every human being merely by virtue of his or her humanity.

As Allah states in the Koran:

“We have honored the children of Adam and carried them by land and sea; We have provided good sustenance for them and favored them specially above many of those We have created” (Al-Isra', 70).

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Regarding equality, Allah clearly declares that in His sight, the only distinguishing factors between humans are righteousness and piety:

“People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In Allah’s eyes, the most honored of you are the ones most mindful of Him: Allah is all knowing, all aware” (Al-Hujurat, 13).

The diversity of humanity into many races and ethnicities is a testament to Allah’s majesty and wisdom. Therefore, racial superiority and discrimination is prohibited in Islam and contradicts its essence. This concept is exemplified in the final sermon of Prophet Muhammad who proclaimed:

“No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man, or the black man any superiority over the white man. You are all the children of Adam, and Adam was created from clay.”

So many of the human rights violations are committed against women in this world. Under the laws of Islam, women have the right to own property and businesses, engage in financial transactions, vote, receive inheritance, obtain an education and participate in legal and political affairs. The fact that some Muslim societies do not always accord women all these liberties is an example of how human beings can fall short of fully implementing the Divine Will.

Both men and women have responsibilities towards their families and societies as is clear from the following verse:

“The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise” (At-Tawba, 71).

Allah promises in the Koran, “If any do deeds of righteousness – be they male or female – and have faith, they will enter Heaven, and not the least injustice will be done to them” (An-Nisa’, 124).

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In Islam, life is a sacred trust from Allah and the most basic right of a human being. No individual is permitted to take the life of another, unless it is for justice administered by a competent court following due process of law.

Allah states this right in the Koran:

“Nor take life – which Allah has made sacred – except for just cause” (Al-Isra’, 33). He also says, “...if anyone kills a person – unless in retribution for murder or spreading corruption in the land – it is as if he kills all mankind, while if any saves a life, it is as if he saves the lives of all mankind” (Al-Maidah, 32).

Not only do human beings have the right not to be harmed, they have the right to be safeguarded from harm, physical or otherwise. For instance, under Islamic law, people are legally liable for not preventing a blind man from dying of a perilous fall, if they were in a position to save him.

Even during war, Islam enjoins that one deals with the enemy nobly on the battlefield. Enemy soldiers and prisoners of war are not to be tortured or mutilated under any circumstances. Islam has also drawn a clear line of distinction between combatants and non-combatants.

As far as the non-combatant population is concerned, such as women, children and the elderly, etc., the instructions of Prophet Muhammadp are as follows: “Do not kill any old person, any child or any woman” and “Do not kill the monks in monasteries.” Hence, non-combatants are guaranteed security of life even if their nation is at war with an Islamic state.

Contrary to popular misconceptions, a genuine Islamic republic is obligated to not only permit but respect diversity. Thus, non-Muslims within an Islamic territory are allowed to worship in accordance with their religion. There are many examples of this historically.

When Muslims began ruling Palestine in 637 C.E., they invited the Jewish people to live in Jerusalem after 500 years of exile. In 1187 C.E., after retaking Palestine from the Crusaders, Muslims treated Christians with honor despite the brutality they had endured at the hands of the Crusaders. Christians were allowed to leave in peace with their Muslim brothers.

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While Spain was under Muslim rule, the city of Cordova was considered the intellectual center of Europe, where students went to study philosophy, science and medicine under Muslim, Jewish and Christian scholars. This rich and sophisticated society took a tolerant view towards other faiths, while peaceful coexistence was unheard of in the rest of Europe. The historian James Burke mentions in his book, *The Day the Universe Changed*, that thousands of Jews and Christians lived in safety and harmony with their Muslim overlords in Muslim Spain.

A basic standard of life includes the minimum essentials necessary for survival, such as food, clothing, shelter and medical attention. Anyone deprived of these necessities is entitled to receive aid in order to meet their needs. It is the duty of every Muslim with adequate means to give from their wealth, in order to eradicate poverty from society.

Describing the righteous believers in the Koran, Allah reminds that they are those who give a “rightful share of their wealth to the beggar and the deprived” (Al-Dhariyat, 19). The Islamic state is also obligated to spend from its treasury to support the poor and disadvantaged.

Islam requires that Muslims possess upright character and deal justly with the entire human race, irrespective of their ethnicity, nationality, creed and whether they are a friend or foe.

Allah says in the Koran:

“O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily Allah is well acquainted with what you do (Al-Maidah, 8).

Reflecting on the concept of justice in Islam, Sarojini Naidu, the Nightingale of India, stated in a speech, “The sense of justice that Islam encompasses is one of the most wonderful ideals of Islam, because, as I read in the Koran, I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world.”

From the foregoing discussion, it is clear that Islamic law has divinely mandated rights for individuals in their specific roles as spouse, parent, child, relative, neighbor, friend and even foe. In its distribution of rights and responsibilities, Islam

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has addressed the social, racial, gender, and sectarian issues plaguing the global society. Indeed, the model of rights and mutual responsibilities enshrined in Islam has a tremendous potential for individual and social reform in the world.

The Nineteenth Islamic Conference of Foreign Ministers (Session of Peace, Interdependence and Development), held in Cairo, Arab Republic of Egypt in 31 July to 5 August 1990), declared the human rights in Islam based on the Koran and the Sunna as follows:

#### ARTICLE 1:

(a) All human beings form one family whose members are united by their subordination to Allah and descent from Adam. All men are equal in terms of basic human dignity and basic obligations and responsibilities, without any discrimination on the basis of race, colour, language, belief, sex, religion, political affiliation, social status or other considerations. The true religion is the guarantee for enhancing such dignity along the path to human integrity.

(b) All human beings are Allah's subjects, and the most loved by Him are those who are most beneficial to His subjects, and no one has superiority over another except on the basis of piety and good deeds.

#### ARTICLE 2:

(a) Life is a God-given gift and the right to life is guaranteed to every human being. It is the duty of individuals, societies and states to safeguard this right against any violation, and it is prohibited to take away life except for a shari'ah prescribed reason.

(b) It is forbidden to resort to any means which could result in the genocidal annihilation of mankind.

(c) The preservation of human life throughout the term of time willed by Allah is a duty prescribed by Shari'ah.

(d) Safety from bodily harm is a guaranteed right. It is the duty of the state to safeguard it, and it is prohibited to breach it without a Shari'ah-prescribed reason.

#### ARTICLE 3:

(a) In the event of the use of force and in case of armed conflict, it is not permissible to kill non-belligerents such as old men, women and children. The wounded and the sick shall have the right to medical treatment; and prisoners of war shall have the right to be fed, sheltered and clothed. It is prohibited to mutilate or dismember dead

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bodies. It is required to exchange prisoners of war and to arrange visits or reunions of families separated by circumstances of war.

(b) It is prohibited to cut down trees, to destroy crops or livestock, to destroy the enemy's civilian buildings and installations by shelling, blasting or any other means.

#### ARTICLE 4:

Every human being is entitled to human sanctity and the protection of one's good name and honour during one's life and after one's death. The state and the society shall protect one's body and burial place from desecration.

#### ARTICLE 5:

(a) The family is the foundation of society, and marriage is the basis of making a family. Men and women have the right to marriage, and no restrictions stemming from race, colour or nationality shall prevent them from exercising this right.

(b) The society and the State shall remove all obstacles to marriage and facilitate it, and shall protect the family and safeguard its welfare.

#### ARTICLE 6:

(a) Woman is equal to man in human dignity, and has her own rights to enjoy as well as duties to perform, and has her own civil entity and financial independence, and the right to retain her name and lineage.

(b) The husband is responsible for the maintenance and welfare of the family.

#### ARTICLE 7:

(a) As of the moment of birth, every child has rights due from the parents, the society and the state to be accorded proper nursing, education and material, hygienic and moral care. Both the fetus and the mother must be safeguarded and accorded special care.

(b) Parents and those in such like capacity have the right to choose the type of education they desire for their children, provided they take into consideration the interest and future of the children in accordance with ethical values and the principles of the Shari'ah.

(c) Both parents are entitled to certain rights from their children, and relatives are entitled to rights from their kin, in accordance with the tenets of the shari'ah.

#### ARTICLE 8:



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Every human being has the right to enjoy a legitimate eligibility with all its prerogatives and obligations in case such eligibility is lost or impaired, the person shall have the right to be represented by his/her guardian.

#### ARTICLE 9:

(a) The seeking of knowledge is an obligation and provision of education is the duty of the society and the State. The State shall ensure the availability of ways and means to acquire education and shall guarantee its diversity in the interest of the society so as to enable man to be acquainted with the religion of Islam and uncover the secrets of the Universe for the benefit of mankind.

(b) Every human being has a right to receive both religious and worldly education from the various institutions of teaching, education and guidance, including the family, the school, the university, the media, etc., and in such an integrated and balanced manner that would develop human personality, strengthen man's faith in Allah and promote man's respect to and defence of both rights and obligations.

#### ARTICLE 10:

Islam is the religion of true unspoiled nature. It is prohibited to exercise any form of pressure on man or to exploit his poverty or ignorance in order to force him to change his religion to another religion or to atheism.

#### ARTICLE 11:

(a) Human beings are born free, and no one has the right to enslave, humiliate, oppress or exploit them, and there can be no subjugation but to Allah the Almighty.

(b) Colonialism of all types being one of the most evil forms of enslavement is totally prohibited. Peoples suffering from colonialism have the full right to freedom and self-determination. It is the duty of all States peoples to support the struggle of colonized peoples for the liquidation of all forms of and occupation, and all States and peoples have the right to preserve their independent identity and econtrol over their wealth and natural resources.

#### ARTICLE 12:

Every man shall have the right, within the framework of the Shari'ah, to free movement and to select his place of residence whether within or outside his country and if persecuted, is entitled to seek asylum in another country. The country of refuge shall be obliged to provide protection to the asylum-seeker until his safety has been attained, unless asylum is motivated by committing an act regarded by the Shari'ah as a crime.

#### ARTICLE 13:

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Work is a right guaranteed by the State and the Society for each person with capability to work. Everyone shall be free to choose the work that suits him best and which serves his interests as well as those of the society. The employee shall have the right to enjoy safety and security as well as all other social guarantees. He may not be assigned work beyond his capacity nor shall he be subjected to compulsion or exploited or harmed in any way. He shall be entitled - without any discrimination between males and females - to fair wages for his work without delay, as well as to the holidays allowances and promotions which he deserves. On his part, he shall be required to be dedicated and meticulous in his work. Should workers and employers disagree on any matter, the State shall intervene to settle the dispute and have the grievances redressed, the rights confirmed and justice enforced without bias.

#### ARTICLE 14:

Everyone shall have the right to earn a legitimate living without monopolization, deceit or causing harm to oneself or to others. Usury (riba) is explicitly prohibited.

#### ARTICLE 15:

(a) Everyone shall have the right to own property acquired in a legitimate way, and shall be entitled to the rights of ownership without prejudice to oneself, others or the society in general. Expropriation is not permissible except for requirements of public interest and upon payment of prompt and fair compensation.

(b) Confiscation and seizure of property is prohibited except for a necessity dictated by law.

#### ARTICLE 16:

Everyone shall have the right to enjoy the fruits of his scientific, literary, artistic or technical labour of which he is the author; and he shall have the right to the protection of his moral and material interests stemming therefrom, provided it is not contrary to the principles of the Shari'ah.

#### ARTICLE 17:

(a) Everyone shall have the right to live in a clean environment, away from vice and moral corruption, that would favour a healthy ethical development of his person and it is incumbent upon the State and society in general to afford that right.

(b) Everyone shall have the right to medical and social care, and to all public amenities provided by society and the State within the limits of their available resources.

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(c) The States shall ensure the right of the individual to a decent living that may enable him to meet his requirements and those of his dependents, including food, clothing, housing, education, medical care and all other basic needs.

#### ARTICLE 18:

(a) Everyone shall have the right to live in security for himself, his religion, his dependents, his honour and his property.

(b) Everyone shall have the right to privacy in the conduct of his private affairs, in his home, among his family, with regard to his property and his relationships. It is not permitted to spy on him, to place him under surveillance or to besmirch his good name. The State shall protect him from arbitrary interference.

(c) A private residence is inviolable in all cases. It will not be entered without permission from its inhabitants or in any unlawful manner, nor shall it be demolished or confiscated and its dwellers evicted.

#### ARTICLE 19:

(a) All individuals are equal before the law, without distinction between the ruler and the ruled.

(b) The right to resort to justice is guaranteed to everyone.

(c) Liability is in essence personal.

(d) There shall be no crime or punishment except as provided for in the Shari'ah.

(e) A defendant is innocent until his guilt is proven in a fast trial in which he shall be given all the guarantees of defence.

#### ARTICLE 20:

It is not permitted without legitimate reason to arrest an individual, or restrict his freedom, to exile or to punish him. It is not permitted to subject him to physical or psychological torture or to any form of maltreatment, cruelty or indignity. Nor is it permitted to subject an individual to medical or scientific experiments without his consent or at the risk of his health or of his life. Nor is it permitted to promulgate emergency laws that would provide executive authority for such actions.

#### ARTICLE 21:

Taking hostages under any form or for any purpose is expressly forbidden.

#### ARTICLE 22:

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(a) Everyone shall have the right to express his opinion freely in such manner as would not be contrary to the principles of the Shari'ah.

1.. Everyone shall have the right to advocate what is right, and propagate what is good, and warn against what is wrong and evil according to the norms of Islamic Shari'ah.

(c) Information is a vital necessity to society. It may not be exploited or misused in such a way as may violate sanctities and the dignity of Prophets, undermine moral and ethical Values or disintegrate, corrupt or harm society or weaken its faith.

(d) It is not permitted to excite nationalistic or doctrinal hatred or to do anything that may be an incitement to any form or racial discrimination.

#### ARTICLE 23:

(a) Authority is a trust; and abuse or malicious exploitation thereof is explicitly prohibited, in order to guarantee fundamental human rights.

(b) Everyone shall have the right to participate, directly or indirectly in the administration of his country's public affairs. He shall also have the right to assume public office in accordance with the provisions of Shari'ah.

#### ARTICLE 24:

All the rights and freedoms stipulated in this Declaration are subject to the Islamic Shari'ah.

#### ARTICLE 25:

The Islamic Shari'ah is the only source of reference for the explanation or clarification of any of the articles of this Declaration.

Islam has stated all the rights that have been declared in the different charts and constitutions nowadays, such as the Universal Declaration of Human Rights, more than 14 centuries ago.

Among the misconceptions that the enemies of Islam raise is that Islam has allowed slavery and categorized people into free men and slaves. In the period when Islam came into existence, the system of owning slaves was prevalent in Arabia, and indeed, throughout the whole world.

Islam, following its basic principles, started abolishing slavery in a very systematic though gradual manner. One of the methods followed was known as *Mukatabah*. Islam has requested the slaves to pursue their own freedom through *mukatabah*. *Mukataba* is a contract between the slave owner and the slave, be it male or female,

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specifying a certain amount of money the slave pays to his master within stipulated time, after which he or she will be free.

Allah addressed the slave owners by saying:

Those your right hands own who seek emancipation, contract with them accordingly, if you know some good in them; and give them of the wealth of Allah that He has given you (An-Noor, 33).

Islam encouraged the slave owners to emancipate their slaves to the extent that it became an expiation for some sins. The Messenger said, "Whoever frees a Muslim slave, Allah will save all the parts of his body from the Hellfire as he has freed the body-parts of the slave." (Sahih al-Bukhary).

It was the result of such instructions that the Companions of the Prophet did their best for the liberation of slaves. Abu Bakr As-Siddiq bought many slaves and set them free. `Abdur-Rahman bin `Auf released as many as thirty thousand slaves. `Abdullah bin `Umar liberated more than a thousand of them. It is stated that some Companions of the Prophet released eight thousand slaves in one day.

The Koran says:

Indeed We created man in trouble. What does he think none has power over him, saying, 'I have consumed wealth abundant'? What, does he think none has seen him? Have We not appointed to him two eyes, and a tongue, and two lips, and shown him the two paths? But he has not attempted to ascent. And what shall teach thee what is the ascent? The freeing of a slave, or giving food upon a day of hunger to an orphan near of kin or a needy man in misery; then that he become of those who believe and counsel each other to be merciful. These are the companions of the Right Hand. And those who disbelieve in Our signs, they are the companions of the left hand; over them is a Fire covered down (Al-Balad, 4-20).

The Prophet himself emancipated 24 male and female slaves. These were: Abu Asib, Abu Bakra, Abu Muwayhiba, Abu Rafi al Qibti, Abu Sallam, Abu Ubayd, Ayman, Mariya, Maymuna bint Abu Asib, Maymuna bint Sa'd, Mihran, Nafi, Safina, Salma, Salman al Farsi, Thawban ibn Bujdud, Sirin, Shamghun ibn Zayd, Shukran, Um Ayyash, Umm Ayman, Usama ibn Zayd, Zayd, and Zayd ibn Harisa.

Islam, thus, did not bring slavery to the world. Who then can still claim that Islam encourages slavery or classifies people into freemen and slaves?

Based on the above, Bill Warner must call for the amendment of the Bill of Rights of the American Constitution according to the divine principles of human rights in Islam that were issued by the Creator in His last revelation to all people more than 1400 years ago.

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5) Answering Bill Warner's claim that the great majority, 96%, of all Islamic doctrine about women subjugates them

Bill Warner deliberately lies with eyes wide open about the status of women in Islam. His aim is to smear Islam and implements a vicious agenda against it. He falsely promulgates in his website that women in Islam are subjugated, degraded, oppressed – but are they really?

By portraying Muslims as existentially evil and anti-American, by presenting Islam as a religion of violence, by burning the Koran and attacking the religious beliefs of Muslims, Bill Warner and the like are missing an opportunity to reconcile with a great religion. This Islamophobe hate monger must understand that Americans as a progressive nation, should work together to build a better country, where Islam is a part of her colorful religious and cultural mosaic.

Over fourteen hundred years ago, Islam gave women rights that women in the West have only recently began to enjoy. In 1930 Annie Besant observed, "It is only in the last twenty years that Christian England has recognized the right of woman to property, while Islam has allowed this right from all times. It is a slander to say that Islam preaches that women have no souls." (The Life and Teachings of Mohammed, 1932) (11).

The subject of women's right in Islam is very comprehensive and I can speak volumes about it. I will try to cover much of this important issue in few words.

In the West women in Islam are thought to be subjugated, degraded, oppressed - but are they really, or this misconception is fabricated by a biased media?

In America, at the beginning of the twentieth century, women were outsiders to the formal structures of political life—voting, serving on juries, holding elective office—and they were subject to wide-ranging discrimination that marked them as secondary citizens.

In 1900 women's legal standing was fundamentally governed by their marital status. They had very few rights. A married woman had no separate legal identity from that of her husband. She had no right to control her biological reproduction (even conveying information about contraception, for example, was illegal), and no right to sue or be sued since she had no separate standing in court. She had no right to own property in her own name or to pursue a career of her choice. Women could not vote, serve on juries, or hold public office. According to the Supreme Court, they were not "persons" under the Fourteenth Amendment to the Constitution, which guarantees equal protection under the law.

It was only in the twentieth century, that a significant wave of feminist activism generated a surge of change in women's status in America. Women's rights movements started in America only during the years 1848 to 1920, which included the

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women's rights convention in Seneca Falls, N.Y., the formation of the National American Woman Suffrage Association, and the passage of the nineteenth amendment to the Constitution, giving women the right to vote.

Women, in America, on average, still make less than men make in the workplace: about \$.77 to every dollar a man makes, mainly because women take lower paying jobs or work fewer hours so they can be at home. Women also make up only 20 percent of the U.S. Senate and 18 percent of the House of Representatives, and only 4.6 percent of Fortune 500 companies have female CEOs.

Women in societies before the advent of Islam were degraded and generally used as objects of lust. The following are examples from history which amply illustrate the fact that the status of women in earlier civilizations was very low, to the extent that they were denied basic human dignity:

A. Babylonian Civilization: Women were degraded and denied all rights under the Babylonian law. If a man murdered a woman, instead of him being punished, his wife was put to death.

B. Greek Civilization:

Greek Civilization is considered the most glorious of all ancient civilizations. Under this very 'glorious' system, women were deprived of all rights and were looked down upon. In Greek mythology, an imaginary woman called 'Pandora' was the root cause of misfortune of human beings. The Greeks considered women to be subhuman and inferior to men. Prostitution became a regular practice amongst all classes of Greek society.

C. Roman Civilization:

When Roman Civilization was at the zenith of its 'glory', a man even had the right to unjustifiably take the life of his wife. Prostitution and nudity were common practice amongst the Romans.

D. Egyptian Civilization:

The Egyptians considered women to be evil and a sign of the devil.

E. Pre-Islamic Arabia:

Before Islam spread in Arabia, the Arabs looked down upon women and very often, when a female child was born, she was buried alive.

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## What the Bible says about Women's Rights

### Genesis 3:16

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

### Isaiah 3:12

As for my people, children are their oppressors, and women rule over them.

### 1 Corinthians 11:3

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

### 1 Corinthians 14:34-36

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

### Ephesians 5:22-24

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

### Colossians 3:18

Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

### 1 Timothy 2:11-15

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing.

### Titus 2:4-5

Teach the young women to be ... obedient to their own husbands, that the word of God be not blasphemed.



Likewise, ye wives, be in subjection to your own husbands.

Before Islam, in all societies, women were considered shameful, female children were buried alive, prostitution was rampant, divorce was only in the hands of the husband, inheritance was only for the strong, and oppression was widespread. Islam came and abolished these practices. Islam uplifted women and gave them equality and expected them to maintain their status. Islam raised the status of women and granted them their just rights more than 1400 years ago.

In the sixth century Arabia, men were ashamed if a daughter was born in their household. Many who considered themselves courageous and brave would bury their daughters after their birth to get rid of the shame. The practice was considered honorable. Qays bin Asim, ancient leader of Banu Tamim is credited by some historians as the first to kill children on the basis of honor. It is recorded that he murdered all of his daughters to prevent them from ever causing him any kind of dishonor. This is the time which was called the time of ignorance or "*Jahiliyyah*" by the Prophet Muhammad (peace be on him).

The Koran mentions that the Arabs in Jahiliyyah (the period of ignorance or pre-Islamic period) used to bury their daughters alive. The motives were twofold: the fear that an increase in female offspring would result in economic burden, as well as the fear of the humiliation frequently caused by girls being captured by a hostile tribe and treated as a slave girl.

If one of the Arabs gets a baby girl, his face becomes darkened with overwhelming grief. Ashamed, he hides from the people, because of the bad news given to him. He even ponders: should he keep the baby grudgingly, or bury her in the dust.

The Koran says:

And when any of them is given the good tidings of a girl, his face is darkened and he is filled with inward grief. He hides himself from the people because of the evil of the good tidings that have been given unto him, whether he shall preserve it in humiliation, or trample it into the dust. Ah, evil is that they judge (An-Nahl 58,59).

The moment that any of them hears the news of the birth of his female child he falls into the darkness of deepest dismay.

When one of them is given news (of a daughter) his face is darkened with misery and anger! (They say,) "What is good about an offspring that is brought up to be beautiful, and cannot help in war?" (Az-Zukhruf 17, 18).

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Whoever commits a sin is requited for just that, and whoever works righteousness - male or female - while believing, these will enter Paradise wherein they receive provisions without any limits (Ghafir, 40).

In Islam, a Muslim woman has no financial obligation to her husband or to her family. If she wishes to spend of her wealth on her family she is free to do so or not.

Women in Islam have every right to work, but is not compelled to. The Prophet commanded that every man and woman must seek knowledge and be educated. Prophet Muhammad said: "Treat your women well and be kind to them for they are your partners."

In Islam the good wife is obedient and harmonious in her husband's presence, and in his absence guards his reputation and property and her own virtue, as ordained by Allah.

The koran says:

Men are the managers of the affair of women for that Allah has preferred in bounty one of them over another (because men spend to support them from their means), and for that they have expended of their property. Righteous women are therefore obedient, and guard in (the husband's absence) what Allah would have them guard (Al-Nisa', 34).

Islam's position on inheritance is in reality to the benefit of the woman. In the Age of Ignorance, the daughters and wives of the deceased were deprived of inheritance and all of the wealth of the deceased went to his sons. Islam, however, came and annulled the laws of the ignorant times and made women amongst the inheritors of the deceased. From its inception, Islam gave women an independence in ownership and monetary matters, this being a matter that has only but recently entered the laws of European nations.

The Koran says about the inheritance of men and women:

...unto the male is the equivalent of the share of two females (Al-Nisa', 176).

"Allah commands you regarding your children. For the male a share equivalent to that of two females (Al-Nisa', 11).

The rule that states that the portion of inheritance of a man is twice that of a woman is not true across the board. In some cases we find that men and women take an equal sum of inheritance, like for instance the father and the mother of the deceased who take an equal amount of inheritance. In this case there is no difference between man and woman.

The fact that a woman's inheritance is half that of a man's has enticed many to delve into the rationale behind this rule. The reason that the inheritance of man is

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more is because the upkeep of women is upon the shoulders of men. In other words, aside from the fact that a man must look after himself, he is also responsible for the upkeep and expenses of his wife and children. From another point of view, it is the man who gives the dowry to the woman and she is the one who takes it from him.

In reality, it is possible to say that what the woman takes in the form of inheritance and dowry is tantamount to her savings, whereas the portion of the inheritance of the man is spent on the expenses of his daily life and that of his wife and children.

The reason that the share of a woman's inheritance is half of that of a man is because the man has more responsibilities than the woman has. He must take upon himself the expenses of his spouse and children. What's more, he must give money to the family of a person accidentally injured by one of his family members. It is the man which must give dowry to the woman—this being a recompense to the loss incurred by her in her inheritance.

Even though apparently the inheritance of a man is double that of a woman, when we probe into the matter more thoroughly, we find that the inheritance of a woman is two times that of a man. The responsibilities that have been placed on the shoulders of men necessitates that they spend half of their income on women. Any given man is obligated to spend money on his spouse's home, clothes, food, and other expenses, while the cost of living of himself and his children are on his shoulders.

These responsibilities are on the shoulders of men, whereas we see that women are exempted from paying any living expenses, including their own—whether that be clothes or food. Therefore and in all practicality, it is woman who has more of a portion of wealth than man.

In summary, the reasons that women's portion of inheritance is less than that of men's are three:

1. Dowry: At the time of getting married, man is responsible to take into consideration a suitable dowry for the woman. Whenever the woman asks for it, the man is responsible to give it to her. So from the beginning, man is religiously responsible to allot an amount of money as the dowry of his wife.
2. Allowance: In family life, aside from the fact that a man must look after his own expenses, he is responsible to take upon himself the expenses of his wife and children. For amongst the responsibilities of a man is the provision of food, clothes, and shelter for his wife that is in line with her social status. Even if a woman were to have a large amount of wealth, she has no responsibility in this regard.
3. Special responsibilities of man: Some very heavy responsibilities have been placed on men's shoulders; responsibilities that women have been excused from. A good example is warfare in the path of Allah. A man must wage war with his life and his wealth. In some of the verses of the Noble Koran war by means of wealth has

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even been placed ahead of war by means of life. A man must spend from his own pocket the expenses of his going to war. Or when someone is killed by another person, the men of the family of the culprit must pay money to the victim's family, but women are freed from such an expense.

The reason that the expenses of the woman is upon the man is also that she can, without any sort of mental anxiety, raise good and pious children. In this way the family, which is the cornerstone of society, will be filled with warmth and love.

To give women any inheritance at all was actually a huge step upwards in women's rights. Further, male members of a family were required to share their inheritance with all family members. Women's inheritance were her's alone. In effect, she got the larger portion. Women were also allowed to earn income and it was hers, not her husband's or guardians: "Men will have a share of what they earn, and women will have a share of what they earn." (Al-Nisa', 32).

The same for a woman's witness, granting her the right to testify in criminal cases or civil cases, at all, was a leap forward. However, at that time, a woman's experience was less than a man's. She was commonly confined to the home (not by religious dictate, but by custom and biology--women were wives and mothers. Therefore her knowledge of outside matters were curtailed, which could cause compromises in what she might have actually witnessed.

Education and seeking knowledge is compulsory for both men and women: Seeking knowledge is compulsory for each and every Muslim (i.e. both male and female). [Ibn Majah #224 al-Baihaqi and verified] .

And males and female have equal social and religious responsibilities:

The believers, men and women, are helpers, supporters, friends and protectors of one another, they enjoin all that is good, and forbid all that is evil, they offer their prayers perfectly, and give Zakah (Obligatory Charity) and obey Allah and His Messenger. Allah will bestow Mercy on them. Surely Allah is All-Mighty, All-Wise (At-tawbah, 71).

Second: There is no difference between a sin committed by a woman and a sin committed by a man: A large number of Koran verses explicitly guarantee equal rewards and punishment to women and men for their good and bad deeds.

Third: Equal rights and duties for women and men to pursue knowledge. The Koran clearly assigns both women and men to seek knowledge. The Hadith is very clear about it.

Fourth: Equal rights and duties to engage in public activities. Both men and women, as God's vicegerents, are obliged to strive for a virtuous life and to prevent sins and evildoings ("amar ma'ruf nahi munkar").

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## Koran's spirit of gender equality

Christian Arab writer, Norma Khouri noted, honor killings originate from the belief that a woman's chastity is the property of her family, a cultural norm that comes "from our ancient tribal days, from the Hammurabi and Assyrian tribes of 1200 B.C." Matthew A. Goldstein, J.D. (Arizona), has also noted that honor killings were encouraged in ancient Rome, where male family members who did not take actions against the female.

In Islam, a woman has the basic freedom of choice and expression based on recognition of her individual personality.

In Islam, women are encouraged to contribute their opinions and ideas. There are many traditions of the Prophet sallallaahu 'alayhi wa sallam which indicate women would pose questions directly to him and offer their opinions concerning religion, economics and social matters.

A Muslim woman chooses her husband and keeps her name after marriage. A Muslim woman's testimony is valid in legal disputes. In fact, in areas in which women are more familiar, their evidence is conclusive.

The prosperity of a society is due to mothers. It is only right for Islam to honour and raise their status. The success

Allah says in the Koran:

"And We have charged man concerning his parents -- his mother bore him in weakness upon weakness, and his weaning was in two years -- 'Be thankful to Me, and to thy parents; to Me is the homecoming" (Luqman, 14).

The Prophet was once asked, "O Messenger of Allah, who among people is most deserving of my good treatment?" He said, "Your mother." The man asked twice more, "Then who?" and was given the same response. Only until the fourth time did the Prophet respond, "Then your father." Reward is not only given to the good and kind treatment towards mothers. In fact, Islam has designated a special reward for raising daughters that is not granted for raising sons.

The Prophet Muhammad said, "Whoever Allah has given two daughters and is kind towards them, they will be a reason for him entering Paradise."

Islam regarded women as precious and valuable, not to be disrespected or disgraced. The mistreatment of women in some Middle-Eastern countries or Muslim families is due to cultural factors that some Muslims wrongly follow, not because of Islam. Why would many women around the world willingly enter Islam if it is an oppressive religion?

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There are at least 30 verses in the Koran that support equality between women and men and that refer to women's rights in various aspects of life. Many of these women-friendly Koranic verses are further supported by the Hadith, traditionally attributed to the Prophet Muhammad, which illustrate that the Prophet's teachings do not at all put women in second place, but, on the contrary, are conducive and supportive of their position in society as equals.

And their Lord answers them, "I waste not the labor of any that labors among you, be you male or female – the one of you is as the other (Al-Imran, 195).

As for those who lead a righteous life, male or female, while believing, they enter Paradise; without the slightest injustice (Al-Nisa', 124).

Anyone who works righteousness, male or female, while believing, we will surely grant them a happy life in this world, and we will surely pay them their full recompense (on the Day of Judgment) for their righteous works (An-Nahl, 97).

The submitting men, the submitting women, the believing men, the believing women, the obedient men, the obedient women, the truthful men, the truthful women, the steadfast men, the steadfast women, the reverent men, the reverent women, the charitable men, the charitable women, the fasting men, the fasting women, the chaste men, the chaste women, and men and women who remember Allah oft, Allah has prepared for them forgiveness and a great recompense (Al-Ahzab, 35).

The reason why Hijaab is prescribed for women is mentioned in the Koran:

"O Prophet! Tell your wives and your daughters and women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known [as chaste, believing women] and not be abused. And ever is Allaah Forgiving and Merciful." (Al-Ahzab, 59).

The koran says that Hijaab has been prescribed for women so that they are recognised as being modest women, which may also prevent them from being molested. Suppose two equally beautiful twin sisters walk down a street. One of them is attired in the Islamic Hijaab, i.e. the complete body is covered, except for the face and the hands up to the wrists. The other sister is wearing western clothes, such as a miniskirt or shorts. Around the corner is a lout who is waiting for a catch to tease a girl. Whom will he tease - the girl wearing the Islamic Hijaab or the girl wearing the miniskirt or shorts? Naturally, he will tease the girl in the more revealing dress. Such dresses are an indirect invitation to the opposite sex for teasing and molestation. The Koran rightly says that Hijaab prevents women from being molested.

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Western Society Falsely Claims to have Uplifted Women. In western countries, where liberation encompasses unlimited freedom, women are actually finding themselves living lives that are unsatisfying and meaningless. In their quest for liberation, they have abandoned the ideals of morality and stability and found themselves in marriages and families that bear little resemblance to "real life". What is so liberating about being forced to work all day and coming home at night to housework? What is so liberating about having babies who, at six weeks of age, can be deposited in child care centres to learn their behaviour and morality from strangers?

Western talk of women's liberation is nothing but a disguised form of exploitation of her body, degradation of her soul, and deprivation of her honour. Western society claims to have 'uplifted' women. On the contrary, it has actually degraded them to the status of concubines, mistresses and society butterflies who are mere tools in the hands of pleasure seekers and sex marketers (12).

I end with the words of our Lord Allah, the Creator and Sustainer of all men and women:

"Surely the men who submit and the women who submit, and the believing men and the believing women, and the obedient men and the obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, Allah has prepared for them forgiveness and a great reward." (Al-Ahzab, 35).

6) Answering Bill Warner's claim that The Sunna is more important than the Koran in a Muslim's life

The Prophet hasn't said something that is not found in the Koran. His duty was to interpret the Koran to his companions and confirm what has been mentioned in it.

The infidels tried their best to tempt Muhammad and force him to make some concessions. Had Allah not confirmed him, he would have gone along with them up to a point, thinking that with making a small concession he would succeed in fulfilling the divine mission. But if this had happened, Allah would have made him taste a double punishment in life and at death. And then he would have found none to help him against Allah.

Indeed they were near to seducing thee from what We revealed to thee, that thou mightiest forge against Us another, and then they would surely have taken thee as a friend; and had We not confirmed thee, surely thou wert near to inclining unto them a very little; then would We have let thee taste the double of life and the double of death; and then thou wouldst have found none to help thee against Us (Al-Isra', 73-75).

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If Muhammad had uttered error against Allah and his heart worked iniquity, Allah would have smitten him by the right hand, and He would have broken the continuity of blood flow in his major artery close to his heart besides a grievous woeful future plight.

Allah says about this in the Koran:

“Had he invented against us any sayings, We would have seized him by the right hand, then We would surely have cut his life-vein and not one of you could have defended him.” (Al-Haqah, 44-47).

If the Prophet had uttered error against Allah and his heart worked iniquity, Allah would have smitten him by the right hand – the hand of power and action – and He would have broken the continuity of blood flow in his major artery close to his heart besides a grievous woeful future plight, and no one among the people could defend him from Allah’s anger.

The Prophet wouldn’t dare deviate in the slightest from the Message given to him by Allah.

Had he invented against us any sayings, We would have seized him by the right hand, then We would surely have cut his life-vein and not one of you could have defended him (Al-Haqqah, 44-47).

Allah commands Muhammad to convey all that He has sent him, a command that the Prophet has fulfilled in the best manner.

O Messenger, deliver that which has been sent down to thee from thy Lord; for if thou dost not, thou wilt not have delivered His Message. God will protect thee from men. God guides not the people of the unbelievers (Al-Maidah, 67).

The nation of Muhammad has testified that he has delivered the Message and fulfilled the trust, when he asked them during the biggest gathering in his speech during the Farewell Hajj. At that time, there were over forty thousand of his Companions. Muslim recorded that Jabir bin `Abdullah said that the Messenger of Allah said in his speech on that day:

“O people! You shall be asked about me, so what are you going to reply.” They said, "We bear witness that you have conveyed (the Message), fulfilled (the trust) and offered sincere advice." The Prophet kept raising his finger towards the sky and then pointing at them, saying,

“O Allah! Did I convey, O Allah! Did I convey the Message?

(And if you do not, then you have not conveyed His Message.) meaning: If you do not convey to the people what I sent to you, then you have not conveyed My



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Message. Meaning, the Prophet knows the consequences of this failure. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah: And if you do not, then you have not conveyed His Message, by saying, " if you hide only one Ayah that was revealed to you from your Lord, then you have not conveyed Allah's Message."

The Koran says:

Then surely, We shall question those (people) to whom it (the book) was sent and verily, We shall question the Messengers." (Surat Al-A'raf, Verses 6 and 7)

Allah alone has knowledge of what is hidden. He reveals this to none, except the Messenger whom He has chosen. He sends down guardians who walk before and behind them so that He may know that they have delivered the messages of their Lord. He encompasses all that is with them and He keeps count of all things.

Knower of the Unseen, and He discloses not His Unseen to anyone, save only to such a Messenger as He is well-pleased with; then He despatches before him and behind him watchers, that He may know they have delivered the Message of their Lord; and He encompasses all that is with them, and He has numbered everything in numbers (Al-Jinn 26-28).

In a lengthy hadith included in Sahih Muslim, Sunan Abi Dawud, and Sunan Ibn Majah, Jabir ibn Abd Allah narrated details of Muhammad's pilgrimage and reported the following words of his sermon:

Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days of Ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a b. al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail. And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas b. 'Abd al-Muttalib, for it is all abolished. Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people (said): "O Allah, be witness. O Allah, be witness," saying it thrice.

From Abi Nadrah: Someone who heard the sermon of the Messenger of Allah in the middle of the days of at-Tashriq narrated to me that he said, "O people! Indeed, your Lord is one and your father is one. Indeed, there is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a white over a black, nor a black over a white, except by taqwa. Have I conveyed the message?" They replied, "You have conveyed it, Messenger of Allah!" Then he said, "What day is this?" They replied, "A sacred day." Then he said, "What month is this?" They replied, "A sacred month." Then he said, "What city is this?" They replied, "A sacred city." He said, "Allah has made your blood and your property (the narrator said, 'I don't know if he said "and your honor" or not') as sacred as this day of yours, in this month of yours, in this city of yours. Have I conveyed the message?" They replied, "You have conveyed it, Messenger of Allah!" He said, "Let whomever is present tell whomever is absent."

The main message is simple; to worship Allah alone, without partners, sons or daughters, and Prophet Muhammad spread it with great forbearance and even greater tolerance. Prophet Muhammad's patience when conveying the Message was endless. He never tired of speaking to people, Muslim and non-Muslim alike, about the religion of Islam.

His sincerity was obvious and he never engaged in useless arguments or debates destined for disaster. He treated people well, with kindness and compassion, he overlooked faults and bad behavior and when all else failed, he turned away.

Violence, anger and rudeness were never part of his method nor were they part of his character. He showed patience in the face of adversity and kindness in the face of harsh treatment.

The Prophet did not only deliver the Koran but he also delivered its proper understanding and application of it as well. He did not follow anything other than the Koran.

Allah says in the Koran:

And when Our signs are recited to them, clear signs, those who look not to encounter Us say, 'Bring a Koran other than this, or alter it. Say: 'It is not for me to alter it of my own accord. I follow nothing, except what is revealed to me. Truly, I fear, if I should rebel against my Lord, the chastisemen of a dreadful day.' (Yunus, 15).

The Prophet said to the unbelievers: "I bring no new-fangled doctrine, but eternal truths that have been known to good men through the ages. It is to reclaim you that I have come. I do not know what will be your fate for all this callousness, nor what you will do to me. But this I know, that I am preaching truth and righteousness as inspired by Allah. My duty is only to proclaim aloud and clearly the Message entrusted to me by Allah. The rest I leave to Allah.

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Allah says in the Koran:

“Say: ‘I am not an innovation among the Messengers, and I know not what shall be done with me or with you. I only follow what is revealed to me; I am only a clear warner (Al-Ahqaf, 9).

Muhammad explained and interpreted the Koran without addition or alteration. The Lord ordered him in the Koran to judge among people according to the precepts of the Koran and not to follow the desires of the unbelievers, which deviate from the truth.

And We have sent down to thee the Book with the truth, confirming the Book (Torah and Gospel) that was before it, and assuring it. So judge between them according to what Allah has sent down, and do not follow their caprices, to forsake the truth that has come to thee...(Al-Maida, 48).

It is clear that Bill Warner hide the truth from his people by promulgating biased and erroneous views about Islam the greatest and the last of religions. The nonsense he publishes shows clearly his ignorance about Islam as well as his hatred and bigotry.

The words he wrote about Islam and his silly lectures to his people who are quite heedless of Islam as a religion, show his cheating and deception. Exploiting their ignorance about Islam, he stuff their minds with untruthfulness, falsehood and fabrications in order to mislead them, thus contradicting the values of honesty, straightforwardness, and fairness. There are many texts from the Koran and the Sunnah conveying the meaning that cheating, whether the target be Muslims or non-Muslims, is forbidden.

Cheating and deception are alien characters in contrast to the noble character of a true Muslim. There is no room in it for swindlers, double crossers, tricksters, or traitors. Islam considers cheating, treachery, and lying as acts of hypocrisy.

The Koran says about the hypocrites who fight Allah and His Prophet:

Don't they know that whoever opposes Allah and His messenger, will have the Fire of Hell, remaining in it timelessly, for ever? That is the great disgrace. (At-Tawba, 63).

Throughout their eternal lives, hypocrites will experience physical and spiritual torment.

Kafirs and hypocrites' infernal torment actually begins while they are in this world. In addition to terrible humiliation and belittlement, many other forms await them while they are still living on Earth. The greatest suffering, however, will without doubt be that of Hell—an endless, eternal burning fire.

In return for all this strife and enmity, the hypocrites will receive their real punishment in the Hereafter. The place set aside for them in the Hereafter is the

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lowest circle of Hell, where the punishment is worst of all. This is revealed thus in the Koran:

" The hypocrites are in the lowest level of the Fire. You will not find any one to help them," (An-Nisa', 145).

A foolish ignorant person is the one who thinks of extinguishing Allah's light. The more he tries to quench Allah's light, the more it shines to shame him.

Whatever Bill Warner and the other gangs following suit, attack Islam in order to suppress it, Islam will shine more and more. This is the true nature of the religion. Allah defends His only and true religion against its opponents.

According to most reports, Islam is the fastest growing religion in the world. For example, in Europe, according to United Nations statistics, between 1989 and 1998 the Islamic population grew by more than 100 percent (to about 14 million or 2 percent of the population). At the current rate of growth it is estimated that Islam's population by the year 2025 will be 1.9 billion (about 24 percent of the total European population).

In Britain there are about 2.4 million Muslims now. around 5,000 British people convert to Islam every year – and most of them are women. Western women found that Islam offered the honour and status truly afforded to women which did not objectify and sexualise them to no more than commodity.

Following 9/11, the number of people converting to Islam began to rise. In the US it is estimated that approximately 30,000 convert annually.

In 1995 there were some 4 million Muslims in France, 1.9 million in Germany, and 1.5 million in the UK, accounting for 7 percent, 2.4 percent, and 2.7 percent of the overall populations respectively. In 1998 7 percent of babies born within the European Union were Muslim, in Brussels it was as much as 57 percent.

Both Christian and Muslim sources assert that Islam is the fastest growing religion in the United States. The Yearbook of American and Canadian Churches 2000 gives the figure of 3,950,000 Muslims in America today. Islamic Horizons states that there are eight to ten million Muslims in North America. The most common figure cited (the statistic the United States government regularly uses) is about six million. The largest concentrations of Muslims are in California, New York, and Illinois — with an estimated 400,000 in the Chicago area.

According to United Nations statistics, the Muslim population in the United States grew by 25 percent between 1989 and 1998.

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While specific figures may be debated, what cannot be debated is the phenomenal growth of Islam.

A wide range of organizations have been established to promote the political, social, and religious interests of the Muslim community in the United States. The landscape of organizations has changed considerably following 9/11, as there has been an marked increase in the activities and advocacy of existing Muslim organizations and an increase in the number of organizations providing direct services, developing professional and community networks, and providing policy and public opinion advocacy on behalf of Muslim Americans to guarantee the civil rights of Muslim Americans and offset negative stereotypes.

In 1990 there were only about 50 Islamic schools in America. Today the number is over 200. Since about 1990 the number of “registered Islamic centers and mosques” has tripled to “more than 2,500.

Today, in the United States there are more than 1500 Islamic Centers and mosques around the country. Around 7million Americans are Muslim. Islam is expected to soon be the second largest religion in America.

Well, Bill Warner, it seems that your hate speeches and writings about Islam motivates people to embrace Islam in thousands every day. Why don't you keep on attacking Islam more and more so the clearer it shines to shame you?

Bill Warner, how can you stop this vigorous expansion of Islam? Your ugly words about Islam hadn't done a thing to suppress such enormous expansion in your country! Can't you see the hands of Allah working miracles to spread His religion inspite of all the grudge you and your Satanic companions are circulating?

Bill Warner, let me teach you one more thing, and that is the bad consequences of the tongue! You must take heed of every word you utter against the religion of Islam.

Paradise is not allowed for the sharp-tongued. The etiquette of Islam implies that the believer must control his tongue and not to speak unless one says something good.

Al-Bukhari and Muslim narrated from Abu Hurayrah that the Messenger of Allah said: “Whoever believes in Allah and the Last Day, let him speak good or else keep silent ...”

“Speak good or else keep silent”, is an encouragement to speak what is good and beneficial; at the same time it is a warning, cautioning us to be careful in what we say, lest we say something that is harmful or false.

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Islam teaches that every word spoken but is related in writing by the two angels who keep a watchful guard.

Allah says in the Koran:

‘Not a word he utters but by him is an observer (angel) ready (to record it).’ (Qaf, 18).

Once, Mu`âdh bin. Jabal asked the Prophet to teach him some good work that would admit him into Paradise and distance him from the Hellfire. The Prophet mentioned to him the virtues of many good deeds, then said: “Shall I inform you of the foundation of all of that?”

Mu`âdh said: “Certainly.” The Prophet took hold of his tongue and said: “Restrain yourself from this.”

Mu`âdh then asked: “O Prophet of Allah! Are we held to task for the things that we say?”

The Prophet replied: “May your mother be bereaved of you, O Mu`âdh! Does anything topple people headlong into the Hellfire save the harvests of their tongues?” [ *Sunan al-Tirmidhî* and *Sunan Ibn Mâjah* ].

The harvest of the tongues of the enemies of Islam is tremendous; they must take heed before the harsh Day of Reckoning comes where everyone should reap what he has sown. At that Day the enemies of Allah when they see the Blaze would wish that death had been the end of all things, but it will not be. They will cry out in agony, “O would that we were never raised again! O would that death had obliterated us once for all.” But these cries will be of no avail. They will be seized, bound in chains and thrown into the blazing Fire for their crimes against Allah and His devoted servants.

We read in the Koran:

But as for him who is given his book (book of deeds) in his left hand, he shall say, ‘Would that I had not been given my book and not known my reckoning! Would it have been the end! My wealth has not availed me; my authority is gone from me.’ [Allah would say], ‘Take him, and fetter him, and then roast him in Hell, then in a chain of seventy cubits’ length insert him! Behold, he never believed in Allah the All-Mighty, and he never urged the feeding of the needy; therefore he today has not

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here one loyal friend, neither any food saving foul pus, that none excepting the sinners eat (Al-Haqqah, 19-37).

The tongue is a great blessing from Allah. The gratitude that we should show for this great blessing is by using it for the obedience to Allah, for reading the Koran in order to understand the wisdom of creation, for seeking Knowledge, to enjoin good and forbidding evil. The prohibitions of the tongue are that we do not lie, abuse, use foul language, backbite and slander.

Allah says:

Prosperous are the believers who in their prayers are humble and from idle talk turn away (Al-Mu'minin, 1-3).

The Prophet commanded the believers to control their tongues in more than one hadeeth, such as that narrated by al-Tirmidhi from 'Uqbah ibn 'Amir who said: "I said, 'O Messenger of Allah, what is salvation?' He said, 'Control your tongue, keep to your house and weep over your sin.'" (authentic hadith by al-Albani).

Well, Bill Warner, try to control your tongue, because by attacking Islam, you are but compiling sins over sins upon your head.

Conclusion

Bill Warner's false statements about Islam are meant to mislead and deceive. He may tell the greatest lies about Islam and wear a brilliant guise, but he can't escape my eye which sees right through him. He begins with making falsehood appear like truth, and ends with making truth itself appear like falsehood. He kept on lying and lying until he believed the falsehood he promulgates. He lost all credibility by lying, so people will no longer believe anything he says, even if it is the truth.

those who intentionally assert falsehood are but those who deny Allah's revelations and it is they who lie in their teeth. Only the most evil of people who do not believe in the signs of Allah, the kafirs and heretics who are known amongst the people for telling lies, tell lies about Allah and His Messenger.

Allah says in the Koran:

"It is only those who believe not in the signs of Allah, who fabricate falsehood, and it is they who are liars." (al-Nahl,105).

The most serious lies are those told about Allah and His Messenger.

The Koran says:

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And who does greater evil than he who forges against Allah a lie, or cries lies to the truth when it comes to him? What, is there not in Gehennan a lodging for the Kafirs (disbelievers) (Al-Ankabut, 68).

It was narrated that the Prophet said, "Do not tell lies about me. Whoever tells lies about me, let him take his place in Hell."

Allah says in the Koran:

"Say: 'Verily, those who invent a lie against Allah will never be successful.'" (Yunus, 69).

Allah also says:

"Surely Allah guides not him who is a liar, unthankful." (Az-Zumar, 3).

The liar calls for divine curse and invites the anger of Allah.

And whoso disputes with thee concerning him (Jesus), after the knowledge that has come to thee, say: 'Come now, let us call our sons and your sons, our wives and your wives, our selves and your selves, then let us humbly pray and so lay Allah's curse upon the ones who lie (Al-Imran, 61).

On the Day of Judgment the faces of those who related falsehood to Allah will be blackened. As spotless white is the symbol of purity, honour and truth, so black is the symbol of evil, disgrace and falsehood. Black in connection with Hell also refers to the scorching punishment of the Fire.

And upon the Day of Resurrection thou (Muhammad) shalt see those who lied against Allah, their faces blackened; is there not in Gehanna a lodging for those that are proud? ( Az-Zumar, 60).

The 6 points Bill Warner arrived at after submitting the Koran to statistical analysis, and on which he founded his website titled "Political Islam", showed clearly his illiteracy and unfamiliarity with the Noble Koran and the principles and commandments of the religion of Islam. The authentic and accurate facts forwarded in this article to answer his 6 points showed clearly that the results he came by after he studied the Koran were nothing but nonsense and cheap trash.

I apologize for such lengthy discourse, but such a degree of illiteracy and ignorance I always see from Bill Warner about Islam compelled me to go through this proplonged discourse hably the proportion of his illiteracy might decrease.

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