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Terrorism; Intro and State Sponsorship

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Question: How do the words and deeds of Islamic terrorists, or Muslims who call for acts of terror and violence, emulate the words and deeds of Muhammad?

Current Fountains of Terror

“When the apostle [Muhammad] rejoined his family he handed his sword to his daughter Fatima, saying, ‘Wash the blood from this, daughter, for by God it has served me well today.’” (Ishaq, 389)

Terrorist acts, and criminal acts of violence or calls to violence - which may or may not fit some scholars or policy makers definition of terrorism (Hoffman, 30, 33) - have plagued the modern era of international terrorism since 1968 (Hoffman, 62). Three main wellsprings have been the source of this epidemic of violence: ethno-Nationalist movements (including secessionist movements), Marxist-Leninist organizations, and religious terrorist groups (Hoffman, 84, 85).

The death toll from religious terrorism has far surpassed those of Nationalist and Marxist terrorism (Hoffman, 88). And while religious purveyors of violence clearly include Jewish, Christian, and Hindu militants, the overwhelming percentage of attacks – as well as the related deaths and injuries – has come from Islamists (Hoffman, 88).

While scholars readily make the connection between certain elements of Islam

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and terrorism, they often fail to make any connection to Muhammad. For example, in his in depth study, *Deadly Connections*, Daniel Byman frequently shows that certain Islamic groups foment violence, and use theology to ignite it (Byman, 179, 182, 201, 225).

Nevertheless, he does not *mention Muhammad's name, nor quote him* one time in his work. Likewise Bruce Hoffman, in his seminal treatise, *Inside Terrorism*, spends page after page on Islamic terrorism, Al Qaeda, Osama bin Ladin, et. al (Hoffman, 81-130), yet like Byman, does not mention Muhammad's name nor quote him in his entire book.

Only slightly better, *The 9/11 Commission Report* says of Osama bin Ladin – arguably the most infamous terrorist alive – that he “...saw himself as called ‘to follow in the footsteps of the Messenger and to communicate his message to all nations...’” (9/11 Report, 48). As the 9/11 Report unfolds – while obtusely acknowledging that bin Ladin was using “cultural and religious allusions” from the Quran and Islamic history, even mentioning the “golden days” of “the prophet Muhammad” (9/11 Report, 50) – the authors never made the direct connection between “The Messenger’s” words and deeds and the words and deeds of Osama bin Ladin, even though bin Ladin has left a deliberate, extensive record, quoting the Quran and Muhammad, stating that he [Osama] strives to “follow in the footsteps of the messenger [Muhammad]” (9/11 Report, 48).

This work seeks to fill this important gap, and will therefore focus on the words and deeds of Islamic terrorists and Muslims who call for violence, and the words and deeds of Muhammad – “the Messenger” – the self-professed apostle, prophet, and slave of Allah.

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The Sunnah - The Traditions of Muhammad

The Prophet [Muhammad] said, "My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows what I have brought (the Quran and the Sunnah), and the example of the one who disobeys me and disbelieves the truth I have brought" (Bukhari, Volume 9, Book 92, Number 387).

Students of history, philosophy, and law note the presence of a central hero, role model, philosopher, or teacher in most cultures of the world. I.e., "Christendom" has Christ; Israel has Moses; Buddhist nations have the Buddha; Confucius' teachings play a central role in China and its region; and in the last century certain nations – or at least their leaders – have vigorously adopted the teachings of Karl Marx.

In like manner, Islamic nations have Muhammad as their central figure, philosopher, and hero. But beyond being an "example" in a romantic, didactic, or deistic sense, the "Traditions of the Prophet" – or the *Sunnah* as they are properly called – are foundational in the structure of Islamic culture and law. The Sunnah – sometimes called the Hadith - takes second place only to the Quran, which Muslims believe is the Word of God. The Sunnah are a record of the words and deeds of Muhammad, transferred by word of mouth until they were gathered, verified, written, and codified by Muslim scholars within the Muslim community, within two hundred and fifty to three hundred years of Muhammad's death (Nigosian, 83, 84).

From the very beginning up to the present day, the words and actions (sunnah, trodden path) of the prophet Muhammad have served as the ideal model for all Muslim believers to emulate... Thus, the sunnah of Muhammad as recorded in the Hadith is the vital integrating force directing the daily lives of millions of Muslims the world over. For more than thirteen hundred years Muslims have modeled their lives after their prophet Muhammad. They awaken every morning as he awakened; they eat as he ate; they wash

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as he washed; and they behave even in the minutest acts of daily life as he behaved. The presence of the Prophet is felt, as it were, in a tangible way, as much through the Hadith as through the Quran (Nigosian, 80-81).

The Islamic devotion to the Sunnah or the Hadith – or the Traditions of the Prophet as they are also called – is universal, from small and great, rich and poor, layman and cleric, subjects and ruler; “...the Hadith has been to Muslims as vital a source of spiritual guidance as the Quran. For Muslims, to reject the Hadith is to reject the Quran. Hadith, the Quran, and the prophet Muhammad are inseparable...” (Nigosian, 84).

This foundational devotion to the Sunnah is found in Islamic governments as well. For example, the Saudi constitution delineates the role of the Sunna and the “tradition” of Muhammad in its government:

The Kingdom of Saudi Arabia is a sovereign Arab Islamic state with Islam as its religion; God's Book and the Sunnah of His Prophet, God's prayers and peace be upon him, are its constitution, Arabic is its language and Riyadh is its capital. (Article 1)

Government in Saudi Arabia derives power from the Holy Koran and the Prophet's tradition. (Article 7)

The courts will apply the rules of the Islamic Shari'ah in the cases that are brought before them, in accordance with what is indicated in the Book and the Sunnah, and statutes decreed by the Ruler which do not contradict the Book or the Sunnah. (Article 48)

Likewise Pakistan – until recently, one of the foremost terrorist sponsors in the world – incorporates the Sunnah (the traditions) of Muhammad in the foundation of its Constitution and laws:

Preamble

Whereas sovereignty over the entire Universe belongs to Almighty Allah alone, and the authority to be exercised by the people of Pakistan within the limits prescribed by Him is a sacred trust;

Wherein the principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam, shall be fully observed;

Wherein the Muslims shall be enabled to order their lives in the individual and collective spheres in accordance with the teachings and requirements of Islam as set out in the Holy

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Quran and Sunnah...

All existing laws shall be brought in conformity with the Injunctions of Islam as laid down in the Holy Quran and Sunnah, in this Part referred to as the Injunctions of Islam, and no law shall be enacted which is repugnant to such Injunctions.

The constitution and/or laws of most Islamic nations have similar inclusions of the traditions of Muhammad. The point is that the western reader must understand that as much as any culture in the world honors the life and teaching of its central figure – and perhaps more – the Muslim world seeks to imitate the traditions of Muhammad.

Some Important Details for this Work

The *Sunnah*, or *Sunna*, should not be confused with *Sunni*, which is the predominant sect of Muslims, and from which these Sunnah are derived. In addition, as seen above, the *Hadith* are often used or referred to in place of the *Sunna*. The Hadith are the collections of the sayings of Muhammad. For a simplified yet practical understanding, the hadith, the Sunnah, and “The Tradition of the Prophet” basically mean the same thing: i.e., the extra Quranic record of Muhammad’s deeds and words, as well as things he permitted to happen in his presence (Goldschmidt, 435, 453).

According to Islamic dogma, the Quran is the Word of God, and contains only the words of God, *not* the words of Muhammad. The Quran is a fairly short book, only about one eighth (1/8) the size of the Old and New Testaments. By comparison, the Hadith or Sunna – the sayings and deeds of Muhammad – comprise hundreds of thousands of passages, dwarfing the Quran and the Bible combined.

Also note, there is no universally agreed upon transliteration between Arabic and English. Hence, the word *Koran* (in English) might also be spelled *Quran* or *Qu’ran*.

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Sunnah is also spelled *Sunna*. When quoting various authors, I shall defer to the transliteration used in that source.

When Islamic sources quote or refer to Muhammad, the phrase “Peace be upon him” is repeated after virtually every mention of his name. For the sake of brevity and readability, “Peace be upon him” (PBUH) will be omitted, and shall *not* be replaced by an “...”. The same rule shall apply when any other name or title referring to Muhammad is used, such as “the apostle,” “the prophet,” “God’s servant,” “God’s apostle,” etc. (followed by PBUH). At times, the same editorial rule of abbreviation will apply when sources give a lengthy Arabic name, with the repeated use of “ibn” or “b.” (son of) connecting a series of surnames.

Finally, the Islamic sources of history and the Sunna used herein are revered among Islamic scholars. The Hadith quotes will come exclusively from four sources of Hadith, drawn from the collections of Sahih Bukhari and Sahih Muslim (both considered canonical or nearly canonical); “...al-Bukhari’s collection acquired, and still maintains, a significance in Muslim literature second only to the Quran” (Nigosian, 83). Malik's Muwatta will also be quoted, who is also highly respected. (These extensive Hadiths are found at *The Center for Jewish – Muslim Engagement: Compendium of Muslim texts*, a magnificent research tool developed by the University of Southern California.) The primary histories used are from the renowned Islamic historians: ibn Ishaq, al-Tabari, and ibn Kathir. In short, only respected, primary Islamic sources will be used to study Muhammad; no hostile sources are used for this study, and the only secondary quotes will

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be from supporters of Islam, not its detractors.

I intend to cover beheadings, anti-Semitism, Cartoonists and Satirizing Muhammad, Islamic Evangelization, and more, looking at Muhammad's example, and those who seek to emulate him in the current era.

Beheadings

Dr. Timothy Furnish, who specializes in Islamic/Middle Eastern History, noted in *The Middle East Quarterly*: “Unlike hijackings and car bombs, ritual beheading has a long precedent in Islamic theology and history” (Furnish).

This “ritual” has been carried out with a choreographed consistency, designed to “strike terror” in the hearts of the enemies of Islamic militants. But why use beheadings?

Seconds before Abu Mus'ad Al Zaraqawi cut off the head of the young American, Nicholas Berg, he said these words in Arabic:

The Prophet, the master of the merciful has ordered to cut off the heads of some of the prisoners of Badr in patience. He is our example and a good role model.

As for you, Bush dog of the Christians, we promise you things that will displease you. With Allah's assistance, hard days are coming to you. You and your soldiers are going to regret the day that you stepped foot in Iraq and dared to violate the Muslims. (Zaraqawi, University of Georgia)

As Al Zaraqawi alluded to, the “Islamic precedent” of beheading prisoners (including non-combatants) goes back to the founder of Islam: Muhammad.

At the battle of Uhud, Muhammad killed two men; Abu Azza, and Ubayy: “Abu Azza whom the apostle killed when a prisoner; and Ubayy whom the apostle killed with his own hand” (Ishaq, 403). Another historian brings the clarity that Abu Azza was beheaded at Muhammad's order (Kathir, 64). The second man – Ubayy – was killed by

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Muhammad's spear: After killing him, Muhammad stated: "Great is God's wrath against someone killed by the hand of the messenger of God in God's cause" (Kathir, 45). This battle – Uhud – is the same battle from which Muhammad returned, and gave his bloody sword to his daughter, saying "...by God it has served me well today."

As a devout Muslim warrior, Al Zarqawi knew that Muhammad had killed prisoners; and he knew that Muhammad had often chosen beheading as the means; Zarqawi was self-consciously imitating his spiritual hero to the best of his ability.

The Prophet "taught them a severe lesson."

One of the most well known accounts of Muhammad beheading prisoners was the Jews of Banu Qurayza. Besides the precedent for beheading, it is my opinion that the breadth and depth of anti-Semitism in the Islamic world is connected to this singular event. Islamic historian and apologist S.F. Mahmud in *A Short History of Islam* states:

After the Meccans, the first people to give trouble were the Jews in Medina and its neighborhood. Not only did they openly scoff at the Prophet's teachings, but they conspired against the Muslims. They were a united people and rich. The Prophet had to organize a number of *ghazwahs* (holy wars) against them before they were subdued...the Prophet turned on the Jews and taught them a severe lesson" (Mahmud, 17).

What was the "severe lesson"? The "lesson" was the enslavement of all women and children, the dividing as spoils of all property, and the beheading of all males who had reached puberty.

A handful of the leaders of the Jews of Qurayza had discussed a confederacy with a group of Muhammad's enemies. This discussion legitimately constituted a breach of a peace treaty that Muhammad had with them. Most Jews knew absolutely nothing of the discussions, and *the nascent plans came to nothing*. No actions were taken against

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Muhammad.

Muhammad learned of this failed confederacy. Nevertheless, he chose not to retaliate, until he said that the Angel Gabriel had ordered him to fight, saying: "God commands you, Muhammad, to go to B. Qurayza. I am about to go to them to shake their stronghold." Muhammad immediately told his companions to ready for war, for Gabriel "has been sent to B. Qurayza to shake their castles and strike terror to their hearts." (Ishaq, 461).

After a siege of 25 days, the Jews surrendered without a fight, and agreed to submit to Muhammad's judgment; i.e., the judgment of a referee chosen by Muhammad (agreed upon by them) to decide their punishment (Kathir, 163). They had the option of becoming Muslims, which they rejected (Ishaq, 463). It is clear from the histories available that they did not know of the slaughter that awaited them. They knew that other Jews had conflict with Muhammad that was resolved by their expulsion from the territory and the loss of their real property; they were allowed to emigrate in peace with the chattel property they could carry (Ishaq, 437). Perhaps they would receive the same.

Before the referee pronounced his ruling, he secured the commitment of the Muslims present that his judgment would be final; he specifically obtained a promise from Muhammad that Muhammad himself would honor his decision concerning the Jews of Qurayza. Once Muhammad agreed, the referee pronounced his verdict: "Then I give judgment that the men should be killed, the property divided, and the women and children taken as captives" (Ishaq, 464).

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By Ishaq's account, Muhammad responded: "You have given the judgment of Allah above the seven heavens" (Ishaq, 464). Al-Tabari brings more focus on Muhammad's personal agreement with the decision: "You have passed judgment on them with the judgment of God and the judgment of His Messenger" (al-Tabari, Volume VIII, 34).

The following narrative gives a concise account of the bloodshed:

Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought up to him in batches. Among them was the enemy of Allah Huyayy son of Akhtab and Ka'b son of Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b [ed. their ruler] what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them (Ibn Ishaq, 464).

Every ancient Islamic historian, and all Hadith and sunna scholars laud this event as a great victory for Islam. The Quran itself heralds this massacre as a glorious testament to the expansion of Islam, and a sign of God's blessing:

"And he [God] caused those people of the book (the Jews), who aided the Confederates, to come down out of their fortresses, and cast dismay into their hearts: some ye slew, others ye took prisoners. And he gave you their land, and their dwellings, and their wealth, for an heritage--even a land on which ye had never set foot: for the might of God is equal to all things" (Sura 33: 26,27).

These events – the history of which unimpeachable, as well as given Divine sanction with verses in the Quran – provide tremendous fertilizer for Islamic proponents of terrorism. *Allah* caused the Jews to surrender their fortresses; *Allah* cast dismay into their hearts; *Allah* gave the Muslims their land and houses and wealth as a heritage, etc. In the final analysis, *Allah* was the primer to the entire conflagration; Muhammad and Muslims were the beneficiaries of His power and justice, and Gabriel's declared war

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against the Jews.

According to Daniel Byman's definition of "non-combatant" (Byman, 8, 9) virtually all of these males would be defined as non-combatants, or innocent civilians. They were not warriors, and most of them had no knowledge of the secret negotiations that had occurred which fueled Muhammad's ire.

But more important to the thesis is this: Muhammad is the *central human actor* in this massacre. The text says: "*The apostle...dug trenches; ...he sent for them and struck off their heads...as they were brought up to him in batches;*" and "*the apostle made an end of them...*" etc (emphasis added).

Muhammad was not a disinterested viewer of events. Nor was he a leader who had lost command of his troops to an insubordinate, as Japanese General Toyoda argued (successfully) at his war crimes trial after WWII (D'Amato, Abbissi, 162). No, Muhammad took an active part in the beheading of hundreds of non-combatant males, many of whom would have been teenagers or old men, who were no threat militarily, and were innocent of any wrong that might have been committed by others.

We do not know how many men Muhammad personally beheaded, but we know beyond doubt that they were all beheaded at his order. Small portions of the written histories of this event – and others like it – record inconsolable victims (Ishaq, 465), wailing widows and mothers (Ishaq, 515), or pleading for children (Ishaq, 308; Kathir, 64); but the image of trenches filled with heads and blood; the sites and sounds of this carnage were left to imagination, until the advent of videotaping the beheadings.

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To most Western minds, these deeds are ancient acts of terrorism. To a devout Muslim historian, or a Muslim Mujahedeen following in the footsteps of Muhammad, these are glorious victories of the past, the material for poetry and song, and the marching orders for today. The following prose – penned by a contemporary warrior-poet of Muhammad’s – capture the heart and soul of these men and their mission:

The day we trod down the unbelievers
 And found no deviation or turning from the apostle’s order.
 In a battle mid which the people heard only
 Our exhortations to fight and the smashing of skulls
 By swords that sent heads flying from their base
 And severed the necks of warriors and a blow.
 Often have we left the slain cut to pieces
 And the widow crying Alas! over her husband.
 Tis God not man we seek to please;
 To him belongs the seen and the unseen (Ishaq, 580, 581).

When the spoils of Qurayza were divided, Muhammad took a Jewish women – Rayhanah – as his sex slave, owning her until he died: “...she remained his concubine; when he predeceased her, she was still in his possession” (al-Tabari, Vol VIII, 39).

The Political and Military Goal of Beheadings

Dr. Maxime Rodinson, noted Islamic expert and author of *Muhammad*, states:

“From a purely political point of view, moreover, the massacre was an extremely wise move...the killing would help to frighten and discourage the enemy” and wipe out a hot bed of “anti-Muslim intrigue” (Rodinson, 214). Rodinson’s analysis is a working model for what David Fromkin calls “the strategy of terrorism;” i.e., that terrorism “achieves its goals not through its acts but through the response to its acts” (Fromkin, 692).

Muhammad’s slaying of these Jews – and the other slayings referred to above – fit the means and goals of Bruce Hoffman’s definition of terrorism, which he says is

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the deliberate creation and exploitation of fear through violence or the threat of violence in the pursuit of political change... Terrorism is specifically designed to have far-reaching psychological effects beyond the immediate victim(s) or object of the terrorist attack. It is meant to instill fear within, and thereby intimidate, a wider “target audience” that might include a rival ethnic or religious group, an entire country... Terrorism is designed to create power whether it is non-or to consolidate power where there is very little (Hoffman, 40, 41).

Rodinson comments on the consolidation of Muhammad’s power after filling trenches with Jewish heads: “As the red dawn of May 627 rows over the freshly filled trenches in the marketplace of Medina, Muhammad was in a position to face the future with confidence” (Rodinson, 214).

Fast forward to today. In Osama bin Ladin’s 1996 declaration of war against the United States, he called for the indiscriminate killing of all Americans: “As far as we are concerned, they are all targets” (9/11 Report, 47). This mimics Muhammad’s killing of non-combatants. The goal of this violence – or the sought after “response” of terrorism as Fromkin calls it – is that America leave Saudi Arabia, and the Jews give up control of Al-Aqsa – the Mosque in Jerusalem on the Holy Mount. Osama explains the objective, and praises those who pursue it:

Terrorizing you, while you are carrying arms on our land, is a legitimate and morally demanded duty... Your problem will be how to convince your troops to fight, while our problem will be how to restrain our youths to wait for their turn in fighting and in operations... They stood up tall to defend the religion; at the time when the government misled the prominent scholars and tricked them into issuing Fatwas (that have no basis neither in the book of Allah, nor in the Sunnah of His prophet (Allah's Blessings and Salutations may be on him)) of opening the land of the two Holy Places for the Christians armies and handing the Al-Aqsa Mosque to the Zionists (Osama, 1996).

Osama closes with a prayer for victory over the Christians and Jews, with deliberate echoes of Muhammad’s words and deeds:

Our Lord, the people of the cross [i.e. Christians] had come with their horses (soldiers) and occupied the land of the two Holy places. And the Zionist Jews fiddling as they wish with the Al-Aqsa Mosque, the route of the ascendance of the messenger of Allah. Our Lord, shatter their gathering, divide them among themselves, shake the earth under their

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feet and give us control over them; Our Lord, we take refuge in you from their deeds and take you as a shield between us and them...Our Lord, You are the Revealer of the book, Director of the clouds, You defeated the allies (Ahzab); defeat them and make us victorious over them...On You we rely and You are our cause. Our Lord, those youths got together to make Your religion victorious and raise Your banner. Our Lord, send them Your help and strengthen their hearts. Our Lord, make the youths of Islam steadfast and descend patience on them and guide their shots! Our Lord, unify the Muslims and bestow love among their hearts! Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people! (Osama).

Killing Mockers and Cartoonists

In 2005, a small Danish newspaper printed a series of cartoons depicting Muhammad, some of them with a bomb in his turban. The cartoons were satirical in nature – “lampoons” of a political, cultural or religious – that western readers expect in their daily newspapers. It took a few months and some provocation from Danish Muslim clerics, but by February, 2006, the Muslim world reacted with sustained, fierce rage.

As the demonstrations and violence grew, newspapers in several European nations and America reprinted some of the cartoons as a show of free speech solidarity, or simply to show what started the conflagration. It was like pouring gasoline on fire.

Demonstrations with thousands of Muslims erupted in Pakistan, Sudan, Palestitian territories, Egypt, Jordan, and elsewhere; Norwegian and Danish embassies were set on fire (CNN). Muslim clerics called for the death of the cartoonists (many of whom are still in hiding), as well as officials at the newspapers that printed the cartoons. Demonstrations resulted in over 50 deaths.

Commentators sought explanations for the violence and death threats. Dr. Philip Cass, writing from the *College of Communication and Media Sciences* in Abu Dhabi, asked: “So why have people died, embassies burned and Danish butter biscuits banished

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because of the publication of a few cartoons in an obscure Danish newspaper?" (Cass).

Dr. Cass proffered two reasons: "Firstly, there is undoubtedly widespread ignorance and insensitivity towards Islam in Europe" (Cass). He reasoned that if the West has become so hostile and insensitive to its own Christian roots, how could it be sensitive toward a religion of which it knows virtually nothing?

His second reason looked to the traditions of Muhammad: "...My second point concerns the nature of the reaction to the cartoons in several Muslim countries. The cartoons were considered offensive because, in the majority sunni tradition of Islam, it is forbidden to depict any of the Prophets" (Cass).

Dr. Cass' assertion is correct; an image, an icon, a painting, etc., of prophets is forbidden in Islam. But beyond that, a depiction of *any creature* – human, animal, or angelic – is also forbidden. No Islamic art is allowed to depict man or beast; only plant life and inanimate objects are acceptable. This "tradition of Muhammad" originates from Muhammad's admonishment to his youngest wife Aisha after she bought a pillow that had embroidered images of birds. Muhammad said: "Those who make such pictures will be punished on the Day of Rising. It will be said to them, 'Bring to life what you have created'. Then he said, 'The angels do not enter a house in which there are pictures'" (Muwatta, 54.3.8).

Dr. Cass was correct in searching for a tradition of Muhammad to explain the violence; but the tradition he discussed was not on point. Death is not required for those who show images of animals, men, or prophets. The crime was that Muhammad was

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satirized, mocked, or ridiculed in public.

For example, Jordan's King Abdullah II said: “Insulting Mohammad is ‘**a crime** that cannot be justified under the pretext of freedom of expression...’” (Alexander, emphasis added).

Likewise, Muslims from England explained the offense: “‘Muslims aren't bothered about images of the prophet; it's not about showing a picture of him,’ said Sadia Hussain of the Muslim Public Affairs Committee, a U.K. group that describes itself as a civil rights organization. ‘It's about mocking, about the demonization of a community’” (Alexander).

As with beheadings, the calls for death throughout the Muslim world for those who satirized Muhammad – or mocked him in any way – originated with Muhammad.

When Muhammad took Mecca with a force of 10,000 soldiers, he listed six people who were to be executed if they were apprehended. Three of them were condemned to death because they had satirized Muhammad:

He [Abd Allah] had two female singers, Fartana and a friend, who would sing songs mocking the messenger of God and the Muslims. This is why the messenger of God condemned him and the two singers to death. He was killed while he clutched the hangings of the ka'ba...one of his women singers was killed, while the other one was granted clemency (Kathir, Vol. III, 403).

Before Muhammad's strength had reached this zenith, he frequently requested the assassination of those who had satirized or disrespected him or fellow Muslims.

A prominent Jew named K'ab “composed amatory verses of an insulting nature about the Muslim women” (Ishaq, 367). Muhammad said: ‘Who will rid me of [K'ab]?’ Muhammad said, ‘I will deal with him for you, oh apostle of God, I will kill him.’ He

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[Muhammad] said, ‘Do so if you can.’” The assassin then asked Mohammed for permission to lie, which Muhammad granted him (Ishaq, 367).

His assassin and compatriots lured the victim from his home under pretense of a business deal, also pretending that they did not like Muhammad. Once they had their victim far from help, "I thrust [my dagger] into the lower part of his body, then I bore down upon it until I reached his genitals, and the enemy of God fell to the ground..." dead (Ishaq, 368).

On another occasion, Muhammad killed a family member of Abu Afak. Abu Afak “showed his disaffection when the apostle killed...” his clansman, by writing a short and fairly inane poem which honored his friend, and criticized Muhammad:

Long have I lived but never have I seen
 An assembly or collection of people
 More faithful to their understanding
 And their allies when called upon
 Them the sons of Qayla when they assembled,
 Men who overthrew mountains and never submitted.
 A writer who came to them split them into (saying)
 “Permitted”, “forbidden” of all sorts of things.
 Had you believed in glory or kinship
 You would have followed Tubba (Ishaq, 675).

Upon hearing this poem, Muhammad said: “Who will deal with this rascal for me?” As expected, Muhammad had a volunteer: “Whereupon Salim went forth and killed him” (Ishaq, 675). Abu Afak’s insulting poem cost him his life – at Muhammad’s order.

The pattern continued. After Abu Afak’s murder, a female friend of Abu Afak – Umayya daughter of Marwan – wrote these verses against Muhammad:

Do you expect good from him [Muhammad] after the killing of your chiefs
 Like a hungry man waiting for a cook’s broth?
 Is there no man of pride who would attack him by surprise
 And cut off the hopes of those who expect aught from him? (Ishaq, 676).

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Ibn Ishaq records Muhammad's reaction:

When the apostle heard what she had said he said, "Who will rid me of Marwan's daughter?" Umayr who was with him heard him, and that very night he went to her house and killed her. In the morning he came to the apostle and told him what he had done and he said, "You have helped God and his apostle, o Umayr!" (Ishaq, 676).

A woman was murdered in her bed – at Muhammad's behest, and with his congratulations – because she had dared to write poetry against him.

These traditions are the origin of the call for death to those - such as today's cartoonists - who dare to satirize Muhammad. It is even more ironic that some of those Muhammad ordered killed were singing and writing against him for killing people; i.e., some of the cartoonists showed Muhammad with a bomb in his turban, implying his association with the death of the innocent in terrorist bombings.

On Friday night, January 1, 2010, a known member of Al-Qa'ida broke into the heavily secured home of Kurt Westergaard, the 74-year-old cartoonist who had drawn the most famous "bomb in the turban" image of Mohammed. Mr. Westergaard barely escaped with his life into a bathroom with a reinforced door and panic button connected to the police station. Within 2 minutes the police arrived, and shot the would-be assassin as he threw an axe at the police. The assassin survived and was charged with attempted murder (Randall).

On May 10, 2010, Swedish cartoonist Lars Vilks was assaulted at a college lecture on free speech by a student who head butted him, while other students in the room shouted "Allah Akbar!" Vilks was also the target of a murder plot led by American Colleen LaRose, who now faces life in prison. (Malin) It is worth noting that the shout

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“Allah Akbar!” (God is great!) comes from Muhammad as well (Ishaq, 453).

Perhaps the most infamous recent slaying of someone who spoke against Muhammad was the murder of Theo van Gogh. Van Gogh was a Dutch filmmaker, who had joined forces with a female member of the Dutch parliament, Ayaan Hirsi Ali. Miss Ali was born in Somalia, emigrated with her father to Canada, and then moved to Holland. She had forsaken Islam, and spoke out about the abuses Muslim women endure under the guise of religion. She wrote the script for a film portraying the misuse of four Islamic women. Theo van Gogh turned the script into the film, *Submission*.

Shortly after the film’s summer release, on November 2, 2004, Mr. van Gogh was brutally murdered in broad daylight in Copenhagen by Muhammad Bouyeri, a 26-year-old Muslim male. Bouyeri shot and stabbed van Gogh, then cut van his throat (in an apparent attempt to decapitate him). He finally plunged a large knife into his chest – pinning a note to Mr. van Gogh’s chest with it – a note that extolled Islam, and warned Miss Ali of a similar fate for speaking against Islam (BBC).

Here are excerpts of the letter – which the police released in its entirety – that Muhammad Bouyeri stabbed into van Gogh’s chest:

AYAAN HIRSI ALI YOU WILL BREAK YOURSELF TO PIECES ON ISLAM!..There will be no mercy shown to the purveyors of injustice, only the sword will be lifted against them. No discussions, no demonstrations, no petitions: on DEATH will separate the Truth from the Lies... Verse: “Be warned that the death that you are trying to prevent will surely find you, afterwards you will be taken back to the All Knowing and He will tell you what you attempted to do".(Bouyeri).

Miss Ali now lives in America, and continues to speak out against the abuses of Islamic women (Stossel).

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Lastly, in May 2010, the Creators of the American TV cartoon *South Park* were warned they will likely receive the fate of Van Gough for their mockery of Muhammad in a televised episode:

As for the Islamic ruling on the situation... the punishment is death. For one example, Ibn Taymiyya the great scholar of Islam says, "whoever curses the Messenger of Allah – a Muslim or a non-Muslim – then he must be killed..." Likewise Ibn Mundhir, another classical scholar, said, "It is the consensus of our scholars that the one who curses the Messenger of Allah should be executed!" (RevolutionMuslim.com).

The writer goes on to clearly advocate violence against the creators of South Park: "In the lifetime of the Prophet Muhammad... a **Jewish poet named K'ab** [referred to above] was **killed for his poetry insulting the Prophet**... Thus our position remains that **it is likely that the creators of South Park will indeed end up like Theo van Gogh** and we pray that Allah makes that reality" (RevolutionMuslim.com, emphasis added).

Muhammad and Anti Semitism

The apostle assembled them in their market and addressed them as follows: "O Jews, beware lest God bring upon you the vengeance that he brought upon Quraysh and become Muslims. You know that I am a prophet who has been sent - you will find that in your scriptures and God's covenant with you." They replied, "O Muhammad, you seem to think that we are your people. Do not deceive yourself because you encountered a people with no knowledge of war and got the better of them; for by God if we fight you, you will find that we are real men!" (Ibn Ishaq, 363).

Muhammad's relationship to Jews is complex; clearly, he believed he was their prophet, coming in the tradition of Moses, as the above passage shows. A handful of Jews became Muslims in Muhammad's lifetime. As we shall see, when Muhammad became the master of Arabia, he first taxed – the *Jizyah* – the Jews; he then fought, slaughtered, and enslaved some (as we saw above); he also made sharecroppers of some. Finally he declared: "I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim" (Muslim, Book 19, 4366). He did not accomplish this while

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living; His last instructions before he died involved some financial arrangements, and a clear instruction that two religions were not to be permitted on the Arabian Peninsula (Ishaq, 523). After Muhammad's death, his instruction was obeyed: all Jews (and Christians) who had not been converted or killed were expelled from Arabia.

It is clear that Muhammad's anger toward the Jews grew over time, as did his violence. Even if one makes the argument that some Islamic nations have allowed Jews to live in relative peace within their borders for nearly 1400 years – a fact Osama bin Ladin uses to praise the tolerance of Islam (Osama, 2007) – the record of words and deeds from Muhammad against Jews may explain the virulent anti-Semitism found in Islamic speeches and writings.

For example, the account of the murder of K'ab – the Jew who wrote insulting poetry (see above) – is referred to in the Hadith as: Chapter 41: THE MURDER OF KA'B B. ASHRAF, (THE EVIL GENIUS) OF THE JEWS (Muslim, Book 19, Chapter 41).

In another incident, a handful of Jews of al-Nadir sought to kill Muhammad by dropping a stone on his head from a window. When Muhammad learned of it, he besieged the Jews of al Nadir for 15 days. They surrendered, and Muhammad “expelled them to Syria, but allowed them to keep what their camels could carry, except for their coats of mail (‘coats of mail’ means weapons)” (al-Tabari, Vol. VII, 158 -159).

Another key event in Islamic anti-Semitism is the murder of Kinana, “Chief of the Jews” at Khaybar (Hill and Awde, 24). Here is one of the many accounts of his death:

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After the Jewish fort of Khaybar had been taken by Ali, Muhammad summoned Kinana son of al-Rabi, who was a treasurer of Khaybar. The apostle asked him where the treasure was kept, but Kinana denied any knowledge of its whereabouts.

A Jew came to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it I shall kill you?' He said yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr son of al-Awwam, 'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad son of Maslama and he struck off his head... (Ishaq, 515).

Muhammad then proceeded – as he did with the Jewess Rayhanah – to take Kinana's young wife, Safiya, and "marry" her within one or two days of her husband's murder (Ishaq, 515). One commentator said she was 19 years old, another 17; all say she was stunningly beautiful. Safiya had just seen her husband Kinana – the chief of her tribe – and other relatives slain in cold blood. She was taken into the tent of Muhammad – who was the 50 years old – and became his "wife" (Hill and Awde 24).

The conflict between the Jews of Khaybar and Muhammad ended in the following manner: besides the loss of life as a result of the fighting, the surviving Jews lost virtually all of their chattel property and their recently harvested crops; they lost their real property (their homes and farms) and silver and gold to Muhammad, but their lives were spared. They then became sharecroppers (Kathir, Vol. III, 270).

One more incident bears repeating. After the killing of K'ab – the “evil genius of the Jews” – Ishaq recounts: "The apostle said, 'Kill any Jew that falls into your power.' Thereupon Muhayyisa son of Mas'ud leapt upon Ibn Sunayna, a Jewish merchant with whom he had social and business relations, and killed him" (Ishaq, 369).

The assassin's older brother – Huwayyisa – was outraged that his younger brother

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had murdered his business and social associate. Ishaq says, "When Muhayyisa killed him Huwayyisa began to beat him, saying, 'You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?'" His brother answered, 'Had the one who ordered me to kill him ordered me to kill you I would have cut your head off...'" (Ishaq, 369).

Consider Muslim terrorists today. Osama bin Ladin's 1998 fatwa was entitled: "Jihad Against Jews and Crusaders" (Osama). In it, he rails against "the crusader-Zionist alliance" and the "Jews' petty state" and their "occupation of Jerusalem and murder of Muslims there" (Osama, 1998). Lest we be tempted to think Osama is working on his own – holed up in a cave – his statement was signed by Sheikh Usamah Bin-Muhammad Bin-Ladin; Ayman al-Zawahiri, leader of the Jihad Group in Egypt; Abu- Yasir Rifa'i Ahmad Taha, a leader of the Islamic Group; Sheikh Mir Hamzah, secretary of the Jamiat-ul-Ulema-e-Pakistan; and Fazlul Rahman, leader of the Jihad Movement in Bangladesh (MidEastWeb).

Wall Street journalist Daniel Pearl gave a forced confession – his last words – before being decapitated. His guilt was that he was Jewish: "My name is Daniel Pearl. I'm a Jewish-American. My father is Jewish. My mother is Jewish. I am a Jew." Pearl's murderers accused him of being a spy for the CIA and Mossad, Israel's intelligence agency (CNN).

He was soon beheaded – with cameras rolling – and his body was dismembered.

An in depth analysis of the current Arab-Israeli conflict – as it is referred to in

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short hand – is beyond the scope of this work. The Arabs insist that Israel is a “Colonialist” power, oppressing the Palestinians; hence, “removing Israel from the map has long been a proclaimed goal of the Arab terrorist movement” (Fromkin, 691). In his “Letter to the American People,” Osama bin Ladin wrote: “The creation of Israel is a crime which must be erased (Osama, 2002). The Jews insist Israel (the physical land) is their historic homeland, they have nowhere to retreat to (as a colonial power would have), and therefore they will fight incessantly to defend themselves (Fromkin, 691). Likewise, the substantive arguments over what actions taken by the Israeli government against Palestinians are legitimate and which may violate basic human rights, as well as the arguments over what violence undertaken by Muslims would be considered terrorism, insurgency, guerilla warfare, self-defense, or freedom fighting (Hoffman, 16, 24) are also beyond the scope of this work.

However, for the purpose of considering anti-Semitism – and its potential roots in the words and deeds of Muhammad – I must briefly reference an in depth study showing how the average Palestinian views acts of violence against Israeli Jews.

On June 1, 2001, a Hezbollah Suicide bomber killed 21 young Israeli Jews, and injured 120 others at the Dolphinarium night club in Tel Aviv (Israel Ministry of Foreign Affairs). After this terrorist attack - as part of a larger work - Alan Krueger and Jitka Maleckova did extensive polling research among Palestinians to see whether or not poverty had any direct connection to terrorism activity. They concluded it did not: “...the evidence we have assembled does not indicate a connection between poverty and

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terrorism, and we are not aware of compelling evidence that points in the opposite direction” (Krueger and Maleckova, 121).

What they did find, however, was: “A majority of the Palestinian population did not consider suicide bombings, like the one that killed 21 Israeli youths at the Dolphinarium night club in Tel Aviv, terrorist events” (Krueger and Maleckova, 127). Over 80% of those polled did not believe the bombing – which killed only non-combatant youths – to be terrorism. This belief spanned all age groups, education levels, economic standing, and both genders. (Krueger and Maleckova, 126 - 127).

I would like to suggest that this figure represents a cultural predisposition of anti-Semitism that is anchored – at least in part – in the words and deeds of Muhammad.

Muhammad and the Spread of Islam Through Force.

Many Muslims look back at the century after the revelations to the Prophet Muhammad as a golden age. Its memory is strongest among the Arabs. What happened then—the spread of Islam from the Arabian Peninsula throughout the Middle East, North Africa, and even into Europe within less than a century—seemed, and seems, miraculous. Nostalgia for Islam’s past glory remains a powerful force (9/11 Report).

As history records, the “spread of Islam” – which seemed “miraculous” to some – was frequently propelled by the sword.

At the beginning of his preaching, Muhammad was converting very few Meccans (Mahmud, 24), perhaps 2 or 3 people per month. At that rate, Islam would have died with him. After years of preaching in Mecca, the political/societal relations between Muhammad and the power elite had deteriorated to the point where a murder plot was hatched against Muhammad (Ishaq, 222). Muhammad escaped with his life, and he and his small band of followers immigrated to Medina. (This migration is called the Hijra,

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and marks the beginning of the Muslim calendar.)

In that season, “[Allah] gave permission to his apostle to fight...” (Ishaq, 212). When Muhammad began to use force and the threat of force, conversions came by the dozens, hundreds, thousands, and then tens of thousands.

The accounts of Muhammad’s life, and the words of his contemporaries, witness to the fact that Muhammad and early Muslims viewed murder, carnage, and threats as great evangelistic tools that led to innumerable conversions. Abu Bakr, one of Muhammad’s first converts, and the first Caliph (successor of Muhammad) stated: “God sent Muhammad with this religion and he strove for it until men accepted it voluntarily **or by force**. Once they have entered it they were God’s protégés and neighbors under his protection” (Ishaq, 668, emphasis added).

Earlier I recounted the story of the daughter of Marwan who was murdered in her bed at Muhammad’s behest because she had satirized him (Ishaq, 676).

Ishaq says that her murder led to the conversion of many unbelievers. He states:

She had five sons, and when Umayr went to them from the apostle he said, 'I have killed the daughter of Marwan, O sons of Khatma. Withstand me if you can; don't keep me waiting.' That was the first day that Islam became powerful among the tribe of Khatma... the day after the daughter of Marwan was killed the men of Khatma became Muslims because they saw the power of Islam (Ishaq, 676).

Above, I recounted the murder of Ibn Sunayna, the Jewish merchant: "The apostle said, 'Kill any Jew that falls into your power.'...Muhayyisa son of Mas'ud leapt upon Ibn Sunayna, a Jewish merchant with whom he had social and business relations, and killed him" (Ishaq, 369).

The evangelistic effect of this murder was on the murderer’s brother. He berated

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his brother (the assassin): “‘You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?’” His brother answered, ‘Had the one who ordered me to kill him ordered me to kill you I would have cut your head off...’” (Ishaq, 369).

The elder brother was dumbfounded: “‘By God, if Muhammad had ordered you to kill me what you have killed me?’ He said, ‘Yes, by God, had he ordered me to cut off your head I would have done so.’ He exclaimed, ‘By God, a religion which can bring you to this is marvelous!’ and he became a Muslim” (Ishaq, 369).

The following prose comes from one of Muhammad’s favorite poets, Thabit. Thabit recited this message to a deputation of messengers who were considering surrender to Muhammad and Islam, in the presence of Muhammad:

The first of creatures to answer and respond to God when the apostle called them were ourselves. We are God’s helpers and the assistance of his apostle, and we fight men until they believe in God; and he who believes in God and his apostle has protected his life and property from us; and who disbelieves we will fight in God unceasingly and killing him will be a small matter to us (Ishaq, 629).

Abu Safyan was a wealthy leader from Mecca who Muhammad sought to kill for years. He was brought by an old friend (who had become a Muslim) before Muhammad when it was clear that Mecca would fall to the Muslim army. Muhammad began:

“Isn’t it time that you should recognize that there is no God but Allah?” He answered, “you are dearer to me than father and mother. How great is your clemency, honor, and kindness! By God, I thought that had there been another God with God he would have continued to help me.” He said: woe to you, Abu Safyan, isn’t it time that you recognize that I am God’s apostle?” He answered, “as to that I still have some doubt.”

I [the interceding friend] said to him, “submit and testify that there is no God but Allah and that Muhammad is the apostle of God before you lose your head,” so he did so (Ishaq 547).

As Muhammad’s power on the Arabian Peninsula was established, he began to send forth emissaries and armies to neighboring countries. The following letter

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(preserved in the Museum in Istanbul) was sent to the leader of the Coptic Christians.

Muhammad wrote with unabashed clarity:

"In the name of God, the Merciful, the Compassionate.

From Muhammad, servant of God and His Messenger, to Muqawqis, the leader of the Copts:

There is safety and peace for those on the right path. Therefore, I invite you to accept Islam. If you accept, you will find peace, you will save your throne, and you will earn a two-fold reward for letting your subjects be honored with Islam. If you turn your back on this offer, the responsibility for the disaster to befall your subjects belongs to you (Hilmi).

Mohammad's threatened "disaster" has followed the Copts until this day. The Copts refused to give up their Christian faith, and have endured 1400 years of heartache and martyrdom in Egypt and elsewhere for their rejection of Muhammad's offer, including a Christmas Eve attack (United Copts of Great Britain); on the eve of Coptic celebration of Christmas, January 2010, six Coptic Christians were gunned down as they exited the Christmas Eve Mass (BBC).

Modern Terrorist Evangelism

Modern Muslim terrorists and those calling for violence follow Muhammad's pattern of force, threats, and the offer to convert.

The earlier mentioned Muslims who prayed for the murder of the Creators of *South Park*, also offered them – and all observers, such as ancient Arabians who observed the murder of Marwan's daughter – the chance to convert before they were killed:

We call humanity to the solution that is the religion of Islam and to recognize the beauty and fabulous religion given by the prophet Muhammad to the entire world. We hope that the creators of *South Park* may read this and respond... otherwise we warn all that many reactions will not involve speech and that defending those who insult, belittle, or degrade the prophet Muhammad is a requirement of the religion. As Osama bin Laden said with regard to the cartoons of Denmark, "if there is no check in the freedom of your words, then let your hearts be open to the freedom of our actions (RevolutionMuslim).

Osama bin Ladin – clearly a hero to thousands of Muslims – embodies this pattern

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of violence, threats, and the offer to convert. In his 1998 declaration of war against the United States, Osama bin Ladin opened his declaration with a quote from the Quran, and then a quote from the Muhammad. PBS posted the entire “fatwa:”

Praise be to Allah, who revealed the Book, controls the clouds, defeats factionalism, and says in His Book: "But when the forbidden months are past, then fight and slay the pagans wherever ye find them, seize them, beleaguer them, and lie in wait for them in every stratagem (of war)"; and peace be upon our Prophet, Muhammad Bin-'Abdallah, who said: "I have been sent with the sword between my hands to ensure that no one but Allah is worshipped, Allah who put my livelihood under the shadow of my spear and who inflicts humiliation and scorn on those who disobey my orders" (Osama, 1998).

Osama walks with the words and deeds of Muhammad ringing in his ears. In Osama’s “Letter to the American People” he makes threats of revenge:

Allah, the Almighty, legislated the permission and the option to take revenge. Thus, if we are attacked, then we have the right to attack back. Whoever has destroyed our villages and towns, then we have the right to destroy their villages and towns. Whoever has stolen our wealth, then we have the right to destroy their economy. And whoever has killed our civilians, then we have the right to kill theirs (Osama, 2002)

Then – in the very next breath – he invites those he has threatened with death to embrace Islam, and to join him in Jihad for Allah:

What are we calling you to, and what do we want from you?
 (1) The first thing that we are calling you to is Islam.
 (a) The religion of the Unification of God; of freedom from associating partners with Him, and rejection of this; of complete love of Him, the Exalted; of complete submission to His Laws; and of the discarding of all the opinions, orders, theories and religions which contradict with the religion He sent down to His Prophet Muhammad...It is to this religion that we call you; the seal of all the previous religions...It is the religion of Jihad in the way of Allah so that Allah's Word and religion reign Supreme...(Osama, 2002)

As we see from historic accounts of conversion by force these threats and offers to embrace Islam are consistent with the manner in which Islam spread through Arabia in Muhammad’s lifetime, and throughout the fertile Crescent in the centuries after his death. Osama appears to be “following in the footsteps of the Messenger.”

Muhammad’s Promise of Paradise for Martyrdom

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Much has been made – both in levity and sobriety – of the “seventy virgins” for the Islamic warriors who die in Jihad. This theme also has its roots in Muhammad. What follows are examples.

Before the battle of Badr – the battle that launched Muhammad’s military ventures – Muhammad exhorted men to fight, promising them paradise if they died:

Then the apostle went forth to the people and incited them saying, “By God in whose hand is the soul of Mohammed, no man will be slain this day fighting against them with steadfast courage advancing not retreating but God will cause him to enter Paradise.” Umayr was eating some dates which he had in his hand.”Fine, fine!” said he, “Is there nothing between me and my entering paradise save to be killed by these men?” He flung the dates from his hand, seized his sword, and fought against them till he was slain...” (Ibn Ishaq, 300).

The term “martyr” is used almost exclusively to depict those who die in battle, spreading Islam. For example, all who died at Badr are solemnly listed as martyrs (Ishaq, 336, 337). Again, at the battle of Uhud: “Those who were martyred at Uhud in the company of the apostle were as follows” (Ishaq, 402) which is followed by a hallowed list of fallen soldiers.

Mohammad was injured in the fighting at Uhud, and nearly killed in battle. He rallied a handful of men to save his life by saying, “Who will sell his life for us?” (Ishaq, 380) and “Whoever will repel them from us will be my companion in paradise” (Kathir, Vol III, 35). With that, man after man stepped forward, fought, and died to save Muhammad.

The Quran and the Hadith are replete with promises of paradise for those slain in battle including the promise that such a death warrants the forgiveness of sins. Chapter 32 of Sahih Muslim’s Hadith *The Book on Government* is entitled: “ONE WHO IS KILLED

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IN THE WAY OF ALLAH WILL HAVE ALL HIS SINS BLOTTED OUT EXCEPT DEBT.” Muslim recounts the story:

The messenger of Allah stood up among them to deliver his sermon in which he told them that Jihad in the way of Allah and belief in Allah (with all His Attributes) are the most meritorious of acts. A man stood up and said: Messenger of Allah, do you think that if I am killed in the way of Allah, my sins will be blotted out from me? The Messenger of Allah said: Yes, in case you are killed in the way of Allah and you were patient and sincere and you always fought facing the enemy, never turning your back upon him...he asked (again): Do you think if I am killed in the way of Allah, all my sins will be obliterated from me? The Messenger of Allah (may peace be upon him) said: Yes, it you were patient and sincere and always fought facing the enemy and never turning your back upon him, (all your lapses would be forgiven) except debt. Gabriel has told me this (Muslim, book 020, Chapter 32, number 4636).

This is not to say that only those martyred in Allah’s cause are worthy of paradise; but Muhammad taught that those who fight in Jihad will have a much greater existence in the next life. Muhammad taught his companion, Sa’id, the following:

Abu Sa’id, whoever cheerfully accepts Allah as his Lord, Islam as his religion and Muhammad as his Apostle is necessarily entitled to enter Paradise. He (Abu Sa’id) wondered at it and said: Messenger of Allah, repeat it for me. He (the Messenger of Allah) did that and said: There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth. He (Abu Sa’id) said: What is that act? He replied: Jihad in the way of Allah! Jihad in the way of Allah! (Muslim, Chapter 31: Book 020, Number 4645).

Picking up on Muhammad’s themes, Osama bin Ladin warns Americans that devout Muslims are “The Nation of Martyrdom; the Nation that desires death more than you desire life...” and quotes a passage of the Quran dealing with this topic:

Think not of those who are killed in the way of Allah as dead. Nay, they are alive with their Lord, and they are being provided for. They rejoice in what Allah has bestowed upon them from His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers." [Quran 3:169-171] (Osama, 2002)

In his 1996 fatwa, Osama quotes Muhammad again and again to inspire young men to martyrdom in battle. Here is a sample:

...the best of the martyrs are those who do NOT turn their faces away from the battle till

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they are killed. They are in the high level of Jannah (paradise). Their Lord laughs to them (in pleasure) and when your Lord laughs to a slave of His, He will not hold him to an account...“a martyr will not feel the pain of death except like how you feel when you are pinched”. Saheeh Al-Jame' As-Sagheer. He also said: "a martyr privileges are guaranteed by Allah; forgiveness with the first gush of his blood, he will be shown his seat in paradise, he will be decorated with the jewels of belief (Imaan), married off to the beautiful ones, protected from the test in the grave, assured security in the day of judgement...I swear by Him, who has my soul in His hand, that no man get killed fighting them today, patiently attacking and not retreating, surely Allah will let him into paradise". And his (Allah's Blessings and Salutations may be on him) saying to them: "get up to a paradise as wide as heaven and earth" (Osama, 1996).

There is an overabundance of quotations like these from Muhammad to chose from. When today's Islamic terrorists call for your men to be “martyrs in Allah's cause,” they are reaching back to the deepest and oldest calls to battle, issued from the mouth of Islam's founder.

Many have offered the hope that this outpouring of calls to violence is a new anomaly, and that cooler minds inside Islam will prevail (9/11 Report, 47-54).

The problem is this: Islam is a closed system. It admits no change, because it is viewed as given by God to Muhammad in perfection. Orthodox Muslims insist:

For a Muslim, all matters, laws and legislation must be according to the Islamic Shariah to be acceptable. The previously mentioned sources of the Shariah must be used in the order they were given. A verdict on any issue is first researched in the holy Qur'an, then the Sunnah of Prophet Mohammad (Al-Islami).

Those who seek to remake Islam have been warned by Osama (2002, 2007) and others, and sometimes incurred the wrath of the faithful, costing some their their lives.

For example, several Muslim professors in various Islamic Universities proffered the idea that Islam could be separate from politics; i.e., that Shariah law does not have to have supremacy in any given nation. “In this context, the influential fundamentalist Sheikh, the late Mohammed al-Ghazali, has ruled in a notorious *fetwa* that every Muslim who pleads for the separation of religion and politics, that is, for the suspension of the

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Shari'a, is to be branded a *murtad*/apostate" (Tibi, 169).

This was ominous, for Muhammad's penalty for apostasy is death:

No doubt I heard Allah's Apostle saying, "During the last days there will appear some young foolish people who will say the best words but their faith will not go beyond their throats (i.e. they will have no faith) and will go out from (leave) their religion [Islam] as an arrow goes out of the game. So, where-ever you find them, kill them, for who-ever kills them shall have reward on the Day of Resurrection (Bukhari, Volume 9, Book 84, Number 64).

Sheikh Mohammed al-Ghazali also stated that any Muslim who killed these apostates should not be punished, because they were doing a service to Allah; this resulted in intellectuals being murdered in Egypt, Algeria, and Turkey (Tibi, 169).

In conclusion, it is unmistakable and undeniable to anyone who will study the historic facts that the words and deeds of Islamic terrorists, or Muslims who call for acts of terror and violence, emulate the words and deeds of Muhammad.

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