



*100 Reasons
I Left
Islam*

by Mudassir

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Table of Contents

Introduction

Online Islamic Resources: Quran, Sahih Hadith, and Tafsir

1. Miracles
2. Muhammad
3. The Quran
4. Hadith
5. Possible internal inconsistencies/problems
6. The Earth and the heavens
7. Evolution and Adam
8. Stories of other prophets in the Quran
9. End of the world
10. Treatment of non-Muslims
11. Treatment of women
12. Slavery
13. The way Allah reveals His religion
14. The basic tenets of faith
15. Common reasons to believe in Islam
16. Common excuses given for problems in Islam
17. What I believe

Conclusion

Contents: an overview (click links for more info)

[Online Islamic Resources: Quran, Sahih Hadith, and Tafsir](#)

1: MIRACLES

- [1.1 The difference between grand and lesser miracles, and the unexplainable reason why Allah has stopped doing the former.](#)
- [1.2 Miracles during the time of Muhammad](#)
- [1.3 If the moon was split in two, why wasn't this unprecedented miracle observed by and documented by nearly half the world that should have witnessed it as well? Why would Allah hide the evidence of this splitting \(a crack going all the way around the moon\)?](#)
- [1.4 "Scientific miracles" of the Quran](#)

2: MUHAMMAD

- [2.1 Muhammad's and the early Muslim's honesty](#)
- [2.2 Was it really necessary for Muhammad to be given an exception to have more than the 4 wives \(which is the limit for every other Muslim man\)?](#)
- [2.2 Was it really necessary for Muhammad to be given exceptions to be able to marry women without giving them dowry, without their guardian's permission, and without a witness?](#)
- [2.3 Why did Allah feel the need to add to the Quran for all eternity that Muhammad could defer the "turn" of his wives/slaves whenever he wanted?](#)
- [2.4 Hadith indicting Muhammad took any captive he wanted, even if she was already given to someone else](#)
- [2.5 Did Muhammad secretly desire to marry his adopted son's wife Zaynub? Were Quranic verses revealed so that he would be allowed to do so?](#)
- [2.6 Why did Allah say that it is forbidden for anyone to marry Muhammad's widows after he dies?](#)
- [2.7 Why would Muhammad say his widows and daughters would not inherit as was dictated by Allah in the Quran verse 004.011 and 004.012?](#)
- [2.8 Why did Allah feel the need to add to the Quran, for all eternity, that Muhammad's wives shouldn't argue with him \(regarding him having sex with Mariya the Coptic Slave\)?](#)
- [2.9 Quranic verse indicating that Muhammad's wives were threatened to keep loyal to him, otherwise they would receive twice the punishment](#)
- [2.10 Did Muhammad say he wasn't asking for any reward? What about his special share \(Safi\) of all the war booty \(Khumus\)?](#)
- [2.11 Quranic verse and Sahih Hadith indicating Muhammad broke his oaths.](#)

3: THE QURAN

- [3.1 Why would Allah allow all of his holy books before the Quran to get corrupted and only protect the Quran?](#)
- [3.2 Why wasn't the Qur'an completely compiled and spread about before Muhammad died?](#)
- [3.3 The San'a manuscripts and other variants of the Quran with different wording and verse orders](#)
- [3.4 The many Islamic sources stating that there are "canceled" and abrogated verses of the Quran, despite the claims that it is perfect, was created in its entirety before it's revelation, and never changes](#)
- [3.5 The popular opinion among Muslim scholars that the peaceful verses that were originally revealed in the early Meccan suras were later abrogated by the more violent verses that were revealed in Medina near the chronological end of the Quran](#)
- [3.6 If the verse of stoning adulterers was part of the Quran, wouldn't it have contradicted the verses saying not to kill them but to flog them or put the women in house arrest?](#)
- [3.7 Verse of the Quran that was changed because of something someone asked Muhammad](#)
- [3.8 Verses of the Quran that were revealed because Umar wanted or said them](#)
- [3.9 Why would Allah cause Muhammad and other people to forget verses of the Quran?](#)
- [3.10 Why wasn't the Qur'an sent down in a complete physical form like the tablets sent to Moses? Wouldn't this have made its authenticity as from Allah more convincing and reduce doubts about it's contents and preservation?](#)
- [3.11 The ambiguous meanings of words and phrases in the Quran](#)

3.12 Doesn't the frequent addition of words in parenthesis (like this) in all major translations of the Quran indicate that it's meaning could be made more clear?

TRANSLATIONS

3.13 Why are there significant differences in translation of these verses?

3.14 Why would Allah write the Quran in such a way as to allow so much variation in interpretation?

3.15 How does someone who doesn't speak Arabic know which translation of the Quran is acceptable?

3.16 Why would Allah choose to reveal His last revelation only in Arabic? Why not send similar books in ALL languages?

3.17 What about people who can't read any language at all? They have to rely on other people to tell them what's in the Quran (or any other holy book for that matter). How can they trust one person preaching any religion over another without some irrefutable and obvious proof?

3.18 The problem of the missing rules, prohibitions, and rights/freedoms in the Quran

3.19 Who is authorized to enforce the laws in the Quran, after what judicial process, and onto whom?

3.20 The lack of chronological organization in the Quran.

3.21 The missing historical context in the Quran

3.22 The lack of organization by subject matter in the Quran.

3.23 In the Quran how does one distinguish between what is metaphorical and what is literal or historical?

3.24 The problems of the length, repetitiveness, lack of organization, and abruptly changing subjects in the Quran.

3.25 Why is the only apparent moral lesson from the many stories of prophets in the Quran to worship Allah? If the Quran is a book of guidance, why does it spend so little space explaining how to actually be good but rather focuses on worshipping/praising Allah?

3.26 The Quranic verses and Hadith that discourage Muslims from asking questions that may cause them to lose their faith

4: HADITH

4.1 Why weren't the Hadith compiled before Muhammad died or soon after?

4.2 Why would Allah protect the Quran, but not the Hadith?

4.3 Why would Muhammad allow people to have temporary marriages but then later forbid it?

4.4 Isn't verse 004.024 unclear in it's meaning if Shia Muslims take it to mean temporary marriages are allowed whereas Sunni Muslims prohibit it?

5: POSSIBLE INTERNAL INCONSISTENCIES/PROBLEMS

5.1 Discrepancy about whether one person can be punished for the sins of another

5.2 The problems with the inheritance laws in the Quran and the apparent contradiction between two inheritance verses regarding sibling's inheritance.

5.3 Discrepancy about whether Christians and Jews will be sent to Hell

5.4 Discrepancy about whether all people were sent a messenger

6: THE EARTH AND THE HEAVENS

Flat Earth and the solid, dome-like roof:

6.1 How prominent scholars of the Quran understood it to promote the idea of a flat Earth

6.2 The Quranic idea that when the mountains are destroyed, everything will be level and you won't be able to see any curves of the earth.

6.3 The idea that there are 7 flat earths on top of each other.

6.4 The idea that these 7 flat earths are carried on the back of a whale

6.5 The idea that the rest of the universe is solid and like a roof (dome)

6.6 How prayer times and fasting times promote the idea of a flat Earth

6.7 The idea that the sun regularly sets in a spring of murky water/black clay and how it's possible to travel to this spot on Earth and also to where the sun rises.

6.8 The idea that when the sun sets, it goes under "The Throne"

- 6.9 The idea that the Sun rises between the two sides of Satan's head
- 6.10 Why does the Quran describe the stars in heaven as missiles to punish devils?
- 6.11 Why does the Quran say mountains prevent the earth from shaking when actually their creation causes the earth to shake? Also, geographical areas with fault lines that already have mountains or volcanoes are more likely to have earthquakes than other regions.
- 6.12 The Heavens, Earth, and Mountains refusing Allah's Trust.
- 6.13 Giant mountain goats at the end of the universe.

7: EVOLUTION AND ADAM

- 7.1 Why would Allah promote the story of Adam and Eve when there is so much evidence of human evolution?
- 7.2 If Adam & Eve made the mistake of eating from the tree, why does the rest of humanity have to suffer for their mistake?
- 7.3 Islamic view that Adam was 30 meters tall and that people have been decreasing continuously in stature since him, despite evidence to the contrary. Is a 30 meter tall person even physically possible?
- 7.4 If marrying a direct relative is forbidden, what did Adam's children do to procreate?
- 7.5 The Quranic idea that man is created from fluid from between the backbone and the ribs. Do these verses refer to the location where sperm is created?

8: STORIES OF OTHER PROPHETS IN THE QURAN

- 8.1 The problems with the story of Noah's flood.
- 8.2 Quran verse stating Noah lived 950 years
- 8.3 Story from the Quran where Allah gives a man permission to kill a boy because in the future he may show ingratitude and rebel against his parents/Allah
- 8.4 Why would God ask Abraham to sacrifice (murder) his son as a test? Are we to blindly follow God's commands even if it means killing innocent people?
- 8.5 Prophet Lut offered his daughters to the drunk Sodomites in order to protect strangers

9: END OF THE WORLD

- 9.1 Muhammad's and the Quran's prediction that the Day of Judgement would happen soon after the time of Muhammad

10: TREATMENT OF NON-MUSLIMS

- 10.1 Quranic verses that prohibit friendship with Jews, Christians, and non-believers
- 10.2 Quranic verses and hadith that encourage physical violence
- 10.3 Hadiths stating that even inanimate objects such as stones and trees will betray Jews and encourage Muslims to kill them
- 10.4 Muhammad's attacks on innocent tribes and caravans
- 10.5 Hadith describing how Muhammad attacked a tribe without warning
- 10.6 The wide-held Muslim view that people who leave Islam (apostates) should be killed, and the Quran verses and Hadith that support this view
- 10.7 Multiple Hadith indicating that it's OK to kill people who say bad things about Muhammad (blasphemers)
- 10.8 The promotion of intolerance towards other religions by Muhammad's systematic destruction of all idols
- 10.9 The promotion of intolerance towards other religions by the demand of Jizya tax
- 10.10 The encouragement of the abuse and killing of homosexuals found in the Quran and Hadith

11: TREATMENT OF WOMEN

- 11.1 Why, in the Quran, is rape not mentioned as a specific crime?
- 11.2 Why does Allah give men permission to have sexual relations with women who were captured as war booty without marrying them?
- 11.3 Multiple Hadith indicating Muhammad gave permission to have sex with captives without marrying them (as long as coitus interruptus occurred), and then sell them for ransom
- 11.4 Quranic verse and hadith stating it's OK to marry your slaves/captives that are already married

11.5 Why does the Quran give permission for husbands to beat their wives, say that women should be devoutly obedient to their husbands, and that men are the maintainers of women?

11.6 Hadith indicating that women must sleep with their husbands whenever their husbands want it

11.7 Hadith indicating that it's OK for a guardian to give a woman in marriage to someone without her even meeting the person or giving consent or even knowing what the Mahr will be (if any).

11.8 The popular Muslim belief that women should not be allowed to travel or be alone with a person without a Mahram being present

11.9 Multiple Hadith indicating that Hellfire is mostly filled with women and that women are deficient in intelligence and religion

11.10 Hadith where Muhammad says that most women curse frequently and are ungrateful to their husbands. Is being ungrateful to your husbands a real reason women will burn in hell forever? Why are menstruating women considered unclean? Why can't a menstruating Muslim woman pray or fast if she wants to? How can this be considered a deficiency in her religion if Allah made her that way and then she complies with Allah's wishes?

11.11 Hadith narrated by Aisha where she complained about Muhammad comparing women to dogs

11.12 Hadiths where Muhammad said that "evil omen is in the women" and that there is no "affliction more harmful to men than women"

11.13 Hadith where Muhammad said that women are crooked, and should not be straightened or they will break

11.14 Hadith where Muhammad stated that nations that have a woman ruler never succeed

11.15 Why is the testimony of women worth half of that of men?

11.16 There is much controversy within the Muslim world on what women are required to wear in regards to hijab/burqa/etc. Why didn't Allah clarify exactly what He wanted in the Quran?

11.17 Why doesn't the Quran specify that while wearing the Hijab is good, it's still a choice that can not be forced on others, particularly on women who do not want to wear it, and that men should not punish women for this?

11.18 Hadith stating that wives must first obtain their husbands' permission prior to doing various things including fasting, letting people into their house, and spending his money

11.19 Hadith where Muhammad fails to acknowledge women's personality or intelligence as reasons for marriage

11.20 Does Islam envision women's role only as housewives/mothers?

11.21 Why is the Quran written in a way that it assumes the reader will be male?

12: SLAVERY

12.1 Why does Islam permit slavery?

12.2 Hadith indicating that Muhammad told Maimuna that she would have gotten more reward if instead of freeing a slave she gave the slave to one of her uncles

13: THE WAY ALLAH REVEALS HIS RELIGION

13.1 Why didn't Muhammad prevent the split between Shia and Sunni Muslims by explicitly stating how future Caliphs/Imams would be chosen?

13.2 Why would Allah put veils over people's hearts and deafness in their ears?

13.3 The need for more prophets/messengers despite Allah's decision to stop sending them

13.4 Why would Allah choose to divinely inspire just a handful of people (prophets/messengers) rather than do the exact same guidance to everyone directly?

13.5 If Islam was the same religion given to all the messengers before Muhammad, then why would Allah prescribe different regulations for previous messengers but then leave the rules unchanging for so long with the Quran?

13.6 If all people were sent a messenger to teach Allah's religion before Muhammad, where is the evidence of the presence of Islam over the entire world (even in the most remote regions) and throughout all of history before and after Muhammad?

13.7 Why doesn't Allah follow through on his promise to kill false messengers?

13.8 Why would Allah change the direction of the Qibla?

13.9 Why doesn't God now do the same types of grand punishments like destroying entire cities that He used to do in the past?

14: THE BASIC TENETS OF FAITH

14.1 Quranic verses that make it clear that Allah would send people to Hell regardless of how many good deeds they've done simply because they did not believe in Him and worship Him

14.2 Quranic verses that show that Allah would send people to Hell for eternity for sins committed in one finite lifetime

14.3 If Allah wants us to be good people and learn from our mistakes, why doesn't He let us know immediately when we've made a mistake rather than waiting until we're dead when there's no chance for reform?

14.4 How the ideas of Allah's omniscience & predestination conflict with the idea that "life is a test"

14.5 The multiple problems with "life is a test".

14.6 If Allah already knows everything we want, why do we have to ask Allah for things?

14.8 If Allah helps Muslims and answers their prayers, why is every Muslim country in the sad condition that it's in?

14.9 If Allah is good and kind, why does He let bad things happen to good people?

14.10 Why would Allah put people in an environment that encourages evil and create them in ways that He dislikes?

14.11 If angels only do what Allah orders them to do, then what are we to think when they constantly praise Him? Why did Allah create angels?

14.12 Why does Allah let Satan exist?

14.13 Satan's extreme and unexplainable incompetence

14.14 Is it really possible for Satan to talk with billions of humans at the same time?

14.15 The Quran states that there exists Jinns that are devout Muslims. If so, why aren't they constantly performing supernatural feats to convince mankind to believe in Islam?

14.16 The reasons that it's impossible that heaven could be utter bliss.

14.17 Why would Allah ask us to carry out His punishments?

15: COMMON REASONS TO BELIEVE IN ISLAM

15.1 Islam's popularity and rapid growth

15.2 First Cause

15.3 Intelligent Design

15.4 Pascal's Wager

16: COMMON EXCUSES GIVEN FOR PROBLEMS IN ISLAM

16.1 There is so much good in Islam, anything that appears to be bad is in the minority and probably has a good reason behind it.

16.2 That particular verse of the Quran is only metaphorical

16.3 That particular verse of the Quran should only be considered in its historical context

16.4 You must consider certain other verses/Hadith which give an opposite meaning

16.5 Regular lay people can not analyze Islam, that can only be done properly by Imams

16.6 That specific Imam's interpretation of Islam is incorrect, you must go to THIS Imam

16.7 Allah allows for multiple interpretations of Islam

16.8 Those Muslims are not practicing "true" Islam properly

16.9 Life is a test

16.10 Allah is the best judge, He is the most fair and most merciful

16.11 We don't/can't know Allah's reasons, Allah knows best (a.k.a. Allah works in mysterious ways)

Introduction

This document consists of the logical yet relatively simple reasons that led me from being a devout Muslim (one that always prayed and fasted, only ate halal, and even taught Islam to others and gave dawah) to eventually becoming an agnostic atheist. The points are drawn primarily from the Quran, with the inclusion of supporting Hadiths (primarily Sahih Bukhari and Sahih Muslim).

Before I begin, let me share with you a little bit of my background. I was born and raised in a religious Muslim household that did everything you would expect from a moderate Muslim family: we regularly prayed together after which my father would share his Islamic wisdom, we went to Jummah congregation, we went to Sunday School, during Ramadan we began and broke our fasts together, etc. I was thankful for all these things because it made coming to see the truth of Islam so much easier. However, over time, I started to think about all those people who were not as fortunate as me and were born into families of other religions. I saw how almost universally people took up the religion of their parents and were just as convinced of the truth of the religion they were born into as I was convinced of the truth my religion. I guess like most people I wondered if I would really come to Islam even if I was born into a non-Muslim household. And like most people, I assured myself that of course I would come to Islam; there was so much proof that Islam was correct and that other religions were wrong or misguided. But then I thought to myself, “Wasn’t everyone of every religion thinking the same thing?” It slowly dawned on me that I (just like almost everyone else), was only seeing one side of the picture, the side that greatly supported my religion, while those who believed in other religions would be seeing sides of it that would be largely foreign to me. This realization did not mean Islam was wrong but from then on I made a conscious effort to be more objective when studying Islam and to try to see things from different perspectives. I would try to look at what I learned from the mindset of an outsider, as if I had no religious upbringing with the goal of trying to figure out what others really saw when they viewed Islam and other religions.

Not too long afterwards I began to notice things in Islam, sometimes very basic things, that didn’t sit right with me, but at that time it just meant that I just had to study the topics further. I remained firm in my faith, always going back to the many proofs for Islam. However I knew that if I wanted to be truly objective I would also have to study the so-called “proofs” of other religions. To my dismay I soon learned that these proofs were very similar to those which I used to justify Islam, and this is when I started to really question what I had taken for granted in Islam for so long.

Over years of studying Islam I found I was able to find explanations for some of my concerns, but I realized that the more I learned, the more questions I found and that the number of questions was growing much faster than the answers. In my mind these questions were becoming a growing jumble, so I decided the best way to tackle them was to write them down so I could analyze them in an organized manner. It was only after I had written down all these half-formed ideas that I could fully flesh them out. Not long afterward I saw the enormity of the problem, and what was once simple questions turned into my reconsidering the entire religion. I had come up with many [excuses and rationalizations](#) for these problems but I started to see that I could use these same types of excuses and rationalizations to justify **any** religion. In the end, for me leaving Islam was a slow and deliberative process primarily because I was a devout follower of the religion.

I encourage everyone who reads this book to consider these points with an open mind, do their own research, and come to their own conclusions.

If you have any questions or comments on what is written here or would like to have a more nuanced discussion on these topics I have also created a forum for Muslims and Ex-Muslims to have friendly and intelligent discussions about Islam:

<http://memd.cf>

Note to the reader: I have primarily used the Yusuf Ali translation of the Quran in this text because it is one of the most popular translations in the world (possibly the most popular one). The reader is invited to read alternative translations which are readily available on the Internet on pages such as www.quran.com and to contemplate the significance in the translation differences. I’ve also included links to other useful Islamic resources below.

Online Islamic Resources: Quran, Sahih Hadith, and Tafsir

6 translations and Arabic Quran online:

www.quran.com

Hadith online:

www.hadithcollection.com

<http://www.usc.edu/org/cmje/religious-texts/hadith/>

www.sunnah.com (Note: While this website has a more comprehensive collection of hadith, the numbering system is different from the above two websites. I have primarily used the numbering system in the above two websites in this text when possible)

Various Tafsir online:

<http://altafsir.com/Tafasir.asp?>

[tMadhNo=0&tTafsirNo=0&tSoraNo=1&tAyahNo=1&tDisplay=no&LanguageID=2](http://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=0&tSoraNo=1&tAyahNo=1&tDisplay=no&LanguageID=2)

Tafsir Ibn Kathir online:

http://www.qtafsir.com/index.php?option=com_content&task=view&id=3138&Itemid=573

1: MIRACLES

1.1 The difference between grand and lesser miracles, and the unexplainable reason why Allah has stopped doing the former.

For the purpose of this discussion I will categorize Islamic miracles into one of two distinctive types, which I will refer to here as either “**grand miracles**” or “**lesser miracles**”:

Grand miracles are the type of miracles where Allah gives **definitive and indisputable proof of Islam** in a direct and unambiguous manner to those people who witness them. Some examples would be when Allah would speak with people directly or through angels, when He would show people Heaven or Hell, or when He would defy the laws of nature with acts such as the parting of a sea and the splitting of the Moon in response to a challenge to Islam. One classical example of a grand miracle described in the Quran is when Abraham asked Allah for proof of His powers, which Allah then provided by first having Abraham cut four birds into pieces and scattering them over mountain tops, and then Allah resurrected them and brought them back to Abraham.

002.260 **When Abraham said: "Show me, Lord, how You will raise the dead, " He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."**

Lesser miracles are miracles that are much more **subtle**. They can potentially be argued to have happened by chance or through human intervention, are somewhat ambiguous, and/or are **not** directly related to Islam only (for example the beauty of the universe is something that could support many different religions). Another example of lesser miracles are the appearance of religious words in everyday objects, which can be considered to be lesser miracles because they can be readily explained:

http://en.wikipedia.org/wiki/Perceptions_of_religious_imagery_in_natural_phenomena#Explanations

Also, although many Muslims would feel otherwise, I would also classify the Quran as a lesser miracle for reasons that I elaborate on throughout the remainder of this book.

One important difference to notice between these grand and lesser miracles is that it is generally agreed that **Allah has stopped doing grand miracles since the time of Muhammad**. Allah no longer has direct conversations with humans (excluding the claims of people who are generally deemed to be false prophets or are mentally insane) and He does not respond to challenges to Islam with demonstration of things that are **physically impossible** (e.g. splitting of the Moon, parting of a sea). However, this leads one to ask, "**Why would Allah stop doing these grand miracles, especially now when they can be properly recorded?**" It is clear that grand miracles are **much more convincing proof** of Allah's will, which is why Allah literally raised the dead for Abraham rather than just telling him to observe the world to see His signs. It is also clear that Allah wants us to worship Him. After all, the biggest, and most unforgivable sin in Islam is shirk (not believing in the oneness of Allah) and this indicates that Allah cares most about whether or not we believe in Him. If Allah cares so much about whether we believe in Him, then Allah's decision to not make more use of grand miracles seems extraordinarily illogical, inconsistent, and unfair, especially considering that if He used more grand miracles **this would significantly increase the number of people who would believe in Him and lead them to live good lives, while simultaneously reducing the amount of evil and suffering in this world**. If even **Abraham, who conversed with Allah, asked Allah for proof of his powers** which Allah then provided, then isn't it reasonable to expect Allah to do something of the same magnitude for the rest of humanity?

Possible objections to the lack of grand miracles:

“Free Will”

One may counter that such miracles, if they were abundant, would remove our "free will" to choose to believe in God or not. There are 2 main problems with this line of argument:

1) **By this logic, people who had absolute knowledge of God's existence such as Muhammad had no "free will" to believe in God, and therefore have no real right to enter Heaven.**

2) According to Islam Allah **has** and continues to interfere with people's "free will" through miracles, putting Satan on earth, closing people's hearts/eyes/ears to Islam.

3) Knowledge of something does not guarantee that everyone who possesses that knowledge will act the same way. Knowing with certainty that Islam is true does not automatically mean that individuals will be forced to do what God asks of them. For example, Satan knew with certainty that God existed, yet he still disobeyed God and thereby exhibited his free will. Similarly both Adam and Eve knew with 100% certainty what God wanted, but they still disobeyed God by eating from the forbidden tree and thereby also showed that they still had free will despite the absolute knowledge of God's desires. As another analogy, anti-smoking ads leads to less people smoking but they do not **FORCE** people to not smoke. The key idea is that "free will" is not destroyed, rather people are allowed to make more **well informed decisions**. Even when people know that they will be harming themselves in the long run it's quite common for people **NOT** to act in their own best interest,. People can be given definitive proof that smoking is bad for their health, but some will still choose to smoke anyway. **Giving them this knowledge is not considered "taking away their free will" but rather allowing them to make an informed decision**. Likewise, if God were to definitively prove His existence to us and clearly state what He wants us to do and not to do (similar to what He has done with certain individuals in the past), it would **not** be considered "taking away our free will" but rather allowing us to make **an informed decision** in how we choose to live our life.

"But there are plenty of miracles!"

Another argument is that there are plenty of miracles around us and that we just need to open our eyes and recognize them. The problems with this argument are as follows:

- 1) This argument does not address the main thrust of the "grand" miracle point - in that Allah has the ability to create more **undeniably convincing** miracles that prove that only Islam is true but He chooses not to (at the expense of less people believing in Him and more human suffering)
- 2) These so-called modern day miracles all tend to be ether ambiguous, may have happened by chance or human intervention, lack proper evidence, or are equally applicable to many different religions (see section on Intelligent Design)

If you study other religions, you'll find they all will report some sort of miraculous evidence that "proves" their religion is true. That is why we should expect that God, if He exists and wants us to believe in His specific religion, would send **grand** miracles that would clearly differentiate the **true religion** from amongst the countless number of false ones, beyond what every other religion uses as its own proof of validity.

When rejecting other false gods, Allah asks us to demand for convincing proof by seeing if they can help us, hurt us, and talk to us (see verses below). Why does Allah not expect us to do the same for Him?

021.024: **Or have they taken for worship (other) gods besides him? Say, "Bring your convincing proof: this is the Message of those with me and the Message of those before me." But most of them know not the Truth, and so turn away.**

021.066: **(Abraham) said, "Do ye then worship, besides Allah, things that can neither be of any good to you nor do you harm?"**

020.087: They said: "We broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire), and that was what **the Samiri** suggested.

020.088: "Then he **brought out (of the fire) before the (people) the image of a calf: It seemed to low**: so they said: This is your god, and the god of Moses, but (Moses) has forgotten!"

020.089: Could they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

007.148: The people of Moses made, in his absence, out of their ornaments, **the image of calf**, (for worship): it **seemed to low: did they not see that it could neither speak to them, nor show them the way?** They took it for worship and they did wrong.

In these verses (20.87-89 & 7.148), Moses was saying that even though the idol (image of a calf) seemed to low (make a cattle noise!) it was not **talking** to them, and it did not harm them or help them, so it should not be worshipped. This indicates that the thing to be worshipped should be something that:

- 1) returns a clearly intelligible word for answer (i.e. you can have a conversation with it) and
- 2) will clearly do them harm or good in response to their actions.

It seems incredibly strange that Moses would use these two points to “prove” that the idol should not be worshipped when Allah similarly does neither (Allah does not regularly talk with us, and good/bad luck is not directly correlated with worshipping Him).

1.2 Miracles during the time of Muhammad

Islamic argument:

Muhammad had miracles like winning the battle of Badr, splitting of the moon, supernatural creation of food and drink, healing the sick, and prophecies. These events certainly happened, otherwise they would not have been passed down through the generations.

Objections:

- 1) Both the Hadith and Quran indicate that Muhammad’s only miracle was the Quran:

Sahih Bukhari Book 66, Hadith 3 <http://www.sunnah.com/bukhari/66/3>

Narrated Abu Huraira:

The Prophet (pbuh) said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."

Sahih Bukhari Book 96, Hadith 7 <http://www.sunnah.com/bukhari/96/7>

Narrated Abu Huraira:

The Prophet said, "There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection."

This hadith above is stating that all other prophets were given miracles but Muhammad was given the Quran.

The Quran documents that the non-believers repeatedly asked Muhammad for miracles, but he did not give them miracles:

017.090 They say: "**We shall not believe in thee, until thou cause a spring to gush forth** for us from the earth

013.007: And the Unbelievers say: "**Why is not a sign sent down to him from his Lord?**" But thou art truly a **warner**, and to every people a guide.

If Allah had given Muhammad miraculous creation of food and water, then certainly the Quran would refer to them and mention them directly, especially since it specifically mentions that the disbelievers asked to see such

miracles. Documentation of these miracles in the Quran would have been beneficial not only for the sake of non-believers but also to strengthen the faith of those who already believe. If Muhammad was given miracles, then why would the non-believers continue to ask for them?

2) Every religion claims it has its own miracles which they say proves its validity. If you study other religions' miracles, it becomes apparent that they believe just as astonishing claims as any other religion. For example, if one were to look at a "miracle" worker like **Sathya Sai Baba** (born in 1926) who was a Hindu guru, one would see **his followers believed that he could create objects out of nothing, had miraculous healings, resurrections, clairvoyance, be at multiple places at the same time, and even was omnipotent and omniscient!**

http://en.wikipedia.org/wiki/Sathya_Sai_Baba

Certainly, miracles like these, which can not be verified, and are often spread as gossip quickly within a culture/community, can not be entirely trusted. These "miracles" all have one similar characteristic: Utter lack of good evidence.

3) If Allah wanted us to believe in Him through miracles, miracles would be much more common, present, clear, **unambiguous**, and **indisputable**.

4) The Hadith which document Muhammad's miracles were written down more than a century after he died (almost 2 centuries for the case of Sahih Bukhari and Sahih Muslim). This allows for plenty of time for tall tales, exaggerations, and fabrications (intentional or not) to creep into the religion. Also curiously these miracles are all of the type that did not leave any physical evidence behind that could be examined and analyzed later.

1.3 If the moon was split in two, why wasn't this unprecedented miracle observed by and documented by nearly half the world that should have witnessed it as well? Why would Allah hide the evidence of this splitting (a crack going all the way around the moon)?

054.001: The Hour (of Judgment) is nigh, and the moon is cleft asunder.

054.002: But if they see a Sign, they turn away, and say, "This is (but) transient magic."

Bukhari Volume 6, Book 60, Number 387:

Narrated Ibn Masud:

During the lifetime of Allah's Apostle **the moon was split into two parts**; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah's Apostle said, "Witness this miracle."

(see also Bukhari Volume 4, Book 56, Number 830-832)

It seems that if Allah wanted people to believe in Him through the miracle of the splitting of the moon, then He would also leave evidence in the form of a giant crack going around the moon for later generations to observe and possibly lead them to Islam as well. According to NASA: "No current scientific evidence reports that the Moon was split into two (or more) parts and then reassembled at any point in the past."

<http://sservi.nasa.gov/?question=evidence-moon-having-been-split-two>

1.4 "Scientific miracles" of the Quran

There are many Muslims who make claims that the Quran contains many "scientific miracles" that could not possibly have been known at the time of Muhammad, thus proving that the Quran must have come from Allah.

The first thing to point out is that this type of claim is not unique to Islam. In fact, people of other religions like Hinduism have claimed their holy texts have scientific foreknowledge as well. Does this mean that those other religions have been proven correct as well?

http://en.wikipedia.org/wiki/Scientific_foreknowledge_in_sacred_texts#Vedic_texts

Unfortunately, people of other religions also make the same types of mistakes in finding “scientific miracles” as Muslims do, namely:

- 1) Making a claim of something matching science when in fact it does not.
- 2) Stretching the meanings of the words in a way that matches science, only after the scientific fact is known. As this stretching of meanings is being done, the individual ignores the fact that the being with supposed foreknowledge of the future/science would theoretically be able to describe such knowledge in clear terms and in detail.
- 3) Making a claim something was a miracle when it could have actually been already known to the people of the time.
- 4) Claiming that anything in the text that apparently disagrees with science is either a metaphor or was a miraculous event which can't be explained by science.

Even the famous Muslim apologist Hamza Tzortzis, who used to often refer to “scientific miracles” of the Quran has come out against claiming the Quran has scientific miracles and said:

“Regrettably, the scientific miracles narrative has become **an intellectual embarrassment** for Muslim apologists, including myself. A few years ago I took some activists to Ireland to engage with the audience and speakers at the World Atheist Convention. Throughout the convention we had a stall outside the venue and as a result positively engaged with hundreds of atheists, including the popular atheist academics Professor P. Z. Myers and Professor Richard Dawkins. During our impromptu conversation with Professor Myers we ended up talking about God’s existence and the Divine nature of the Qur’ān. The topic of embryology came up, and Professor Myers being an expert in the field challenged our narrative. He claimed that the Qur’ān did not predate modern scientific conclusions in the field. As a result of posting the video of the engagement on-line we faced a huge intellectual backlash. We received innumerable amounts of emails by Muslims and non-Muslims. The Muslims were confused and had doubts, and the non-Muslims were bemused with the whole approach.”

“In light of this, this essay aims to provide a rational and Islamic perspective on how to understand the scientific verses in the Qur’ān. **It is time more people from the Muslim community spoke out against this problematic approach to verifying the Divine nature of the Qur’ān. It has become an intellectual embarrassment for Muslim apologists and it has exposed the lack of coherence in the way they have formulated the argument.** Significantly, many Muslims who converted to Islam due to the scientific miracles narrative, have left the religion due to encountering opposing arguments. This essay intends to explain how **the scientific miracles narrative is problematic and incoherent**, and it aims to bring to light a new approach on how to reconcile and discuss science in the Qur’ān. It must be noted that I am not asserting that the Qur’ān is inaccurate or wrong, or that there is nothing remarkable about the Qur’ānic statements eluding to natural phenomena. **I am simply bringing to light the perilous nature of the claim that some Qur’ānic verses are miraculous due to their scientific content.** For this reason, I am offering a new approach to the topic that is nuanced and bypasses the intellectual hurdles and problems faced by the scientific miracles narrative.”

“There are an array of reasons of why the above expressions of the scientific miracles are problematic and incoherent. These include,

1. The Fallacy of the Undistributed Middle
2. Inaccurate History
3. Teleology of the Qur’ānic Verses
4. Scientism, the Problem of Induction and Empiricism
5. “Unscientific” Verses

6. Miracles, Simplicity and A Note on Qur'ānic Exegesis"

<http://www.hamzatzortzis.com/essays-articles/exploring-the-quran/does-the-quran-contain-scientific-miracles-a-new-approach/>

On the contrary, there are many ways that the Quran can be seen as going against science, such as the following (which are elaborated on in separate sections further in this document):

- 1) The Quran and Hadith promotes the idea of a flat earth with a solid, dome like roof.
- 2) The Quran says that stars are missiles to punish jinns.
- 3) The Quran says mountains prevent the earth from shaking when actually their creation causes the earth to shake and geographical areas with fault lines that already have mountains or volcanoes are more likely to have earthquakes than other regions.
- 4) The Quran and Hadith also promote the idea of special creation of Adam and Eve, yet there is a mountain of evidence that humans evolved just like any other animal.

2: MUHAMMAD

2.1 Muhammad's and the early Muslim's honesty

Islamic argument:

- 1) Muhammad was honest and trusted, therefore could not be crazy or a liar.
- 2) Muhammad did not live extravagantly, and he had no motivation to lie.
- 3) Muhammad was illiterate and therefore could not have made up the Quran or copy the Bible or Torah.

Objections:

1) The history of Muhammad that we rely on nowadays mostly comes from texts that were written over 100-200+ years **after Muhammad died** (in 632 A.D). Hadith collections such as **Sahih Bukhari and Sahih Muslim were collected over two hundred years after Muhammad died**. The Sira (or biography of Muhammad) by Ibn Ishaq (who lived from about 717-767 AD) was written well over 100 years after Muhammad died, and this book is lost except for edited versions by Ibn Hisham (died ~833AD) and al-Tabari (who lived from 839-923 AD). As is well known, **history is written by the victors**, and any negative characteristics of Muhammad would have failed to be passed along whereas positive attributes would be passed, **with embellishments, exaggerations, and/or fabrications** (accidental or intentional). Surprisingly, we know relatively little about Muhammad from non-Muslim sources that lived at the same time as him, despite the existence of famous historians who were alive at that time. Even when we examine the Muslim sources, we know surprisingly little about Muhammad's early life.

2) There have been many cases where people honestly and truly believed what they were saying, but it turned out that their belief was either mistaken or an exaggeration. Sometimes these incorrect beliefs are held by people who mean well and aim for a good cause.

3) The simple acquisition of wealth and power is **not** the only motivation for leaders.

4) People have throughout history believed in false prophets who later turned out to be either deluded, liars, crazy or a combination of the above. If you study the history/psychology of cults and sects, you will find many examples where educated and reasonable people have fallen into these false religions (including Scientology, Mormonism, Jim Jones in Jonestown, Heaven's Gate, David Koresh and Branch Davidians, Shoko Asahara, Sun Myung Moon and the Unification Church).

5) Arab society, at that time, passed on its traditions orally, so the statement that Muhammad was illiterate means very little towards his ability to learn. The ability to recite epic poetry was very highly valued in that society. With the presence of several different religions and the sites of pilgrimages, the discussion of religion was undoubtedly popular as was the idea of a coming prophet. Aside from paganism, Christian and Jewish culture was already definitely present in the Arabian Peninsula before the time of Muhammad, as is documented in the Quran and Hadith. When Muhammad was younger people may have told him that he was somehow special because of miraculous seeming events that people attributed to his presence. Additionally, before Muhammad's prophethood he and his uncle were a traders, and they travelled wide and far, throughout the Arabian Peninsula including Syria, and he was known to have made contacts with Christians and Jews. One Christian monk named Bahira, whom he met in his travels, predicted he would become a prophet, which undoubtedly would have an impact on his psyche once he heard it. Even one of Muhammad's distant cousins, Waraka ibn Naufal, whom he had early contact with (and who was also the first cousin of Khadija) was a Christian priest (of a Christian sect that did not believe in Jesus being part of God) and a scholar. When he was older Muhammad was known to go to a cave in the mountains for many days at a time (which in and of itself is highly unusual) for seclusion and prayer where he was absorbed with religious thoughts, and may have been obsessed with religion. When Muhammad had his first revelations, they were described as him falling to the

ground, he would sweat, he would sometime hear the ringing of bells, and he would move his lips rapidly (see Sahih Bukhari Hadiths Volume 1, Book 1, Number 2 & Volume 1, Book 1, Number 4). To note is that similar reactions were not recorded with previous prophets who spoke with angels or even to Allah directly. These things, however, are consistent with psychomotor seizures of temporal lobe epilepsy (a.k.a. complex partial seizures) which are also known to induce religious experiences. Shortly after Muhammad had his first experience in the cave of Hira with the angel Gabriel, Khadija took Muhammad to Waraka who **told Muhammad he was a prophet** (see Sahih Bukhari Volume 1, Book 1, Number 3 and Volume 4, Book 55, Number 605). Coincidentally, after Waraka died, the revelations stopped for a while. The Quran itself mentions that people were accusing Muhammad of being taught the religion. There is evidence in the Quran and Sahih Hadith that indicate that Muhammad believed that the Day of Judgement was almost at hand (see [this section](#) for more information) and this may help to explain some of the things he said and did.

http://en.wikipedia.org/wiki/Religious_experience#Causes_of_religious_experiences

http://en.wikipedia.org/wiki/Neurotheology#Neuropsychology_and_Neuroimaging

http://en.wikipedia.org/wiki/Temporal_lobe_epilepsy#Temporal_Lobe_Epilepsy.2C_Neurotheology_and_Paranormal_Experience

http://en.wikipedia.org/wiki/Geschwind_syndrome

2.2 Was it really necessary for Muhammad to be given an exception to have more than the 4 wives (which is the limit for every other Muslim man)?

033.050: **O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makka) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers (at large);** We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful.

Bukhari Volume Volume 1, Book 5, Number 268:

Narrated Qatada:

Anas bin Malik said, "**The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number.**" I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet was given the strength of thirty (men)." **And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).**

Bukhari Volume 7, Book 62, Number 142:

Narrated Anas bin Malik:

The Prophet used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

Bukhari Volume 6, Book 60, Number 311:

Narrated Aisha: I used to look down upon those ladies who had given themselves to Allah's Apostle and I used to say, "Can a lady give herself (to a man)?" But when Allah revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily)." (33.51) I said (to the Prophet), "**I feel that your Lord hastens in fulfilling your wishes and desires.**"

Sahih Muslim Book 008, Number 3453:

'A'isha (Allah be pleased with her) reported: I felt jealous of the women who offered themselves to Allah's Messenger (may peace be upon him) and said: Then when Allah, the Exalted and Glorious,

revealed this:" You may defer any one of them you wish, and take to yourself any you wish; and if you desire any you have set aside (no sin is chargeable to you)" (xxxiii. 51), I ('A'isha.) **said: It seems to me that your Lord hastens to satisfy your desire.**
(See also Sahih Muslim Book 008, Number 3454)

One may argue that these extra wives (beyond the standard 4 allowed to every other Muslim) were "necessary" for political reasons. However, wouldn't it have been possible for Allah, in all His power, to achieve the same political ends **by other means**, such as the undeniable truth of Islam rather than relying on a method that simultaneously **casts doubt on Muhammad?**

2.2 Was it really necessary for Muhammad to be given exceptions to be able to marry women without giving them dowry, without their guardian's permission, and without a witness?

033.050: **O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makka) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful.**

Tafsir Ibn Kathir, The Women who are Lawful for the Prophet

http://www.qtafsir.com/index.php?option=com_content&task=view&id=1839&Itemid=89

(and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her -- a privilege for you only,) means, 'also lawful for you, O Prophet, is a believing woman if she offers herself to you, **to marry her without a dowery**, if you wish to do so.'

...

(a privilege for you only, not for the (rest of) the believers.) 'Ikrimah said: "**This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something.**" This was also the view of Mujahid, Ash-Sha`bi and others.

...

Death and consummation are the same with regard to the confirmation of the dowery, and the giving of a dowery appropriate to the woman's status in the case of those who offer themselves to men other than the Prophet is an established ruling. **With regard to the Prophet himself, he is not obliged to give a dowery to a woman** who offers herself to him, even if he consummated the marriage, because **he has the right to marry without a dowery, Wali (representative) or witnesses, as we have seen in the story of Zaynab bint Jahsh**, may Allah be pleased with her.

....

(Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,) Ubayy bin Ka`b, Mujahid, Al-Hasan, Qatadah and Ibn Jarir said, concerning the Ayah:

(Indeed We know what We have enjoined upon them about their wives) means, '**concerning the limiting of their number to four** free women, and whatever they wish of slave-girls, and the **conditions of a representative, dowery and witnesses to the marriage.** This is with regard to the Ummah (the people), but **We have granted an exemption in your case and have not imposed any of these obligations upon you.**'

2.3 Why did Allah feel the need to add to the Quran for all eternity that Muhammad could defer the “turn” of his wives/slaves whenever he wanted?

033.051: **Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest:** and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing, Most Forbearing.

In 033.051 it appears that Muhammad and his wives had an agreement that he would have sex with them in turns. Why did Allah feel the need to allow him to break this agreement and put this permission in the Quran for all time?

2.4 Hadith indicting Muhammad took any captive he wanted, even if she was already given to someone else

Sahih Muslim Book 008, Hadith Number 3329.

Anas, (Allah be pleased with him) reported: **Safiyya (Allah be pleased with her) fell to the lot of Dihya in the spoils of war, and they praised her in the presence of Allah's Messenger (May peace be upon him) and said: We have not seen the like of her among the captives of war. He sent (a messenger) to Dihya and he gave him whatever he demanded.** He then sent her to my mother and asked her to embellish her. Allah's Messenger (May peace be upon him) then got out of Khaibar until when he was on the other side of it, he halted, and a tent was pitched for him. When it was morning Allah's Messenger (May peace be upon him) said: He who has surplus of provision with him should bring that to us. Some persons would bring the surplus of dates, and the other surplus of mush of barley until there became a heap of hais. They began to eat the hais and began to drink out of the pond which had the water of rainfall in it and which was situated by their side. Anas said that that constituted the wedding feast of Allah's Messenger (May peace be upon him). He (further) said: We proceeded until we saw the walls of Medina, and we were delighted. We made our mounts run quickly and Allah's Messenger (May peace be upon him) also made his mount run quickly. And Safiyya (Allah be pleased with her) was at his back, and Allah's Messenger (May peace be upon him) had seated her behind him. The camel of Allah's Messenger (May peace be upon him) stumbled and he (the Holy Prophet) fell down and she also fell down. And none among the people was seeing him and her, until Allah's Messenger (May peace be upon him) stood up and he covered her, and we came to him and he said: We have received no injury. We entered Medina and there came out the young ladies of the household. They saw her (Hadrat Safiyya) and blamed her for falling down.

(see also Sahih Muslim Book 008, Number 3325, 3328, and Bukhari Volume 1, Book 8, Number 367)

Sahih Bukhari Volume 005, Book 059, Hadith Number 522.

Narrated By Anas bin Malik : We arrived at Khaibar, and when Allah helped His Apostle to open the fort, **the beauty of Safiya bint Huyai bin Akhtaq whose husband had been killed while she was a bride, was mentioned to Allah's Apostle. The Prophet selected her for himself**, and set out with her, and when we reached a place called Sidd-as-Sahba,' Safiya became clean from her menses then Allah's Apostle married her. Hais (i.e. an 'Arabian dish) was prepared on a small leather mat. Then the Prophet said to me, "I invite the people around you." So that was the marriage banquet of the Prophet and Safiya. Then we proceeded towards Medina, and I saw the Prophet, making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel).

(see also Sahih Bukhari Volume 005, Book 059, Hadith Number 524 and Volume 003, Book 034, Hadith Number 437, and Volume 4, Book 52, Number 143)

Sahih Bukhari Volume 007, Book 062, Hadith Number 022.

Narrated By Anas : **The Prophet stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai.** I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghurt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Safiyya) considered as his wife or his slave girl?" Then they said, "If he orders her to veil herself, she will be one of the mothers of the Believers; but if he does not order her to veil herself, she will be a slave girl. So when the Prophet proceeded from there, he spared her a space behind him (on his she-camel) and put a screening veil between her and the people.
(see also Sahih Bukhari Volume 007, Book 062, Hadith Number 089.)

According to these hadith Muhammad took Safiyya from another Muslim because of her beauty, and then married her and had sex with her on the way home from the battle (of Khaibar) in which the Muslims had just killed/enslaved her husband and entire family/tribe.

2.5 Did Muhammad secretly desire to marry his adopted son's wife Zaynub? Were Quranic verses revealed so that he would be allowed to do so?

033.037: Behold! **Thou didst say** to one who had received the grace of Allah and thy favour: "**Retain thou (in wedlock) thy wife**, and fear Allah." But **thou didst hide in thy heart** that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), **We joined her in marriage to thee**: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.

Bukhari Volume 6, Book 60, Number 310:

Narrated Anas bin Malik: The Verse: 'But you did hide in your mind that which Allah was about to make manifest.' (33.37) **was revealed concerning Zainab bint Jahsh and Zaid bin Haritha.**

033.052: It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): and Allah doth watch over all things.

If 33:50 is giving new rules allowing Muhammad to marry more wives, then why does 33:52 say he can't marry any more wives (except slaves)?

Was it really necessary for Muhammad to actually marry his adopted son's ex-wife so that Muslims would know that it was permissible, or could Allah have just stated this as a fact in the Quran (which would have raised less suspicion on Muhammad)?

2.6 Why did Allah say that it is forbidden for anyone to marry Muhammad's widows after he dies?

033.053: O ye who believe! Enter not the Prophet's houses,- until leave is given you,- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for

theirs. **Nor** is it right for you that ye should annoy Allah's Messenger, or that **ye should marry his widows after him at any time**. Truly such a thing is in Allah's sight an enormity.

One may argue that Muhammad's wives were metaphorically the mothers of all the believers. However Islam makes it clear that just metaphorically calling someone your son does not actually make them your legal son (which was why Muhammad was allowed to marry Zainab). It seems strange that the same rule that was used for Muhammad's benefit in the case of Zainab was discarded when it could be seen to go against Muhammad's interests with his wives

2.7 Why would Muhammad say his widows and daughters would not inherit as was dictated by Allah in the Quran verse 004.011 and 004.012?

Sahih Muslim Book 019, Number 4355:

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: **My heirs cannot share even a dinar (from my legacy)** ; what I leave behind after paying maintenance allowance to my wives and remuneration to my manager is (to go in) charity.

Similar hadiths also: Sahih Muslim Book 019, Number 4356, 4357, and 4349

2.8 Why did Allah feel the need to add to the Quran, for all eternity, that Muhammad's wives shouldn't argue with him (regarding him having sex with Mariya the Coptic Slave)?

066.001: **O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts.** But Allah is Oft-Forgiving, Most Merciful.

066.002: **Allah has already ordained for you, (O men), the dissolution of your oaths** (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom.

066.003: When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another), and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this?" He said, "He told me Who knows and is well-acquainted (with all things)."

066.004: If ye two turn in repentance to Him, your hearts are indeed so inclined; But if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe,- and furthermore, the angels - will back (him) up.

066.005: **It may be, if he divorced you (all), that Allah will give him in exchange consorts better than you,-** who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast,- previously married or virgins.

(What is meant that Allah has already ordained the dissolution of the Muslim's oaths? So did Allah give Muhammad permission to break his promises?)

According to several Tafsirs and Sahih Hadith, verse 066.002 is referring to an oath Muhammad made not to sleep with his Coptic handmaiden Mariya after his wife Hafsa caught him sleeping with Mariya in her own house (Hafsa's house). Was it really necessary for Allah to add into the Quran, for all eternity, that Muhammad could break this oath and have sex with his handmaiden? It seems strange that Allah would find space in the Quran to add this, but not have space to add that rape is a crime.

Tafsir al-Jalalayn Sura 66:

O Prophet! Why do you prohibit what God has made lawful for you, in terms of your Coptic handmaiden Māriya — when he lay with her in the house of Hafsa, who had been away, but who

upon returning [and finding out] became upset by the fact that this had taken place in her own house and on her own bed — by saying, ‘She is unlawful for me!’, seeking, by making her unlawful [for you], to please your wives? And God is Forgiving, Merciful, having forgiven you this prohibition.

Bukhari Volume 3, Book 43, Number 648:

Narrated 'Abdullah bin 'Abbas:

I had been eager to ask 'Umar about the two ladies from among the wives of the Prophet regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes) (66.4), till performed the Hajj along with 'Umar (and on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. ...

...

'If you two return in repentance (66.4)? He said, "I am astonished at your question, O Ibn 'Abbas. They were Aisha and Hafsa." ...

The Prophet did not go to his wives because of the secret which Hafsa had disclosed to 'Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (for his oath that he would not approach Maria). When twenty-nine days had passed, the Prophet went to Aisha first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. 'Aisha said, 'When the Divine revelation of Choice was revealed, the Prophet started with me, saying to me, 'I am telling you something, but you needn't hurry to give the reply till you can consult your parents.'" 'Aisha knew that her parents would not advise her to part with the Prophet . The Prophet said that Allah had said:--

'O Prophet! Say To your wives; If you desire The life of this world And its glitter, ... then come! I will make a provision for you and set you free In a handsome manner. But if you seek Allah And His Apostle, and The Home of the Hereafter, then Verily, Allah has prepared For the good-doers amongst you A great reward.' (33.28) 'Aisha said, 'Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.' After that the Prophet gave the choice to his other wives and they also gave the same reply as 'Aisha did."

(see also Bukhari Volume 7, Book 62, Number 119 and Sahih Muslim Book 009, Number 3511)

Bukhari Volume 6, Book 60, Number 438:

Narrated 'Umar:

The wives of the Prophet out of their jealousy, backed each other against the Prophet, so I said to them, "It may be, if he divorced you all, that Allah will give him, instead of you wives better than you." So this Verse was revealed. (66.5)

(see also Bukhari Volume 1, Book 8, Number 395,

2.9 Quranic verse indicating that Muhammad's wives were threatened to keep loyal to him, otherwise they would receive twice the punishment

033.030: O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the **Punishment would be doubled to her**, and that is easy for Allah.

2.10 Did Muhammad say he wasn't asking for any reward? What about his special share (Safi) of all the war booty (Khumus)?

No reward

025.056: But thee We only sent to give glad tidings and admonition.

025.057: **Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord."**

012.104I: **And no reward dost thou ask of them for this:** it is no less than a message for all creatures.

Special share (Safi) of all the war booty (Khumus)

008.001: They ask thee (O Muhammad) of the spoils of war. Say: **The spoils of war belong to Allah and the messenger**, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if ye are (true) believers.

008.041: **And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer,-** if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing,- the Day of the meeting of the two forces. For Allah hath power over all things.

059.007: **That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger** and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.

Sunan Abu Dawud Book 19, Number 2993:

Narrated Yazid ibn Abdullah:

We were at Mirbad. A man with dishevelled hair and holding a piece of red skin in his hand came.

We said: You appear to be a bedouin. He said: Yes. We said: Give us this piece of skin in your hand. He then gave it to us and we read it. It contained the text: "From Muhammad, Apostle of Allah (peace_be_upon_him), to Banu Zuhayr ibn Uqaysh. If you bear witness that there is no god but Allah, and that Muhammad is the Apostle of Allah, offer prayer, pay zakat, **pay the fifth from the booty, and the portion of the Prophet (peace_be_upon_him) and his special portion (safi)**, you will be under by the protection of Allah and His Apostle."

We then asked: Who wrote this document for you? He replied: The Apostle of Allah (peace_be_upon_him).

Sunan Abu Dawud Book 19, Number 2961:

Narrated Umar ibn al-Khattab:

Malik ibn Aws al-Hadthan said: One of the arguments put forward by Umar was that he said that the **Apostle of Allah (peace_be_upon_him) received three things exclusively to himself: Banu an-Nadir, Khaybar and Fadak. The Banu an-Nadir property was kept wholly for his emergent needs**, Fadak for travellers, and Khaybar was divided by the Apostle of Allah (peace_be_upon_him) into three sections: two for Muslims, and one as a contribution for his family. If anything remained after making the contribution of his family, he divided it among the poor Emigrants.

2.11 Quranic verse and Sahih Hadith indicating Muhammad broke his oaths.

066.001: O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful.

066.002: **Allah has already ordained for you, (O men), the dissolution of your oaths** (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom.

Hadith where Muhammad says that he did not hold to his oaths if he found “something else better than that”:

Bukhari Volume 7, Book 67, Number 427:

Narrated Zahdam: We were in the company of Abu Musa Al-Ash'ari and there were friendly relations between us and this tribe of Jarm. Abu Musa was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abu Musa said (to him), "Come on (and eat), for I have seen Allah's Apostle eating of it (i.e. chicken)." He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it." Abu Musa said, "Come on, I will tell you (or narrate to you). Once I went to Allah's Apostle with a group of Al-Ash'ariyin, and met him while he was angry, distributing some camels of Zakat. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on.' In the meantime some camels of booty were brought to Allah's Apostle and he asked twice, 'Where are Al-Ash'ariyin?' So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, "Allah's Apostle has forgotten his oath. By Allah, if we do not remind Allah's Apostle of his oath, we will never be successful." So we returned to the Prophet and said, "O Allah's Apostle! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath." He said, 'It is Allah Who has given you mounts. **By Allah, and Allah willing, if I take an oath and later find something else better than that, then I do what is better and expiate my oath.**' "

3: THE QURAN

3.1 Why would Allah allow all of his holy books before the Quran to get corrupted and only protect the Quran?

It does not seem consistent nor logical that Allah would only protect the Quran from becoming corrupted while not doing the same for His other Holy books such as the book of Abraham, the book of Yahya, the Torah, the Zabur, and the Injil. Why would Allah neglect to protect His previous scriptures as well? What about all the innumerable people who lived through times and places where all that was available was "corrupted" versions of the holy texts? If Allah's goal is to test people, why not test everyone in a way that gives them a fair chance of coming to the true religion? Why not reduce the amount of evil and suffering in the world by making His true religion readily available to everyone?

3.2 Why wasn't the Qur'an completely compiled and spread about before Muhammad died?

If the Quran is the most important book of all time, then why didn't Muhammad have the Quran completely compiled and spread about while he was still alive? This would have prevented the need 20 years after he had died for the third Caliph Uthman to destroy all incorrect versions of the Quran that had arisen. Isn't the corruption of former scriptures one of the main tenets in Islam, and wouldn't this have provided enough incentive for Muhammad to make sure the Quran be properly recorded while he was still alive to verify it? Why were other versions of the Quran collected and destroyed if there were never any changes?

Hadith stating that Muhammad never created an official complete book copy of the Quran:

Sahih Bukhari Book 60, Hadith 201

Narrated By Zaid bin Thabit Al-Ansari : Who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). 'Umar was present with Abu Bakr who said, '**Umar has come to me and said**, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that **you should collect the Qur'an.**' **Abu Bakr added**, "I said to 'Umar, '**How can I do something which Allah's Apostle has not done?**' 'Umar said (to me), 'By Allah, it is (really) a good thing.' So 'Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as 'Umar.'" (**Zaid bin Thabit added:**) Umar was sitting with him (Abu Bakr) and was not speaking. me). "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Apostle.

Therefore, look for the Qur'an and collect it (in one manuscript). " By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "**How dare you do a thing which the Prophet has not done?**" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and Umar. **So I started locating Quranic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart).** I found with Khuzaima two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were):

"Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" (9.128)

The manuscript on which the Quran was collected, remained with Abu Bakr till Allah took him unto Him, and then with 'Umar till Allah took him unto Him, and finally it remained with Hafsa, Umar's daughter.

3.3 The San'a manuscripts and other variants of the Quran with different wording and verse orders

The San'a manuscripts have been carbon-14 dated with a 95% probability of being older than 660 A.D. and show a version of the Quran with different wording and verse orders. Such variations in the content of the Quran are similar to ones reported for the Qur'an codices of Companions such as Ibn Mas'ud and Ubayy b. Ka'b. http://en.wikipedia.org/wiki/Sana%27a_manuscripts

Don't texts such as these refute the claim that the Quran has never been changed and is divinely protected from corruption?

3.4 The many Islamic sources stating that there are “canceled” and abrogated verses of the Quran, despite the claims that it is perfect, was created in its entirety before it's revelation, and never changes

There are many Sahih Hadiths which indicate that during the revelation of the Quran it underwent multiple verse deletions, modifications, and that several of the verses are cancelled by future verses (see below). However, in Islam, Muslims are taught that the Quran is perfect, that it existed in its entirety before it was revealed, and that it is a book for all time. Why would the Quran include rules that changed over such a short period during its revelation but then be expected to remain exactly the same for over 1400 years afterwards? Instead, why weren't any temporary injunctions given to Muhammad as instructions separate from the Quran, such as with the Hadith Qudsi, which were revelations Allah gave to Muhammad outside of the Quran? http://en.wikipedia.org/wiki/Hadith#Hadith_Qudsi

Much in the world has changed since the time of Muhammad. Yet every time Islam has been brought to a new society, it is just as new to that society as it was to the Arabs when the Quran was first revealed; Why is it that **new converts are expected to accept the Quran as it is without gradually shifting rules and gradual revelation whereas this was deemed so necessary when the Quran was first revealed?**

There is no clear identification within the Quran of the rules that were only meant for a specific time. This confusion, **especially in regards to fighting/war**, has led many Muslims to incorrectly interpret the Quran and non-Muslims to refuse to accept Islam.

Sahih Hadith, Quran verses, and Tafsir's indicating that there are canceled verses in the Quran:

Sahih Muslim Book 003, Number 0675:

Abu al. 'Ala' b. al-Shikhkhir said: **The Messenger of Allah (may peace be upon him) abrogated some of his commands by others, just as the Qur'an abrogates some part with the other.**

Sahih Muslim Book 004, Number 1317:

Al-Bara' b. 'Azib reported: This verse was revealed (in this way):" Guard the prayers and the 'Asr prayer." We recited it (in this very way) so long as Allah desired. Allah, then, abrogated it and it was revealed:" Guard the prayers, and the middle prayer." A person who was sitting with Shaqiq (one of the narrators in the chain of transmitters) said: Now it implies the 'Asr prayer. Upon this al-Bara' said: I have already informed you how **this (verse) was revealed and how Allah abrogated it**, and Allah knows best. Imam Muslim said: Ashja'i narrated it from Sufyan al-Thauri, who narrated it from al-Aswad b. Qais, who narrated it from 'Uqba, who narrated it from al-Bara' b. 'Azib who said: We recited with the Prophet (may peace be upon him) (the above-mentioned verse like this, i. e. instead of Salat al- Wusta, Salat al-'Asr) for a certain period. as It has been mentioned (in the above-quoted hadith).

Sahih Muslim Book 004, Number 1433:

Anas b. Malik reported that the Messenger of Allah (may peace be upon him) invoked curse in the morning (prayer) for thirty days upon those who killed the Companions (of the Holy Prophet) at Bi'r Ma'una. He cursed (the tribes) of Ri'l, Dhakwan, Lihyan, and Usayya, who had disobeyed Allah and His Messenger (may peace be upon him). Anas said: **Allah the Exalted and Great revealed (a verse) regarding those who were killed at Bi'r Ma'una, and we recited it, till it was abrogated later on** (and the verse was like this):, convey to it our people the tidings that we have met our Lord, and He was pleased with us and we were pleased with Him".

Sahih Muslim Book 008, Number 3421 (similar to 3422 & 3423):

'A'isha (Allah be pleased with, her) reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the marriage unlawful, **then it was abrogated (and substituted)** by five sucklings and Allah's Apostle (may peace be upon him) died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims).

Sahih Muslim Book 043, Number 7173:

Sa'id b. Jubair reported: I said to Ibn Abbas: Will the repentance of that person be accepted who kills a believer intentionally? He said: No. I recited to him this verse of Sura al-Furqan (xix.): "And those who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice" to the end of the verse. He said: **This is a Meccan verse which has been abrogated by a verse revealed at Medina:**" He who slays a believer intentionally, for him is the requital of Hell-Fire where he would abide for ever," and in the narration of Ibn Hisham (the words are): I recited to him this verse of Sura al-Furqan:" Except one who made repentance."

Bukhari Volume 5, Book 59, Number 416 (and also number 417):

Narrated Anas bin Malik:

(The tribes of) Ril, Dhakwan, 'Usaiya and Bani Lihyan asked Allah's Apostle to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansar whom we used to call Al-Qurra' in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma'una, the infidels killed them by betraying them. When this news reached the Prophet, he said Al-Qunut for one month in the morning prayer, invoking evil upon some of the 'Arab tribes, upon Ril, Dhakwan, 'Usaiya and Bani Libyan. **We used to read a verse of the Qur'an revealed in their connection, but later the verse was cancelled. It was: "convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased."** (Anas bin Malik added:) Allah's Prophet said Qunut for one month in the morning prayer, invoking evil upon some of the 'Arab tribes (namely), Ril, Dhakwan, Usaiya, and Bani Libyan. (Anas added:) Those seventy Ansari men were killed at the well of Mauna.

Bukhari Volume 6, Book 60, Number 33:

Narrated Nafi:

Ibn 'Umar recited: "They had a choice, either fast or feed a poor for every day.." and added, "**This Verse is abrogated.**"

(see also Sahih Muslim Book 6, Hadith 2547)

Bukhari Volume 6, Book 60, Number 53:

Narrated Ibn Az-Zubair:

I said to 'Uthman bin 'Affan (while he was collecting the Qur'an) regarding the Verse:-- "Those of you who die and leave wives ..." (2.240) **"This Verse was abrogated by an other Verse. So why should you write it? (Or leave it in the Qur'an)?"** 'Uthman said. **"O son of my brother! I will not shift anything of it from its place."**

(see also Bukhari Volume 6, Book 60, Number 60)

Bukhari Volume 6, Book 60, Number 68:

Narrated Ibn 'Umar: **This Verse:--"Whether you show what is in your minds or conceal it.." (2.284) was abrogated.**

Bukhari Volume 6, Book 60, Number 69:

Narrated Marwan Al-Asghar:

A man from the companions of Allah's Apostle who I think, was Ibn 'Umar said, "**The Verse:--"Whether you show what is in your minds or conceal it...." was abrogated by the Verse following it.**"

Bukhari Volume 6, Book 60, Number 285:

Narrated By Al-Qasim bin Abi Bazza : That he asked Said bin Jubair, "Is there any repentance of the one who has murdered a believer intentionally?" Then I recited to him:

"Nor kill such life as Allah has forbidden except for a just cause." Said, "I recited this very Verse before Ibn 'Abbas as you have recited it before me. Ibn 'Abbas said, '**This Verse was revealed in Mecca and it has been abrogated by a Verse in Surat-An-Nisa which was later revealed in Medina.**'"

Bukhari Volume 8, Book 82, Number 817:

Narrated Ibn 'Abbas:

...

In the meantime, 'Umar sat on the pulpit and when the callmakers for the prayer had finished their call, '**Umar stood up**, and having glorified and praised Allah as He deserved, **he said, "Now then, I am going to tell you something which (Allah) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allah sent Muhammad with the Truth and revealed the Holy Book to him, and among what Allah revealed, was the Verse of the Rajam (the stoning of married person (male & female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allah's Apostle did carry out the punishment of stoning and so did we after him.**

I am afraid that after a long time has passed, somebody will say, 'By Allah, we do not find the Verse of the Rajam in Allah's Book,' and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person (male & female), who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession. And then **we used to recite among the Verses in Allah's Book: 'O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real father.'...**

Sahih Muslim Book 017, Number 4194:

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

002.106: **Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof.** Knowest thou not that Allah is Able to do all things?

This Quranic verse corroborates what is stated in the above hadith and admits that some of the revelations have been abrogated and caused to be forgotten.

016.101: **When We substitute one revelation for another,-** and Allah knows best what He reveals (in stages),- **they say, "Thou art but a forger"**: but most of them understand not.

Many instances of abrogation are noted in Tafsir as well:

Tafsir 'Ibn Kathir, meaning of 004.016, found in "The Adulteress is Confined in her House; A Command Later Abrogated"

(And the two persons among you who commit illegal sexual intercourse, punish them both.) Ibn `Abbas and Sa`id bin Jubayr said that this punishment includes cursing, shaming them and beating them with sandals. **This was the ruling until Allah abrogated it with flogging or stoning, as we stated.**

Tafsir Ibn Abbas 019.006:

(Unto you your religion) of disbelief and ascribing partners to Allah, (and unto me my religion) Islam and faith in Allah. **The verses of fighting then abrogated this and the Prophet (pbuh) did fight them'**

Tafsir Al-Tustari 019.006:

(You have your religion and I have a religion). You have your choice (ikhtiyār) for your religion and I have my choice for a religion. **Then [this verse] was abrogated by the verse of the sword [9:5]. His words, Exalted is He:**

Tafsir Al-Jalalayn 019.006:

You have your religion, idolatry, and I have a religion', Islam: **this was [revealed] before he was commanded to wage war [against the idolaters]**

Tafsir al-Jalalayn 008.061:

And if they incline to peace (read silm or salm, meaning, 'settlement'), then incline to it, and conclude a pact with them: Ibn `Abbās said, **'This has been abrogated by the "sword verse" [Q. 9:5]'**; Mujāhid said, 'This [stipulation] applies exclusively in the context of the People of the Scripture, for it was revealed regarding the Banū Qurayza; and rely on God, put your trust in Him; truly He is the Hearer, of words, the Knower, of actions.

Tafsir Ibn Kathir 009.005 "This is the Ayah of the Sword"

In the Two Sahihs, it is recorded that Ibn `Umar said that the Messenger of Allah said, In the Two Sahihs, it is recorded that Ibn `Umar said that the Messenger of Allah said,

(I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the Zakah.)

This honorable Ayah (9:5) was called the Ayah of the Sword, about which Ad-Dahhak bin Muzahim said, "It abrogated every agreement of peace between the Prophet and any idolator, every treaty, and every term." Al-`Awfi said that Ibn `Abbas commented: "No idolator had any more treaty or promise of safety ever since Surah Bara'ah was revealed. The four months, in addition to, all peace treaties conducted before Bara'ah was revealed and announced had ended by the tenth of the month of Rabi` Al-Akhir."

3.5 The popular opinion among Muslim scholars that the peaceful verses that were originally revealed in the early Meccan suras were later abrogated by the more violent verses that were revealed in Medina near the chronological end of the Quran

Tafsir Ibn Abbas 019.006:

(Unto you your religion) of disbelief and ascribing partners to Allah, (and unto me my religion) Islam and faith in Allah. **The verses of fighting then abrogated this and the Prophet (pbuh) did fight them'**

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3.6 If the verse of stoning adulterers was part of the Quran, wouldn't it have contradicted the verses saying not to kill them but to flog them or put the women in house arrest?

There are Sahih Hadith which indicate that the Quran used to contain verses about stoning adulterers but they are no longer there (see below). **If the verse of stoning adulterers was part of the Quran as these Hadith suggest, wouldn't it have contradicted the verses saying not to kill them but to flog them or put the women in house arrest?**

Bukhari Volume 8, Book 82, Number 817:

Narrated Ibn 'Abbas:

...

In the meantime, 'Umar sat on the pulpit and when the callmakers for the prayer had finished their call, 'Umar stood up, and having glorified and praised Allah as He deserved, he said, **"Now then, I am going to tell you something which (Allah) has written for me to say. I do not know; perhaps it**

portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allah sent Muhammad with the Truth and revealed the Holy Book to him, and among what Allah revealed, was the Verse of the Rajam (the stoning of married person (male & female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allah's Apostle did carry out the punishment of stoning and so did we after him.

I am afraid that after a long time has passed, somebody will say, 'By Allah, we do not find the Verse of the Rajam in Allah's Book,' and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person (male & female), who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allah's Book: 'O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real father.'...

Sahih Muslim Book 017, Number 4194:

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

024.002: The adulterer and the adulteress, **scourge ye each one of them** (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment.

024.003: The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers.

004.015: If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, **confine them to houses until death do claim them**, or Allah ordain for them some (other) way.

If it is true that Allah wants us to kill adulterers, one must ask:

- 1) Why did He allow the stoning verses to go missing from the Quran.
- 2) Why would He want us to do such a harsh punishment for a sin that does not necessarily hurt others (in the case of sex before marriage). This is especially disconcerting because Allah, with His perfect knowledge, could do the punishment Himself.

If these Hadith are not true, then didn't Allah anticipate that they would arise? One must ask why He didn't do more to stop them from being implemented throughout the Muslim world:

<http://www.pewforum.org/files/2013/04/gsi2-chp1-8.png>

Should Muslim adulterers who do not believe that stoning is part of Islam be stoned anyway? Those who believe in stoning are unlikely to give this alternative religious interpretation any credit. Another important point that is not addressed in the Quran is what to do if the sinner is not Muslim. As it is written it seems to indicate that the punishment is inclusive of both Muslims and non-Muslims.

3.7 Verse of the Quran that was changed because of something someone asked Muhammad

Bukhari Volume 6, Book 61, Number 512:

Narrated Al-Bara:

There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95)

The Prophet said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot)." Then he said, "Write: 'Not equal are those Believers who sit..', and at that time 'Amr bin Um Maktum, the blind man was sitting behind the Prophet . He said, "O Allah's Apostle! What is your order For me (as regards the above Verse) as I am a blind man?" **So, instead of the above Verse, the following Verse was revealed:**

'Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah.' (4.95)

(See also Bukhari Volume 4, Book 52, Number 84; Bukhari Volume 4, Book 52, Number 85; Bukhari Volume 6, Book 60, Number 117; Bukhari Volume 6, Book 60, Number 118; Sahih Muslim Book 020, Number 4676)

3.8 Verses of the Quran that were revealed because Umar wanted or said them Hadiths indicating that the verses of Hijab were revealed because Umar wanted it

Bukhari Volume 1, Book 4, Number 148:

Narrated 'Aisha:

The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam'a the wife of the Prophet went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." **He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).**

Bukhari Volume 1, Book 8, Number 395:

Narrated 'Umar (bin Al-Khattab):

My Lord agreed with me in three things:

1. I said, "O Allah's Apostle, I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two Rakat of Tawaf of Ka'ba)". (2.125)

2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Apostle! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed.

3. Once the wives of the Prophet made a united front against the Prophet and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." (66.5).

Hadith narrated by Umar that states verse 66.5 revealed because he said it

Bukhari Volume 6, Book 60, Number 438:

Narrated 'Umar:

The wives of the Prophet out of their jealousy, backed each other against the Prophet, so **I said to them, "It may be, if he divorced you all, that Allah will give him, instead of you wives better than you." So this Verse was revealed. (66.5)**

(see also Bukhari Volume 1, Book 8, Number 395)

3.9 Why would Allah cause Muhammad and other people to forget verses of the Quran?

Bukhari Volume 6, Book 61, Number 550:

Narrated Abdullah:

The Prophet said, "**It is a bad thing that some of you say, 'I have forgotten such-and-such verse of the Qur'an,' for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camel do.**"

Bukhari Volume 6, Book 61, Number 558:

Narrated Aisha:

Allah's Apostle heard a man reciting the Qur'an at night, and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, **which I was caused to forget.**"

Sahih Muslim Book 004, Number 1726:

Ibn Mas'ud reported Allah's Messenger (may peace be upon him) as saying: Wretched is the man who says: **I forgot such and such a sura, or I forget such and such a verse, but he has been made to forget.**

see also Bukhari Volume 6, Book 61, Number 559

3.10 Why wasn't the Qur'an sent down in a complete physical form like the tablets sent to Moses? Wouldn't this have made its authenticity as from Allah more convincing and reduce doubts about its contents and preservation?

The Quran itself mentions that it has always existed on a preserved tablet, so it was definitely possible for Allah to send it down from Heaven to prove its authenticity and remove any doubts about its source:

085.021-022: Day, this is a Glorious Qur'an, (Inscribed) in a **Tablet Preserved!**

Here is what The Tafsir al-Jalalayn says about the above verse:

Tafsir al-Jalalayn 85.22

in a tablet, suspended above the seventh heaven, preserved (read mahfūzin), from all devils and from having any of its contents altered; it is as high as the distance between the earth and the heaven, and as wide as the distance between the east and the west, made of white pearls — as stated by Ibn 'Abbās, may God be pleased with both [him and his father, 'Abbās

(verses that emphasize that the Quran was brought down from Allah directly)

020.099: Thus do We relate to thee some stories of what happened before: for **We have sent thee a Message from Our own Presence.**

002.097: Say: Whoever is an enemy to **Gabriel-for he brings down the (revelation) to thy heart by Allah's will**, a confirmation of what went before, and guidance and glad tidings for those who believe,-

004.166: But **Allah beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge**, and the angels bear witness: But enough is Allah for a witness.

3.11 The ambiguous meanings of words and phrases in the Quran

There are several words or sometimes entire phrases in the Quran whose meaning is not clear and is never elaborated upon, despite having very important ramifications. For example, there is much controversy over what is meant by the need for **women to cover themselves**. Is it a hijab, a burqa, a curtain separating them from men, or just a modest attitude? Other examples are found in verse 004.034: What is meant when it gives permission for husbands to **beat their wives**? What exactly is meant that men can beat their wives when they fear **disloyalty / ill-conduct / rebellion**?

Another confusing term is “**Fitnah**”. One may take it to mean “causing strife”, but what qualifies as strife? The following tafsir’s tend to agree that part of **fitnah is disbelief in Allah** or worshipping others than Allah.

Fitnah:

Tafsir Ibn Kathir 002.193:

(193. And **fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and the religion (all and every kind of worship) is for Allah (Alone)**. But if they cease, let there be no transgression except against Az-Zalimin (the polytheists and wrongdoers).)

Tafsir al-Jalalayn 002.193:

Fight them till there is no sedition, **no idolatry, and the religion, all worship, is for God, alone and none are worshipped apart from Him**; then **if they desist, from idolatry**, do not aggress against them. This is indicated by the following words, there shall be no enmity, no aggression through slaying or otherwise, save against evildoers. Those that desist, however, are not evildoers and should not be shown any enmity.

“spreading mischief/corruption”

Tafsir al-Jalalayn 005.032:

Because of that, which Cain did, We decreed for the Children of Israel that whoever slays a soul for other than a soul, slain, or for, **other than, corruption, committed, in the land, in the way of unbelief, fornication or waylaying and the like**, it shall be as if he had slain mankind altogether; and whoever saves the life of one, by refraining from slaying, it shall be as if he had saved the life of all mankind — Ibn ‘Abbās said [that the above is meant] in the sense of violating and protecting its [a soul’s] sanctity [respectively]. Our messengers have already come to them, that is, to the Children of Israel, with clear proofs, miracles, but after that many of them still commit excesses in the land, overstepping the bounds through disbelief, killing and the like.

The meaning of “**Jihad**” is similarly ambiguous, which makes one wonder why Allah would choose to use such a word with such a wide range of interpretations, and then not elaborate on it more, when people’s lives are at stake.

Other things that are left ambiguous in the Quran are stoning (or not) of adulterers, killing of apostates, what is meant when it is said that we are to be the Hands of God (should we punish people who commit sins?), the permissibility of temporary marriages, what entails “justice”, being “good”, “transgressing limits”, etc. These concepts are often misunderstood, and a few extra sentences of clarification in the Quran would have been immensely helpful.

3.12 Doesn’t the frequent addition of words in parenthesis (like this) in all major translations of the Quran indicate that it’s meaning could be made more clear?

Doesn't this mean there is some ambiguity or something missing in the original text? Doesn't this mean that **the original text has been made more clear**?

027.001: These are verses of **the Qur'an,-a book that makes (things) clear;**

TRANSLATIONS

3.13 Why are there significant differences in translation of these verses?

For 004.095, Yusufali's translation seems to emphasize **the importance of being hurt in order to gain a higher grade with Allah:**

004.095

YUSUFALI: Not equal are those believers who sit (at home) **and receive no hurt**, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-

PICKTHAL: Those of the believers who sit still, **other than those who have a (disabling) hurt**, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;

SHAKIR: The holders back from among the believers, **not having any injury**, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:

Inheritance verses translation differences:

Some translations of 004.011 disagree on whether 2 or 3 daughters is the cutoff for an increase in inheritance:

YUSUFALI: "if only daughters, **two or more**, their share is two-thirds"

but in the next 2 translations it says

PICKTHAL: "if there be women **more than two**, then theirs is two-thirds of the inheritance"

SHAKIR: "if they are **more than two** females, they shall have two-thirds"

Two or more means ≥ 2 , whereas **more than two** means ≥ 3 , and this is an important difference!

3.14 Why would Allah write the Quran in such a way as to allow so much variation in interpretation?

If the Quran was truly easy to understand there wouldn't be so many 1) **Muslim sects**, 2) **Extremism**, 3) **Killing of civilians under the excuse of "war** 4) **Muslims killing other Muslims**, 5) **mistreatment/killing of apostates**, 6) **mistreatment/killing of "blasphemers"**, 7) **mistreatment/killing of women**, and 8) **mistreatment/killing of homosexuals**. The widespread occurrence of these things indicates that the rules in the Quran are open to interpretation. Much of the violence in Islam and the numerous Muslim sect could have been prevented if the rules established in the Quran were more clear. Shouldn't this last guidance to mankind be easier to understand and less open to interpretation?

3.15 How does someone who doesn't speak Arabic know which translation of the Quran is acceptable?

The vast majority of Muslims in the world do **not** speak Arabic. In the world there are a total of ~1.6 billion Muslims while there are only about a total of ~400 million Arabic speakers (both Muslim and non-Muslim), meaning at least 1.2 BILLION Muslims do not speak Arabic. Most Muslims are in non-Arabic speaking countries and will never learn Arabic.

http://en.wikipedia.org/wiki/List_of_languages_by_total_number_of_speakers

<http://islam.about.com/od/muslimcountries/a/population.htm>

http://en.wikipedia.org/wiki/List_of_Muslim-majority_countries

3.16 Why would Allah choose to reveal His last revelation only in Arabic? Why not send similar books in ALL languages?

Verses that admit that **the ideal situation is that people learn about religion in their own native language**:

014.004: We sent not a messenger except **(to teach) in the language of his (own) people, in order to make (things) clear to them.** Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom.

043.003: We have made it a **Qur'an in Arabic, that ye may be able to understand** (and learn wisdom).

044.058: Verily, **We have made this (Qur'an) easy, in thy tongue, in order that they may give heed.**

If the Quran is for everyone, then it can't be "in thy tongue" for everyone as verse 044.058 states. If Allah had sent the Quran in every language, wouldn't that make it easier for people who don't speak Arabic to understand it? Then they wouldn't have to rely on other people's translations which can be wrong or misleading (humans make mistakes whereas Allah is perfect). Also, if it was distributed in all languages (or at least more languages or modern or popular languages) then many more people could appreciate the "miraculous" language better.

3.17 What about people who can't read any language at all? They have to rely on other people to tell them what's in the Quran (or any other holy book for that matter). How can they trust one person preaching any religion over another without some irrefutable and obvious proof?

Illiteracy is quite common, especially amongst the poor, and many have neither the means nor the opportunity to learn to read. Since that is the case, it appears that Allah has greatly disadvantaged people who were born in these situations where they are most likely going to believe whatever their local religious leaders or parents tell them to believe. This opens the gateway for false messengers and imams preaching extremism or incorrect interpretations of their religions.

3.18 The problem of the missing rules, prohibitions, and rights/freedoms in the Quran

Some very basic rules that one would certainly expect to find in God's final revelation are conspicuously missing from the Quran. Some examples are:

1) **There is nothing in the Quran analogous to a "Bill of Rights"**, a simple one page document which declares basic human rights and freedoms such as **the right to free speech (for example to criticize Muhammad/Islam without fear of being killed), the right of women to equal opportunity/education, explicitly prohibition against racism/discrimination, or explicit prohibition of slavery** (with the possible exception of during war time (see section on slavery)). Also, **when you consider the concepts of abrogation and various hadith, there are no clear cut rules for the treatment/rights of apostates, homosexuals, people of different sects/"heretics", people of different faiths, and civilians during times of war.** Rather, Muslims can read the Quran and use it to justify whatever position they want to hold on each of these issues.

2) Conspicuously missing from the Quran is the ever useful **Golden Rule**, which states that you should do unto others what you would want them do unto you. Similarly missing from the Quran is the Silver Rule, which states that you should **not** do unto others what you **don't** want them to do to you.

3) **That rape is a crime (including inside marriage, with slaves, and war captives).**

4) **What exactly is meant when it says that women must cover themselves** (is it a hijab, niqab, burqa, khimar, chador, or just women being modest in general without a head cover?). The following study shows the widespread controversy over the interpretation of the Quranic injunctions on what women should wear, which can be found in verses 24.31 and 33.59. Various interpretations of 24.31 call for women to draw their head-covering/veils over their bosoms/chest/bodies/face/neck, and not to show their adornment/beauty except to their Mahram. For verse 33.59 there is similarly no consensus on what is meant by the word "jalabib", and many take it to mean a wide, loose scarf draped from on top of the head.

<http://www.pewresearch.org/fact-tank/2014/01/08/what-is-appropriate-attire-for-women-in-muslim-countries/>

5) That **men can not force women to wear something that they disagree with**. The majority of the people surveyed in the following 7 Muslim countries responded that women should not decide what they wear:

http://www.pewresearch.org/files/2014/01/FT_clothing1314.png

Because of this omission, many Muslim men force women to wear the hijab even if the women feel it is unnecessary.

6) The Quran never details **the right (or not) of women to travel alone without a Mahram though this is mentioned many times in the Hadith**. This has resulted in the enforcement of laws in countries such as Saudi Arabia that effectively prevent women from even driving.

Sahih Muslim Book 15, Hadith 478 <http://www.sunnah.com/muslim/15/478>

Ibn Juraij narrated this hadith with the same chain of transmitters, but he made no mention of it:

" No person should be alone with a woman except when there is a Mahram with her."

Sahih Muslim Book 15, Hadith 476 <http://www.sunnah.com/muslim/15/476>

Ibn 'Abbas (Allah be pleased with them) reported:

I heard Allah's Messenger () delivering a sermon and making this observation:" **No person should be alone with a woman except when there is a Mahram with her, and the woman should not undertake journey except with a Mahram.**" A person stood up and said: Allah's Messenger, my wife has set out for pilgrimage, whereas I am enlisted to fight in such and such battle, whereupon he said:" You go and perform Hajj with your wife."

(see also Sahih Muslim Book 15, Hadiths 470 and 471)

Sahih Bukhari Book 28, Number 42 <http://www.sunnah.com/bukhari/28/42>

Narrated Ibn `Abbas:

The Prophet (pbuh) said, "**A woman should not travel except with a Dhu-Mahram** (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), **and no man may visit her except in the presence of a Dhu-Mahram.**" A man got up and said, "O Allah's Messenger (pbuh)! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet (pbuh) said (to him), "Go along with her (to Hajj).

If Allah had explained this in the Quran it would have been especially helpful considering there is some discrepancy in the Hadith as to when the travel restriction apply (some state it's anytime a women travels, while others state that it's for travel longer than 1, 2, or 3 days):

0-1 days: Sahih Bukhari Book 28, Hadith 42, Sahih Muslim Book 15, Hadiths 470, 471, 476, 478)

>1 days: Sahih Bukhari Book 18, Hadith 9; Book 20, Hadith 9; Book 28, Hadith 44; Book 30 Hadith 101; Sahih Muslim Book 15, Hadiths 465 and 472)

>2 days: Sahih Muslim Book 15, Hadiths 462, 463, 466, 467, 473)

>3 days: Sahih Bukhari Book 18, Hadith 7, Sahih Muslim Book 15, Hadiths 468, 469, 474)

7) Clarification on **the topic of female "circumcision"** which is practiced in many Muslim countries and is mentioned in several Hadith:

Sahih Bukhari Book 77, Hadith 106 <http://www.sunnah.com/bukhari/77/106>

Narrated Abu Huraira:

Allah's Messenger (pbuh) said, "Five practices are characteristics of the Fitra: circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short."

(see also Sahih Bukhari Book 77, Hadith 108, Book 78, Hadith 69, Sahih Muslim Book 2, Hadith 64 & 65 and Tirmidhi Vol. 1, Book 41, Hadith 2756)

Sahih Muslim, Book 3, Hadith 107 <http://www.sunnah.com/muslim/3/107>

Abu Musa reported:

There cropped up a difference of opinion between a group of Muhajirs (Emigrants and a group of Ansar (Helpers) (and the point of dispute was) that the Ansar said: The bath (because of sexual intercourse) becomes obligatory only-when the semen spurts out or ejaculates. But the Muhajirs said: When a man has sexual intercourse (with the woman), a bath becomes obligatory (no matter whether or not there is seminal emission or ejaculation). Abu Musa said: Well, I satisfy you on this (issue). He (Abu Musa, the narrator) said: I got up (and went) to 'A'isha and sought her permission and it was granted, and I said to her: O Mother, or Mother of the Faithful, I want to ask you about a matter on which I feel shy. She said: Don't feel shy of asking me about a thing which you can ask your mother, who gave you birth, for I am too your mother. Upon this I said: What makes a bath obligatory for a person? She replied: You have come across one well informed! The Messenger of Allah (ﷺ) said: When anyone sits amidst four parts (of the woman) and **the circumcised parts touch each other a bath becomes obligatory**.

Jami` at-Tirmidhi Book 1, number 109 <http://www.sunnah.com/tirmidhi/1/109>

Aishah narrated that :

the Prophet said: "When the circumcised meets the circumcised then Ghusl is required."

(see also Muwatta Malik Book 2, Numbers 73, 74, 75, & 77, Book 20, Hadith 161, and Sunan Ibn Majah, The Book on Dry Ablution Vol. 1, Book 1, Hadith 608)

Al-Adab Al-Mufrad, Circumcision, Book 53, Hadith 1247 <http://www.sunnah.com/urn/2212030>

Umm 'Alqama related that when **the nieces of 'A'isha's brother were circumcised**, 'A'isha was asked, "Shall we call someone to amuse them?" "Yes," she replied. 'Adi was sent for and he came to them. 'A'isha passed by the room and saw him singing and shaking his head in rapture - and he had a large head of hair. 'Uff!' she exclaimed, 'A shaytan! Get him out! Get him out!'"

Sunan Abu Dawûd, Book 41, #5251 <http://www.sunnah.com/abudawud/43/499>

A woman used to perform circumcision in Medina. The Prophet (pbuh) said to her: Do not cut severely as that is **better for a woman and more desirable for a husband**.

Abu Dawud said: It has been transmitted by 'Ubaid Allah b. 'Amr from 'Abd al-Malik to the same effect through a different chain.

Abu Dawud said: It is not a strong tradition. It has been transmitted in mursal form (missing the link of the Companions)

Abu Dawud said: Muhammad b. Hasan is obscure, and this tradition is weak.

According to the following UNICEF study, out of the 8 countries where >80% of the women are “circumcised”, 7 are Muslim majority countries (Somalia, Guinea, Djibouti, Egypt, Mali, Sierra Leone, & Sudan) and significant percentages of those who practice it (both men and women) believe it is a religious requirement.

http://www.unicef.org/media/files/FGCM_Lo_res.pdf

http://en.wikipedia.org/wiki/Prevalence_of_female_genital_mutilation_by_country

http://en.wikipedia.org/wiki/Female_genital_mutilation

In Indonesia, the country with the largest Muslim population in the world:

“Two nationwide studies carried out by population researchers in 2003 and 2010 found that between 86 and 100% of households surveyed subjected their daughters to genital cutting, usually before the age of five. More than 90% of adults said they wanted the practice to continue.”

<http://www.theguardian.com/society/2012/nov/18/female-genital-mutilation-circumcision-indonesia>

http://pdf.usaid.gov/pdf_docs/PNACU138.pdfhttp://pdf.usaid.gov/pdf_docs/PNACU138.pdf

8) The Quran never goes into detail about **how its leaders should be chosen** (which has led to the massive amount of in-fighting between Shia's and Sunni's). Despite the fact that many Muslims feel that Islam should be a central part of government, the Quran never describes how governments should be constructed, its branches, and voting (if any), and how to avoid the rise of dictators that has been all too common in the Muslim world.

While the Quran fails to include clarifications on the above, it does have space to give permission for men to beat their wives (which surprisingly is only briefly mentioned in one verse, 004.034, without any clarification, and then the subject is abruptly dropped) but never mentions the legality/illegality of women beating/attacking their husbands.

3.19 Who is authorized to enforce the laws in the Quran, after what judicial process, and onto whom?

The Quran has many laws regarding how to punish people for certain crimes, however it never goes into detail on:

- 1) who is to decide that a crime was committed (individuals vs. a court system vs. religious leaders and their fatwas)
- 2) who the laws apply to (only Muslims or also non-Muslims)
- 2) who can enforce the punishments (is it just the religious leaders, or is it courts, or can anyone decide a crime has been committed and execute a punishment?)

There are no clear cut rules in the Quran on how to apply its rules on non-Muslims. For example, if a Muslim finds a non-Muslim guilty of adultery, what should the Muslim do? The Quran does not stipulate that the punishment depends on the religious belief of the perpetrator, so this can be (and often is) interpreted to mean that the **punishment is for both Muslims and non-Muslims alike**.

<http://www.pewforum.org/files/2013/04/gsi2-chp1-5.png>

This lack of clarification of who is allowed to inflict punishments and unto whom seems like an incredible omission considering how often Muslims will take the law into their own hands and use Islam to justify killing / torturing / maiming people.

3.20 The lack of chronological organization in the Quran.

There is **no order by date of revelation within the Quran**, so it is difficult to determine which verses cancel/abrogate other verses. One must ask, why are there even abrogated verses in the first place? (see section on abrogation). Isn't the Quran supposed to be perfect, written before it was revealed, and for all time? Since the

Quran is **not** in chronological order, it is also difficult to put the revelations into the **historical context** of which they were revealed without going to **outside sources which sometimes disagree**. This is a serious problem especially when dealing with verses that talk about fighting and battles. According to the concept of abrogation, verses revealed later in Muhammad's life override earlier revealed verses. Therefore, where appropriate verses revealed in Medina abrogate those revealed in Mecca. Unfortunately, one of the last revealed chapters in the Quran, sura 9, contains verse 009.005 which is known amongst Muslim scholars as the verse of the sword and which many Muslims take to override more peaceful verses revealed in Mecca.

For example, if one looks at the tafsir of a few of the peaceful verses of the Quran:

Tafsir al-Jalalayn 016.125

Call, mankind, O Muhammad (s), to the way of your Lord, [to] His religion, with wisdom, [with] the Qur'ān, and fair exhortation, its [the Qur'ān's] fair exhortations, or with gentle words, and dispute with them by way of that which, that is, by way of that [manner of] disputation which, is best, such as calling [them] to God by way of His signs and calling [them] to His definitive arguments. Truly your Lord knows best, that is, He is fully knowledgeable [of], those who stray from His way and He knows best those who are guided, and will requite them — **this was [revealed] before the command to fight [them]**.

Tafsir Ibn Abbas 109.006:

(Unto you your religion) of disbelief and ascribing partners to Allah, (and unto me my religion) Islam and faith in Allah. **The verses of fighting then abrogated this and the Prophet (pbuh) did fight them'**

Tafsir Al-Jalalayn 109.006:

You have your religion, idolatry, and I have a religion', Islam: **this was [revealed] before he was commanded to wage war [against the idolaters]**

Tafsir Al-Tustari 109.006:

(You have your religion and I have a religion). You have your choice (ikhtiyār) for your religion and I have my choice for a religion. **Then [this verse] was abrogated by the verse of the sword [9:5]**. His words, Exalted is He:

Tafsir al-Jalalayn 004.090:

Except those who attach themselves to, [who] seek refuge with, a people between whom and you there is a covenant, a pledge of security for them and for whoever attaches himself to them, in the manner of the Prophet's (s) covenant with Hilāl b. 'Uwaymir al-Aslamī; or, those who, come to you with their breasts constricted, dejected, about the prospect of fighting you, [being] on the side of their people, or fighting their people, siding with you, in other words, [those who come to you] refraining from fighting either you or them, then do not interfere with them, neither taking them as captives nor slaying them: **this statement and what follows was abrogated by the 'sword' verse**. Had God willed, to give them sway over you, He would have given them sway over you, by strengthening their hearts, so that assuredly they would have fought you: but God did not will it and so He cast terror into their hearts. And so if they stay away from you and do not fight you, and offer you peace, reconciliation, that is, [if] they submit, then God does not allow you any way against them, [He does not allow you] a means to take them captive or to slay them.

3.21 The missing historical context in the Quran

One often used method of countering any objection to the Quran is to state that a particular verse must be interpreted in the "historical context" of the revelation. However, if the historical context of the revelation was so important to the meaning of verses in the Quran, then **why would Allah not include the relevant historical context in the Quran**, which is intended for ALL time. Also, it is often left up to the reader to decide which

verses were meant to be taken in their historical context and which were to be used for all times, and this leads to confusion and also to people interpreting the Quran however suits them best (see sections on fighting and slavery).

3.22 The lack of organization by subject matter in the Quran.

The Quran is not organized in any kind of logical order including **organization by subject**, and this makes it very difficult to find information on a particular subject. Additionally, throughout the entire Quran, it very **rarely stays on the same subject for more than a few sentences at a time**, often abruptly jumping from one theme to another.

3.23 In the Quran how does one distinguish between what is metaphorical and what is literal or historical?

The Quran intermingles both **metaphorical stories and stories that are supposedly true but contain extraordinary miracles, but does not distinguish which is which**. This leads to confusion and people drawing the wrong conclusions from the stories.

3.24 The problems of the length, repetitiveness, lack of organization, and abruptly changing subjects in the Quran.

There are a few themes in the Quran that are repeated over, and over, and over again which significantly increases the Quran's length (e.g. worship only Allah, Judgement day, heaven and hell, and certain stories) and this makes the book that much more daunting to read. The Quran's **length** and **repetitiveness** combined with **it's lack of organization** and the **abruptly changing subjects** make it an especially intimidating book to read, and this discourages many people from reading it altogether.

When a holy book is both 1) intimidating to read and 2) difficult to understand (especially if you don't speak the language), this **encourages and sometimes forces people to rely on others to tell them what the religion asks for**. This in turn opens the gate for **corrupt individuals and regimes with their own agendas to use the religion for their own advantage**. This also allows for emergence of otherwise well-meaning leaders who are not intentionally corrupt but have **an incorrect interpretations of the religion**.

3.25 Why is the only apparent moral lesson from the many stories of prophets in the Quran to worship Allah? If the Quran is a book of guidance, why does it spend so little space explaining how to actually be good but rather focuses on worshipping/praising Allah?

All of the stories in the Quran, even if taken metaphorically, seem to have no moral lesson other than that one must worship Allah (this includes the stories from Adam, to Noah, to Ibrahim, to Moses).

Relatively speaking, there is very little space dedicated to how to actually treat others well and the things that one should avoid doing. It seems that if the Quran was meant as a book of "guidance", this guidance was **not** focused on how to be a good person, but rather on that everyone must worship and be devoted to Allah. This problem is compounded when one also considers the number of missing rules/prohibitions, rights and freedoms, and context that is not to be found in the Quran (see sections above).

3.26 The Quranic verses and Hadith that discourage Muslims from asking questions that may cause them to lose their faith

005.101: O ye who believe! **Ask not questions about things which, if made plain to you, may cause you trouble.** But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing.

005.102: **Some people before you did ask such questions, and on that account lost their faith.**

In these verses from the Quran Muslims are discouraged from asking questions that would cause them “trouble”. However how is one supposed to know in advance which questions “if made plain to you” would “cause you trouble”? The whole point of asking questions is because you don’t know the answer, so there is no way to know if that answer “may” cause you trouble. The implicit purpose of these verses (and the following sahih hadith) is to prevent Muslims from asking questions that might cause them to lose their religion.

Bukhari Volume 2, Book 24, Number 555:

Narrated Ash-sha'bi:

The clerk of Al-Mughira bin Shu'ba narrated, "Muawiya wrote to Al-Mughira bin Shu'ba: Write to me something which you have heard from the Prophet (p.b.u.h) ." So Al-Mughira wrote: I heard the Prophet saying, "**Allah has hated for you** three things:

1. Vain talks, (useless talk) that you talk too much or about others.
2. Wasting of wealth (by extravagance)
3. And **asking too many questions (in disputed religious matters)** or asking others for something (except in great need). (See Hadith No. 591, Vol. III)

Bukhari Volume 3, Book 41, Number 591:

Narrated Al-Mughira bin Shu'ba:

The Prophet said, "**Allah has forbidden for you**, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to **ask too many questions, (in disputed religious matters)** and (3) to waste the wealth (by extravagance).

4: HADITH

4.1 Why weren't the Hadith compiled before Muhammad died or soon after?

The history of Muhammad that we rely on nowadays mostly comes from texts that were written over 100-200+ years **after Muhammad died**. Hadith collections such as **Sahih Bukhari and Sahih Muslim were collected over two hundred years after Muhammad died**. If Muhammad was the model Muslim, why weren't his actions and sayings properly recorded until centuries after his death? If Allah knew that the Hadith would be compiled and treated as a central component of Islam, why did He not protect the Hadith from corruption as He did the Quran?

Verses that emphasize the importance of following Muhammad's commands and his example:

047.033: O ye who believe! Obey Allah, and **obey the messenger, and make not vain your deeds!**

004.064: **We sent not a messenger, but to be obeyed**, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.

004.080: **He who obeys the Messenger, obeys Allah:** But if any turn away, We have not sent thee to watch over their (evil deeds).

072.023: "Unless I proclaim what I receive from Allah and His Messages: **for any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever.**"

033.021: **Verily in the messenger of Allah ye have a good example** for him who looketh unto Allah and the Last Day, and remembereth Allah much.

033.036: It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: **if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.**

004.059: O ye who believe! Obey Allah, and **obey the Messenger**, and those charged with authority among you. **If ye differ in anything among yourselves, refer it to Allah and His Messenger**, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.

4.2 Why would Allah protect the Quran, but not the Hadith?

The hadith contain many important aspects of Islam that are not explained in the Quran, and it is for this reason they are considered by most Muslims to be an essential part of the religion. However, if the hadith are so important to Islam, why would Allah neglect to protect them like He protected the Quran? Even to this day there is much disagreement about which hadith are "authentic" and different sects of Islam use very different collections of hadiths.

4.3 Why would Muhammad allow people to have temporary marriages but then later forbid it?

Bukhari Volume 6, Book 60, Number 139:

Narrated Abdullah:

We used to participate in the holy wars carried on by the Prophet and we had no women (wives) with us. So we said (to the Prophet). "Shall we castrate ourselves?" But the Prophet forbade us to do that and

thenceforth **he allowed us to marry a woman (temporarily)** by giving her even a garment, and then he recited: "O you who believe! Do not make unlawful the good things which Allah has made lawful for you."

see also Sahih Muslim Book 008, Numbers 3243-3258

Sahih Muslim Book 008, Number 3249:

Jabir b. 'Abdullah reported: **We contracted temporary marriage** giving a handful of (tales or flour as a dower **during the lifetime of Allah's Messenger** (may peace be upon him) and during the time of Abu Bakr **until 'Umar forbade it** in the case of 'Amr b. Huraith.

Sahih Muslim Book 008, Number 3252:

Sabra Juhanni reported: **Allah's Messenger (may peace be upon him) permitted temporary marriage for us.** So I and another person went out and saw a woman of Bana 'Amir, who was like a young long-necked she-camel. We presented ourselves to her (for contracting temporary marriage), whereupon she said: What dower would you give me? I said: My cloak. And my companion also said: My cloak. And the cloak of my companion was superior to my cloak, but I was younger than he. So when she looked at the cloak of my companion she liked it, and when she cast a glance at me I looked more attractive to her. She then said: Well, you and your cloak are sufficient for me. I remained with her for three nights, and then Allah's Messenger (may peace be upon him) said: He who has any such woman with whom he had contracted temporary marriage, he should let her off.

see also Sahih Muslim Book 008, Numbers 3259-3267

4.4 Isn't verse 004.024 unclear in it's meaning if Shia Muslims take it to mean temporary marriages are allowed whereas Sunni Muslims prohibit it?

004.024

YUSUFALI: Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

PICKTHAL: And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. **And there is no sin for you in what ye do by mutual agreement after the duty (hath been done).** Lo! Allah is ever Knower, Wise.

SHAKIR: And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, **give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed;** surely Allah is Knowing, Wise.

5: POSSIBLE INTERNAL INCONSISTENCIES/PROBLEMS

5.1 Discrepancy about whether one person can be punished for the sins of another

Certain people will be punished for the sins of others:

016.025: **Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled.** Alas, how grievous the burdens they will bear!

But what about this verse that says its not possible?

006.164: Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? **Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another.** Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."

5.2 The problems with the inheritance laws in the Quran and the apparent contradiction between two inheritance verses regarding sibling's inheritance.

There are 3 verses in the Quran regarding the specific inheritance shares that should be given, and all 3 are in sura 4: verses 11, 12, and 176.

11 talks about what children and parents get

12 talks about what spouses and siblings get

176 talks about what siblings get (again)

However there are several problems with these verses:

- 1) They assign absolute fractions of the total inheritance to specific heirs, which under certain scenarios adds up to more than 100% of the inheritance. The Islamic tradition says that in these cases all heirs will give up part of their fraction (which was assigned by Allah) so the total can add up to 100%. However, this is not stated in the Quran. This means the Quran is not clear on this issue and one must ask why would Allah not include this rule in the Quran itself.
- 2) The Quran also does not explain what to do if the total fraction of shares assigned adds up to less than 100% of the total inheritance. Do the shares that were assigned all get increased so that the total becomes 100%? Islamic tradition says that the nearest male relative gets the remainder of the inheritance, but again this is not in the Quran. Why would Allah omit this? What if the nearest male relative was already assigned a specific share by Allah, then giving them more inheritance would mean that that relative would be getting more than what Allah had decreed he get. The Quran also doesn't state what to do when the total is <100% and there is no living male relative.
- 3) Verses 12 and 176 disagree on the fractions siblings get. Islamic tradition says that one verse is talking about maternal half siblings while the other verse is talking about full siblings. However there is nothing in the Quran to support this.
- 4) Verses 12 and 176 disagree on whether brothers and sisters should get equal shares of inheritance or if brothers should get twice as much as sisters.
- 5) Not all heirs are clearly assigned fractions in the Quran under different scenarios. For example if the only heirs are a mother and a husband (there no children or siblings), the Quran is not clear on how much the mother should get.
- 6) Translation differences: Various translations of 004.011 disagree on whether 2 or 3 daughters is the cutoff for an increase in inheritance. This indicates the Quran is not clear in this regard.

Here are the 3 verses, and beneath each one the rules are written out in a simpler format:

004.011: Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases ('s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise.

Children's inheritance:

male children gets 2x females (female get 1/2 males)
if only daughters 2 or more
 share is 2/3 of inheritance
if only 1 daughter
 her share is 1/2 of inheritance

Parent's Inheritance:

if there are children (son?),
 both get 1/6 each (1/3 total)
if no children, **and no other heirs**,
 mother gets 1/3 (doesn't say anything about father)
if there are brothers (or sisters) (must be more than one? "(or sisters)" added by translator?)
 mother gets 1/6 (doesn't say anything about father again)

004.012: In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-knowing, Most Forbearing.

Spouse's inheritance

wife's death:
 if no child
 husband gets 1/2
 if there is a child
 husband gets 1/4
husband's death:
 if no child
 wife gets 1/4 (what about if there is more than one wife?)
 if there is a child
 wife gets 1/8

Sibling's Inheritance- VERSE 1

no children or parents but does have a brother or a sister:
 if 1 or 2 siblings,
 each sibling gets 1/6
 if more than 2 siblings
 they share 1/3

004.176: They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. **Thus doth Allah make clear to you (His law), lest ye err.** And Allah hath knowledge of all things.

Sibling's Inheritance- VERSE 2

no children & no parents(?):

if it is a man that dies leaving a sister:

sister gets $\frac{1}{2}$

if it is a woman dies:

brother gets her inheritance (whole? That would make sense since men get 2x women)

if 2 sisters,

they get $\frac{2}{3}$ between them

if brothers and sisters

men would get 2x as women

Inheritance scenarios:

Conflict between verse 12 and 176 in amounts given to siblings and if brothers should get more than sisters:

What happens if a man dies leaving only 1 sister?

Verse 12 says she gets $\frac{1}{2}$, while verse 176 says she gets $\frac{1}{2}$.

What happens if a man dies leaving only 2 sisters?

Verse 12 says they get $\frac{1}{6}$ each, while verse 176 says they get $\frac{1}{3}$ each.

What happens if a man dies leaving only 3 sisters?

Why, in 004.012 does it say that brothers and sisters should get an equal amount ($\frac{1}{6}$ each) but in 004.176 it says that brothers and sisters do not get equal amounts?

What happens if a man dies leaving only a brother?

Verse 176 seems to say the brother gets the whole inheritance while verse 12 seems to say the brother would only get $\frac{1}{2}$.

Are these contradictions in the very same sura (verses 12 and 176 of sura 4)? Is one verse in the sura abrogating another verse in the same sura?

What if a woman dies leaving behind a brother & a husband?

Verse 176 seems to say the brother gets the whole inheritance, but that leaves nothing for the husband who is dictated $\frac{1}{2}$ according to verse 12.

What if a woman dies leaving behind only a husband and 3 sisters?

According to 004.012, the husband should get $\frac{1}{2}$ and the sisters should share $\frac{1}{3}$. However in 004.176 it says the sisters would share $\frac{2}{3}$, which would also put the total over 100% of the inheritance.

Questions where the total distributed is more than 100% of the inheritance:

What happens if a woman dies leaving 3 daughters, 2 parents, 1 husband, no brothers/sisters?:

daughters= $\frac{2}{3}$

parents= $\frac{1}{3}$ (total)

husband= $\frac{1}{4}$

total more than $\frac{3}{3}$?

What happens if a woman dies leaving 1 daughter, 2 parents, 1 husband, no brothers/sisters?:

daughter= $\frac{1}{2}$ = $\frac{6}{12}$

parents=1/3 (total) = 4/12

husband=1/4 = 3/12

total = 13/12?

Why do the totals sometimes add up to more than 100%? Why is this issue not addressed in the Quran?

Questions about sons getting twice that of daughters:

What if there is one son? and either a spouse or parent?

If a son is getting double that of a daughter, then does that mean he is getting double of 1/2 (the entire inheritance)? If that is the case then that doesn't leave anything for the spouse or parent which are also dictated shares.

What do you do in the case of two sons?

004:011 says that sons should get twice as much as daughters, but how much would the daughters get? If the daughters get 2/3, then that means the sons should get 4/3 which is not even possible.

What is done if there is one son and one daughter?

Verse 004.001 says if there is only 1 daughter she should get 1/2. However if there is a son AND a daughter, do they share that same 1/2 or do they share the 2/3 that would be shared between 2 daughters?

What happens if a woman dies leaving only her mother and her husband, and no other heirs (no brothers/sisters, no children)?:

How much does the mother get? 004.011 is the only verse dealing with parents inheritance and it doesn't say what to give to a mother if the only heirs are the mother **and a husband**.

Inheritance verses translation differences:

Some translations of 004.011 disagree on whether 2 or 3 daughters is the cutoff for an increase in inheritance:

YUSUFALI: "if only daughters, **two or more**, their share is two-thirds"

but in the next 2 translations it says

PICKTHAL: "if there be women **more than two**, then theirs is two-thirds of the inheritance"

SHAKIR: "if they are **more than two** females, they shall have two-thirds"

Two or more means ≥ 2 , whereas **more than two** means ≥ 3 , and this is an important difference!

What happens in cases where there are left over shares in the inheritance (e.g. someone dies with NO relatives or only leaves one or more daughters)? According to the following hadith the **closest male relative gets left-over shares**:

Bukhari Volume 8, Book 80, Number 724:

Narrated Ibn 'Abbas:

The Prophet said, "Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased."

But what happens if there is **no** closest male relative of the deceased? What happens in scenarios where there is money left over but the closest male relative has already been appointed a specific share? Then giving them the leftover would mean they are getting more than the share prescribed by the Quran.

5.3 Discrepancy about whether Christians and Jews will be sent to Hell

Verses that say that even People of the Book that are not Muslims (e.g. Christians) will go to Hell:

004.150: **Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying: "We believe in some but reject others": And (those who) wish to take a course midway,-**

004.151: **They are in truth (equally) unbelievers**; and we have prepared for unbelievers a humiliating punishment.

098.006: **Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye).** They are the worst of creatures.

004.115: **If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!**

072.023: "Unless I proclaim what I receive from Allah and His Messages: for **any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever.**"

005.072 **They do blaspheme who say: "Allah is Christ the son of Mary."** But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah,- Allah will forbid him the garden, and the **Fire will be his abode.** There will for the wrong-doers be no one to help.

005.073 **They do blaspheme who say: Allah is one of three in a Trinity:** for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.

But don't these verses above contradict the following verses?

005.069: Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve.

002.062: Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

5.4 Discrepancy about whether all people were sent a messenger

Verses that says that ALL people were sent a messenger:

010.047: **To every people (was sent) a messenger:** when their messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.

016.036: **For We assuredly sent amongst every People a messenger,** (with the Command), "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth).

But what about these verses that says that there were people who did not have a messenger/book?:

034.044 But We had **not given them Books** which they could study, **nor sent messengers** to them before thee as Warners.

031.020: Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet **there are among men those** who dispute about Allah, without knowledge and **without guidance, and without a Book to enlighten them!**

6: THE EARTH AND THE HEAVENS

Flat Earth and the solid, dome-like roof:

A common ancient (pre-Islamic) view of the earth/heavens was the firmament model which held that the earth was flat and the heavens were a solid, dome-like roof: <http://en.wikipedia.org/wiki/Firmament>

For a better idea of what this entailed see these images:

<http://biologos.org/uploads/static-content/OTcosmos.jpg>

<https://www.google.com/search?q=firmament&tbm=isch>

<http://theologicalscribbles.blogspot.com/2010/12/old-testament-cosmologypaul-seely.html>

The Quran and Hadith seem to point to this view in numerous places:

6.1 How prominent scholars of the Quran understood it to promote the idea of a flat Earth

088.020 And at the Earth, how it is spread out?

Tafsir al-Jalalayn 088.020:

[http://altafsir.com/Tafasir.asp?](http://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=74&tSoraNo=88&tAyahNo=20&tDisplay=yes&UserProfile=0)

[tMadhNo=0&tTafsirNo=74&tSoraNo=88&tAyahNo=20&tDisplay=yes&UserProfile=0](http://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=74&tSoraNo=88&tAyahNo=20&tDisplay=yes&UserProfile=0)

And the earth, how it was laid out flat?, and thus infer from this the power of God, exalted be He, and His Oneness? The commencing with the [mention of] camels is because they are closer in contact with it [the earth] than any other [animal]. **As for His words sutihat, 'laid out flat', this on a literal reading suggests that the earth is flat, which is the opinion of most of the scholars of the [revealed] Law, and not a sphere as astronomers (ahl al-hay'a) have it,** even if this [latter] does not contradict any of the pillars of the Law.

Tafsir al-Jalalayn 079.030

and after that He spread out the earth: **He made it flat**, for it had been created before the heaven, but without having been spread out;

(This gives the impression of the earth originally being like a clump of dough but then being flattened like into flat bread)

Tafsir al-Jalalayn 091.006

and [by] the earth and the One Who spread it, laid out **flat**.

015.019: And **the earth We have spread out (like a carpet)**; set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.

Tafsir al-Jalalayn 015.019

And the earth We have stretched it out, **spread it flat**, and cast therein firm mountains, lest it should sway beneath its inhabitants, and caused to grow therein every kind of balanced thing, [every kind of thing] known and determined.

071.019: "**And Allah has made the earth for you as a carpet (spread out)**,

Tafsir al-Jalalayn **071.019**

And God has **made the earth a flat** [open] expanse for you,

020.053 "He Who has, made for you **the earth like a carpet spread out**; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others.

6.2 The Quranic idea that when the mountains are destroyed, everything will be level and you won't be able to see any curves of the earth.

020.105: They ask thee concerning the Mountains: say, "My Lord will uproot them and scatter them as dust;

020.106: "He will leave them as plains smooth and level;

020.107: "Nothing crooked or curved wilt thou see in their place."

This implies that without mountains the Earth is flat.

6.3 The idea that there are 7 flat earths on top of each other.

065.012 Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in (His) Knowledge.

Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs 065.012

[http://altafsir.com/Tafasir.asp?](http://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=73&tSoraNo=65&tAyahNo=12&tDisplay=yes&UserProfile=0)

[tMadhNo=0&tTafsirNo=73&tSoraNo=65&tAyahNo=12&tDisplay=yes&UserProfile=0](http://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=73&tSoraNo=65&tAyahNo=12&tDisplay=yes&UserProfile=0)

(Allah it is Who hath created seven heavens) one above the other like a dome, (and of the earth the like thereof) seven earths but they are flat. (The commandment cometh down among them slowly) He says: He sends the angels down from heaven with revelation, Scripture and calamities, (that ye may know) and acknowledge (that Allah is Able to do all things) relating to the dwellers of the heavens and the earths, (and that Allah surroundeth all things in knowledge) and that His knowledge encompasses everything'.

Bukhari Volume 3, Book 43, Number 634:

Narrated Salim's father (i.e. 'Abdullah):

The Prophet said, "Whoever takes a piece of the land of others unjustly, **he will sink down the seven earths on the Day of Resurrection.**"

(see also Bukhari Volume 4, Book 54, Number 418; Bukhari Volume 3, Book 43, Number 632-633)

This makes it seem like the earths are stacked on top of each other and that they are the different layers of hell.

6.4 The idea that these 7 flat earths are carried on the back of a whale

Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs 068.001 x (Ibn 'Abbas was the cousin of Muhammad)

[http://altafsir.com/Tafasir.asp?](http://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=73&tSoraNo=68&tAyahNo=1&tDisplay=yes&UserProfile=0)

[tMadhNo=0&tTafsirNo=73&tSoraNo=68&tAyahNo=1&tDisplay=yes&UserProfile=0](http://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=73&tSoraNo=68&tAyahNo=1&tDisplay=yes&UserProfile=0)

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Nun): '(Nun) He says: Allah swears by the Nun, which is the whale that carries the earths on its back while in Water, and beneath which is the Bull and under the Bull is the Rock and under the Rock is the Dust and none knows what is under the Dust save Allah. The name of the whale is Liwash, and it is said its name is Lutiaya'; the name of the bull is Bahamut, and some say its name is Talhut or Liyona. The whale is in a sea called 'Adwad, and it is like a small bull in a huge sea. The sea is in a hollowed rock whereby there is 4,000 cracks, and from each crack water springs out to the earth. It is also said that Nun is one of the names of the Lord; it stands for the letter Nun in Allah's name al-Rahman (the Beneficent); and it is also said that a Nun is an inkwell. (By the pen) Allah swore by the pen. This pen is made of light and its height is equal to the distance between Heaven and earth. It is with this pen that the Wise Remembrance, i.e. the Guarded Tablet, was written. It is also said that the pen is

one of the angels by whom Allah has sworn, (and that which they write (therewith)) and Allah also swore by what the angels write down of the works of the children of Adam,

This is similar to an old Hindu view of the earth and heavens:

http://upload.wikimedia.org/wikipedia/commons/c/c0/PSM_V10_D562_The_hindoo_earth.jpg

6.5 The idea that the rest of the universe is solid and like a roof (dome)

The Quran often refers to the “firmaments” (from the Latin root *firmus*, a cognate with "firm") which was an ancient idea that the heavens/sky were a solid, dome-like roof which were above the flat Earth.

<http://en.wikipedia.org/wiki/Firmament>

<https://www.google.com/search?q=firmament&tbm=isch>

<http://theologicalscribbles.blogspot.com/2010/12/old-testament-cosmologypaul-seely.html>

021.032: **And we have made the sky a roof** withheld (from them). Yet they turn away from its portents.

Tafsir al-Jalalayn 021.032

And We made **the heaven a roof, for the earth, [functioning] like the roof of a house, preserved, from collapsing**; and yet of the signs thereof, namely, [the signs of this heaven such as] the sun, the moon and the stars, they are disregarding, failing to reflect on them and thus realise that the Creator of such [things] can have no partner.

Tafsir Ibn Kathir 002.029

http://www.qtafsir.com/index.php?option=com_content&task=view&id=410

These Ayat indicate that Allah started creation by creating earth, then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors, as the scholars of Tafsir reiterated, as we will come to know, Allah willing. Allah also said,

Tafsir Ibn Kathir 041.011 "Some Details of the Creation of this Universe Here"

http://www.qtafsir.com/index.php?option=com_content&task=view&id=2128&Itemid=97

Allah says that He **created the earth first**, because it is the foundation, and the foundation should be built first, then the roof.

(Was the earth created before the heavens?)

Tafsir Ibn Kathir 013:002 Clarifying Allah's Perfect Ability

http://www.qtafsir.com/index.php?option=com_content&task=view&id=2321&Itemid=68

Allah mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high above it from every direction. **The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years. The second heaven surrounds the first heaven from every direction, encompassing everything that the latter carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens.**

069.016 : **And the heaven will split asunder, for that day it will be frail.**

022.065: Hast thou not seen how Allah hath made all that is in the earth subservient unto you? And the ship runneth upon the sea by His command, and **He holdeth back the heaven from falling on the earth** unless by His leave. Lo! Allah is, for mankind, Full of Pity, Merciful.

034.009 See they not what is before them and behind them, of the sky and the earth? **If We wished, We could** cause the earth to swallow them up, or **cause a piece of the sky to fall upon them**. Verily in this is a Sign for every devotee that turns to Allah (in repentance).

Tafsir Ibn Kathir 034.009

9. See they not what is before them and what is behind them, of the heaven and the earth If We will, We shall sink the earth with them, or **cause a piece of the heaven to fall upon them**. Verily, in this is a sign for every servant who turns (to Allah) in repentance.

017.092 "Or thou cause **the sky to fall in pieces, as thou sayest (will happen)**, against us; or thou bring Allah and the angels before (us) face to face:

039.067: No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and **the heavens will be rolled up in His right hand**: Glory to Him! High is He above the Partners they attribute to Him!

084.001: **When the heaven is split asunder**

082.001: **When the Sky is cleft asunder;**

073.018: Whereon **the sky will be cleft asunder**? His Promise needs must be accomplished.

6.6 How prayer times and fasting times promote the idea of a flat Earth

At the **North or South Pole the time between one sunrise and the next is about a year**. Since prayer and fasting times are based on the time the sun rises and sets, it seems as if the rulings for fasting and prayer apply to a **flat and motionless earth**.

If an astronaut is in outer-space the rate of sunrises and sunsets would be vastly different from that on Earth, or there may be no sunsets or sunrises. How would the timing for prayer and fasting work?

6.7 The idea that the sun regularly sets in a spring of murky water/black clay and how it's possible to travel to this spot on Earth and also to where the sun rises.

018.086: Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! (thou hast authority,) either to punish them, or to treat them with kindness."

018.090: Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.

Tanwîr al-Miqbâs min Tafsîr Ibn ‘Abbâs **018.086**

(Till, when he reached the setting place of the sun) where the sun sets, **(he found it setting in a muddy spring) a blackened, muddy and stinking spring; it is also said that this means: a hot spring, (and found a people thereabout)** these people were disbelievers: (We said: O Dhu'l-Qarnayn!) We inspired

him (Either punish) either kill them until they accept to believe that there is no deity except Allah (or show them kindness) or you pardon them and let them be.

Tafsir al-Jalalayn 018.090

a muddy spring ('ayn hami'a: [a spring] containing ham'a, which is black clay

6.8 The idea that when the sun sets, it goes under "The Throne"

Bukhari Volume 4, Book 54, Number 421:

Narrated Abu Dharr:

The Prophet asked me at sunset, "Do you know where **the sun goes** (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) **till it prostrates Itself underneath the Throne and takes the permission to rise again**, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course For a term (decreed). that is The Decree of (Allah) The Exalted in Might, The All-Knowing." (36.38)

Sahih Muslim Book 001, Number 0297:

It is narrated on the authority of Abu Dharr that the Messenger of Allah (may peace be upon him) one day said: Do you know where the sun goes? They replied: Allah and His Apostle know best. He (the Holy Prophet) observed: **Verily it (the sun) glides till it reaches its resting place under the Throne. Then it falls prostrate and remains there until it is asked: Rise up and go to the place whence you came, and it goes back and continues emerging out from its rising place and then glides till it reaches its place of rest under the Throne** and falls prostrate and remains in that state until it is asked: Rise up and return to the place whence you came, and it returns and emerges out from its rising place and then it glides (in such a normal way) that the people do not discern anything (unusual in it) till it reaches its resting place under the Throne. Then it would be said to it: Rise up and emerge out from the place of your setting, and it will rise from the place of its setting. The Messenger of Allah (may peace be upon him) said. Do you know when it would happen? It would happen at the time when faith will not benefit one who has not previously believed or has derived no good from the faith.

Bukhari Volume 9, Book 93, Number 520:

Narrated Abu Dharr:

I entered the mosque while Allah's Apostle was sitting there. When the sun had set, the Prophet said, "O Abu Dharr! Do you know where this (sun) goes?" I said, "Allah and His Apostle know best." He said, "**It goes and asks permission to prostrate, and it is allowed**, and (one day) it, as if being ordered to return whence it came, then it will rise from the west." Then the Prophet recited, "That: "And the sun runs on its fixed course (for a term decreed)," (36.38) as it is recited by 'Abdullah.

The sun is constantly "setting" someplace on earth. This is a fact of the rotation of the earth. If the sun is constantly setting somewhere, then at what time is the sun supposed to do this prostration at the "Throne"? This clearly implies the idea of a flat earth.

6.9 The idea that the Sun rises between the two sides of Satan's head

Bukhari Volume 4, Book 54, Number 494:

Narrated Ibn Umar:

Allah's Apostle said, "When the (upper) edge of the sun appears (in the morning), don't perform a prayer till the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer till it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (or Satan)."

(see also Sahih Muslim Book 004, Number 1812)

If the sun is constantly rising on some place on earth, then does that mean that Satan must always follow it all the time? If the sun is rising between the two sides of Satan's head, then is Satan in outer space? This Hadith seems to promote the idea of a flat and motionless Earth.

6.10 Why does the Quran describe the stars in heaven as missiles to punish devils?

067.005 And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.

037.006: We have indeed decked the lower heaven with beauty (in) the stars,-

037.007: (For beauty) and for guard against all obstinate rebellious evil spirits,

037.008: (So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side,

037.009: Repulsed, for they are under a perpetual penalty,

037.010: Except such as snatch away something by stealth, and they are pursued by a flaming fire, of piercing brightness.

Tafsir al-Jalalayn 072.008 - 072.009

The jinn say: And we made for the heaven, we desired to listen by stealth, but we found it filled with mighty guards, from among the angels, **and meteors, scorching stars**: this was at the time of the sending of the Prophet (s).

And we used to, that is to say, before his Mission, sit in [certain] places therein to listen in; **but anyone listening now will find a meteor lying in wait for him, aimed at him, ready to strike him.**

6.11 Why does the Quran say mountains prevent the earth from shaking when actually their creation causes the earth to shake? Also, geographical areas with fault lines that already have mountains or volcanoes are more likely to have earthquakes than other regions.

016.015 **And He has set up on the earth mountains standing firm, lest it should shake with you;** and rivers and roads; that ye may guide yourselves;

Tafsir Ibn Kathir 016:015

http://www.qtafsir.com/index.php?option=com_content&task=view&id=2988&Itemid=71#1

(15. And **He has driven firm standing mountains into the earth**, lest it should shake with you;

021.031 **And We have set on the earth mountains standing firm, lest it should shake with them,** and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance.

031.010 He created the heavens without any pillars that ye can see; **He set on the earth mountains standing firm, lest it should shake with you;** and He scattered through it beasts of all kinds. We send

down rain from the sky, and produce on the earth every kind of noble creature, in pairs.

Tafsir al-Jalalayn 031:010

"and cast high mountains into the earth"

Tafsir al-Jalalayn 078:007

and **the mountains pegs?, with which the earth is tied down like tents are tied down with pegs** (the interrogative is meant as an affirmative).

Doesn't this give the impression that mountains are giant pegs/paperweights that keep a flat earth from moving?

6.12 The Heavens, Earth, and Mountains refusing Allah's Trust.

033.072 We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;-

Tafsir al-Jalalayn 033.072

Indeed We offered the Trust — [the obligation to] prayer and other matters which, when performed, result in reward and when neglected, result in punishment — to **the heavens and the earth and the mountains, and created in them the power of comprehension and speech** [at the time of that offer], but they refused to bear it and were apprehensive of it; but man, Adam, undertook it, when it was offered to him. Truly he is a wrongdoer, to his own soul because of what he undertook, ignorant, of [the responsibility that comes with] it

6.13 Giant mountain goats at the end of the universe.

Sunan Abu-Dawud Book 40, Number 4705:

Narrated Al-Abbas ibn AbdulMuttalib:

I was sitting in al-Batha with a company among whom the Apostle of Allah (peace_be_upon_him) was sitting, when a cloud passed above them.

The Apostle of Allah (peace_be_upon_him) looked at it and said: What do you call this? They said: Sahab.

He said: And muzn? They said: And muzn. He said: And anan? They said: And anan. AbuDawud said: I am not quite confident about the word anan. He asked: Do you know the distance between Heaven and Earth? They replied: We do not know. He then said: The distance between them is seventy-one, seventy-two, or seventy-three years. The heaven which is above it is at a similar distance (going on till he counted seven heavens). Above the seventh heaven there is a sea, the distance between whose surface and bottom is like that between one heaven and the next. **Above that there are eight mountain goats the distance between whose hoofs and haunches is like the distance between one heaven and the next.** Then Allah, the Blessed and the Exalted, is above that.

7: EVOLUTION AND ADAM

7.1 Why would Allah promote the story of Adam and Eve when there is so much evidence of human evolution?

The amount of evidence that proves gradual human evolution is mountainous. The most convincing of which is the genetic evidence (transposons, chromosome binding patterns, pseudogenes, and endogenous retroviruses) but also includes fossils, vestigial structures, and various similarities to other primates (some obvious, and some discovered on close inspection). Yet the story of creation of Adam in the Quran and Hadith clearly goes against the evidence we have for evolution. **Why would Allah promote the idea of special creation of Adam and Eve but also put so much evidence that humans evolved just like every other animal?** If Allah had so desired, He could have made man without all this evidence that we have evolved and this would led many more people to believe in Him. Why would Allah purposely obscure that we were special creations in this way?

The Islamic idea of Adam is the main reason that **the majority of Muslims in the world refuse to accept evolution** (see statistics with links below), and as a result, puts them behind in science. In the US, only 45% of Muslims believe in evolution. In Muslim countries, the percentage of people who believe in creationism, or that evolution could not possibly be true, or that evolution is probably false are:

Saudi Arabia 75%
Pakistan 70%
Indonesia 70%
Egypt 67%
Malaysia 60%
Turkey 60%

For a total of 394 million Muslims in just those 6 countries. This represents 68% of their total population.
<http://www.pewforum.org/2009/02/04/religious-differences-on-the-question-of-evolution/>
<http://www.newscientist.com/data/images/archive/2565/25653701.jpg>
<http://helios.hampshire.edu/%7EesahCS/Hameed-Science-Creationism.pdf>
<http://www.ipsos-na.com/news-polls/pressrelease.aspx?id=5217>

Verses, Tafsir, and Hadith that say Adam was created from clay and moulded into shape like pottery, which was at first hollow and then Allah blowed life into him:

Tafsir Ibn Kathir (Prostration of the Angels to Adam and Shaytan's Arrogance, sura 7)
http://www.qtafsir.com/index.php?option=com_content&task=view&id=1358&Itemid=62

...

(And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him."))15:28-29(. After **Allah created Adam with His Hands from dried clay of altered mud and made him in the shape of a human being, He blew life into him** and ordered the angels to prostrate before him, honoring Allah's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblis did not prostrate. We explained this subject in the beginning of Surat Al-Baqarah. Therefore, the Ayah (7:11) refers to Adam, although Allah used the plural in this case, because Adam is the father of all mankind. Similarly, Allah said to the Children of Israel who lived during the time of the Prophet ,

...

Sahih Muslim Book 032, Number 6319:

Anas reported Allah's Messenger (may peace be upon him) as saying: When Allah fashioned Adam in Paradise, He left him as He liked him to leave. Then Iblis roamed round him to see what actually that was and when he found him **hollow from within**, he recognised that he had been created with a disposition that he would not have control over himself.

(see also Sahih Muslim Book 032, Number 6320)

015.026: **We created man from sounding clay, from mud moulded into shape;**

015.028: Behold! **thy Lord said** to the angels: "**I am about to create man, from sounding clay from mud moulded into shape;**

015.033: (Iblis) said: "I am not one to prostrate myself to **man, whom Thou didst create from sounding clay, from mud moulded into shape.**"

038.071: Behold, thy Lord said to the angels: "**I am about to create man from clay:**

038.072: "**When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him.**"

055.014: **He created man from sounding clay like unto pottery,**

023.012: Man We did create from a **quintessence (of clay)**;

037.011: Just ask their opinion: are they the more difficult to create, or the (other) beings We have created? Them have We created out of a **sticky clay!**

Sahih Muslim Book 032, Number 6325:

This hadith has been transmitted on the authority of Abu Huraira and in the hadith transmitted on the authority of Ibn Hatim Allah's Apostle (may peace be upon him) is reported to have said: When any one of you fights with his brother, he should avoid his face for **Allah created Adam in His own image.**

Verses and hadith that promote the idea that the first human was Adam and that Eve was made from him:

004.001: O mankind! Be careful of your duty to your Lord Who **created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women.** Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.

007.189: It is He Who **created you from a single person, and made his mate of like nature**, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."

039.006: He created you from one being, **then from that (being) He made its mate**; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no Allah save Him. How then are ye turned away?

Bukhari Volume 4, Book 55, Number 548:

Narrated Abu Huraira:

Allah's Apostle said, "Treat women nicely, for a **women is created from a rib**, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

Bukhari Volume 7, Book 62, Number 114:

Narrated Abu Huraira:

The Prophet said, "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the **women, for they are created from a rib** and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."

(see also Sahih Muslim Book 8, Number 3647 and 3648)

The idea that Eve was created from Adam's rib is clearly contrary to the idea of evolution.

Verses that indicate it was only Adam and Eve that lived in the garden:

002.031: And **He taught Adam the names of all things**; then He placed them before the angels, and said: "Tell me the names of these if ye are right."

002.035: We said: "**O Adam! dwell thou and thy wife in the Garden**; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."

7.2 If Adam & Eve made the mistake of eating from the tree, why does the rest of humanity have to suffer for their mistake?

7.3 Islamic view that Adam was 30 meters tall and that people have been decreasing continuously in stature since him, despite evidence to the contrary. Is a 30 meter tall person even physically possible?

Bukhari Volume 8, Book 74, Number 246:

Narrated Abu Huraira:

The Prophet said, "**Allah created Adam in his complete shape and form (directly), sixty cubits (about 30 meters) in height**. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah' The Prophet added 'So whoever will enter Paradise, will be of the shape and form of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time."

(see also Bukhari Volume 4, Book 55, Number 543)

Sahih Muslim Book 040, Number 6809:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: **Allah, the Exalted and Glorious, created Adam in His own image with His length of sixty cubits**, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said: May there be peace upon you and the Mercy of Allah, and they made an addition of "Mercy of Allah". So he who would get into Paradise would get in the form of Adam, his length being sixty cubits, then **the people who followed him continued to diminish in size up to this day.**

Sahih al-Bukhari, Volume 4, Book 55, Number 544:

Narrated Abu Huraira:

Allah's Apostle said, "The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and **will resemble their father Adam (in statute), sixty cubits tall.**"

(see also Sahih Muslim Book 040, Number 6795)

Sahih Muslim, Book 40, Number 6795:

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters that Allah's Messenger (may peace be upon him) said: The (members of the) first group which would get into Paradise will have their faces as bright as stars in the sky. They would neither pass water, nor void excrement, nor will they suffer from catarrh, nor will they spit, and their combs would be made of gold, and their sweat will be musk, the fuel of their brazier will be aloes, and their wives will be large-eyed maidens and their form would be alike as one single person after **the form of their father (Adam) sixty cubits tall.**

7.4 If marrying a direct relative is forbidden, what did Adam's children do to procreate?

What about the genetic bottleneck created when only siblings interbreed?

7.5 The Quranic idea that man is created from fluid from between the backbone and the ribs. Do these verses refer to the location where sperm is created?

086.005: Now let man but think from what he is created!

086.006: He is created from a drop emitted-

086.007: **Proceeding from between the backbone and the ribs:**

Tafsir Ibn Kathir (The Sign of Allah in the progressive creation of Man from Clay then from Nutfah and thereafter, sura 23)

http://www.qtafsir.com/index.php?option=com_content&task=view&id=2481&Itemid=

(Then We made the Nutfah into a clot,) meaning, `then We made the **Nutfah, which is the water gushing forth that comes from the loins of man, i.e., his back, and the ribs of woman, i.e., the bones of her chest, **between the clavicle and the breast. Then it becomes a red clot**, like an elongated clot.'**

`Ikrimah said, "**This is blood.**"

(for those who are unfamiliar with the clavicle, it is near the neck)

7.6 The Islamic idea that man is created from a clot of thick blood. Does this refer to embryology? If so there doesn't appear to be any stage in our development that starts with a "clot of blood".

What stage of human development involves a blood clot? Why would Allah use such ambiguous and confusing wording when He could have made His miraculous knowledge more obvious and thus bring more people to Islam?

Verse and Hadith that say that man was created out of a clot of congealed blood:

096.002: **Created man, out of a (mere) clot of congealed blood:**

Bukhari Volume 9, Book 93, Number 546:

Narrated 'Abdullah bin Mas'ud:

Allah's Apostle the true and truly inspired, narrated to us, "The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. **Then he becomes a clot of thick blood for a similar period (40 days)** and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allah) and the angel is allowed (ordered) to write four things; his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So one of you may do (good) deeds characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behavior and he starts doing (good) deeds characteristic of the people of Paradise and ultimately) enters Paradise." (See Hadith No. 430, Vol. 4)

8: STORIES OF OTHER PROPHETS IN THE QURAN

8.1 The problems with the story of Noah's flood.

Verses that describe Noah's flood:

071.026: And Noah, said: "O my Lord! **Leave not of the Unbelievers, a single one on earth!**

071.027: "For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.

023.027: So We inspired him (with this message): "Construct the Ark within Our sight and under Our guidance: then when comes Our Command, and the fountains of the earth gush forth, **take thou on board pairs of every species, male and female**, and thy family- except those of them against whom the Word has already gone forth: And address Me not in favour of the wrong-doers; for they shall be drowned (in the Flood).

011.040: At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: "**Embark therein, of each kind two, male and female**, and your family - except those against whom the word has already gone forth,- and the Believers." but only a few believed with him.

Some Muslims claim that Noah's flood did not cover the entire Earth but rather only a local region. However, **if the flood was only a local flood, then why did Allah not specifically state this huge discrepancy between what is reported in the Bible and the Quran?** Secondly, if it was just a local flood, then why did Allah have Noah go through all the trouble of building an ark and gathering all the animals when **he could have simply moved with his family to an unaffected area?** Thirdly, in his prayer to Allah Noah was asking Allah to kill **all** the unbelievers (leaving not a single one on earth), so it does not follow or make sense to interpret these verses to mean he was only asking to kill the unbelievers near him. Lastly, how can a **flood that reaches the top of mountains** (Noah's son drowned even though he sought safety in the mountains) be considered a local flood only?

Tafsir Ibn Kathir, The riding upon the Ship and Its sailing through the huge Waves:

http://www.qtafsir.com/index.php?option=com_content&task=view&id=2902&Itemid=66

(So it sailed with them amidst waves like mountains,) This means that the ship sailed with them upon **the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains and even rose over them by a height of fifteen cubits. It was also said that the waves rose over the mountains by a height of eighty miles.**

The story of Noah's flood raises many more questions. Is it really possible for Noah to have collected 2 animals of every kind everywhere on Earth? What about **microbes, insects, and plants?** Wouldn't collecting only a pair of each animal create a lot of **inbreeding and genetic bottleneck?** Plants and animals can not just live in any environment, they need a very specific environment to grow. **Where would all these hugely diverse environments fit? What about freshwater/saltwater animals? (not all water animals could live in the flood waters). How were huge trees, which are critical parts of many animal's ecosystems, moved onto the ark?** To be able to survive for many days the animals would also require a **huge amount of food as well (which means even more plants and animals)**, where did this come from and where was it stored? How did the humans repopulate after the flood if only Noah's family was on the boat? How did the world's animals and plants repopulate fast enough after the flood to create viable ecosystems that the humans could survive off of? A worldwide flood would leave behind vast amounts of geological evidence (silt and sediment), fossil evidence (most plants would die, tree rings all over the world would be affected, large amount of fossils would be preserved almost simultaneously), and genetic evidence (with many animals genetic origin being found to come from the same place); where is all this evidence?

Why did Noah have to even bother collecting the animals in the first place if God could just recreate them after the flood? Why did God even do the flood in the first place, couldn't He just say "be" and then all the non-believers would die? Why did He make Noah do so much work?

8.2 Quran verse stating Noah lived 950 years

029.014: We (once) sent Noah to his people, and **he tarried among them a thousand years less fifty:** but the Deluge overwhelmed them while they (persisted in) sin.

Was living for almost 1,000 years a common occurrence at the time of Noah? If so, why is there no evidence or historical record of anyone living for such a long time? If people did not generally live this long, wouldn't Noah's extreme age have been seen as a miracle and led people to believe him? On the contrary, the Quran states that his people viewed him as a mortal, implying that his long age did not surprise them. If it is possible for humans to live that long, why did Allah shorten our life spans so dramatically? Why did Allah not make Muhammad live until he was 1000?

The Chiefs of unbeliever's among Noah's people were not surprised by his extremely old age:

011.027: The chieftains of his folk, who disbelieved, said: **We see thee but a mortal like us**, and we see not that any follow thee save the most abject among us, without reflection. **We behold in you no merit above us** - nay, we deem you liars.

8.3 Story from the Quran where Allah gives a man permission to kill a boy because in the future he may show ingratitude and rebel against his parents/Allah

018.065: **So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.**

018.066: Moses said to him: "May I follow thee, on the footing that thou **teach me something of the (Higher) Truth which thou hast been taught?**"

018.067: (The other) said: "Verily thou wilt not be able to have patience with me!"

...

018.074: **Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done!"**

018.075: He answered: "Did I not tell thee that thou canst have no patience with me?"

...

018.078

He answered: "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience.

...

018.080: **"As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).**

018.081: **"So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.**

These verses show how serious of a sin "obstinate rebellion and and ingratitude" are. However, what exactly is meant by "obstinate rebellion" and "ingratitude"? Various translations of this verse describe it as "transgression and disbelief", "rebellion and disbelief", and "disobedience and ingratitude". It is rather strange that Allah would use such mild terms to describe the future crimes which would be worth killing someone over. Are ingratitude, disbelief, and disobedience really good reasons to kill someone?

Additionally, is it really OK to kill someone for a “crime” they had not even yet committed? This reinforces the belief that we are fated to do whatever we end up doing, and that we have a built in nature that is good or evil. Otherwise, wouldn't it have made more sense for Khidr/Moses to try to teach the boy about Allah and Islam? After all, a person who can see the future can demonstrate this ability to others and have a good chance to convince them to be good Muslims.

Will this slain boy, who has not done anything wrong yet, go to Hell because of his evil nature or would he go to Heaven because he died before doing anything wrong? It doesn't seem like it would be the former because it would be incredibly unjust to punish someone for something they didn't even do. However, if it's the latter then this implies that evil natured people can infiltrate Heaven if they die before committing major sins. If we are to assume that evil natured people can get into Heaven if they die before committing major sins (i.e. they died early) and we assume that Heaven is utter bliss, then we have to also assume that their nature changes upon entering Heaven. If that is the case, and everyone is forced to become good in Heaven, then why even test people in the first place? If even evil natured people who do not believe in Allah can become good when they enter Heaven, then why does Allah even bother with this life and why cause unnecessary suffering in this life and in Hell? Alternatively, if Allah knows that certain people will end up committing sins that would end them in Hell, wouldn't it be better for them if He killed all these people as children?

8.4 Why would God ask Abraham to sacrifice (murder) his son as a test? Are we to blindly follow God's commands even if it means killing innocent people?

037.102: Then, when (the son) reached (the age of) (serious) work with him, he said: "**O my son! I see in vision that I offer thee in sacrifice:** Now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou wilt find me, if Allah so wills one practising Patience and Constancy!"

God already knew that Abraham was a good man, so why did He have to test him? God, through His omniscience, also already knew before He even asked that Abraham would pass, so why bother doing it? Additionally, why would He test Abraham in such a strange way?

If today someone were to say that Allah had commanded them to kill someone, how would we react?

8.5 Prophet Lut offered his daughters to the drunk Sodomites in order to protect strangers

015.067: The inhabitants of the city came in (mad) joy (at news of the young men).

015.068: Lut said: "These are my guests: disgrace me not:

015.069: "But fear Allah, and shame me not."

015.070: They said: "Did we not forbid thee (to speak) for all and sundry?"

015.071: He said: "**There are my daughters** (to marry), if ye must act (so)."

015.072: Verily, by thy life (O Prophet), **in their wild intoxication, they wander in distraction, to and fro.**

011.077: When Our messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day."

011.078: And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! **Here are my daughters: they are purer for you** (if ye marry)! Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?"

011.079: They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!"

9: END OF THE WORLD

9.1 Muhammad's and the Quran's prediction that the Day of Judgement would happen soon after the time of Muhammad

Sahih Muslim Book 041, Number 7051: Anas reported that a person asked Allah's Messenger (may peace be upon him) as to when the Last Hour would come. He had in his presence a young boy of the Ansar who was called Mabammad. Allah's Messenger (may peace be upon him) said: **If this young boy lives, he may not grow very old till (he would see) the Last Hour coming to you.**

(see also Sahih Muslim Book 041, Number 7050; Sahih Muslim Book 041, Number 7052-7053)

Sahih Muslim Book 041, Number 7049: Anas reported Allah's Messenger (may peace be upon him) as saying: **I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger.**

(see also Sahih Muslim Book 041, Number 7044-7048)

047.018: **Do they then only wait for the Hour,- that it should come on them of a sudden? But already have come some tokens thereof,** and when it (actually) is on them, how can they benefit then by their admonition?

021.001: **Their reckoning draweth nigh for mankind,** while they turn away in heedlessness.

054.001: **The Hour (of Judgment) is nigh,** and the moon is cleft asunder.

053.057: The (Judgment) ever approaching **draws nigh**:

Sahih Muslim Book 001, Hadith Number 0287:

Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: By Him in Whose hand is my life, **the son of Mary (may peace be upon him) will soon descend among you** as a just judge. He will break crosses, kill swine and abolish Jizya and the wealth will pour forth to such an extent that no one will accept it.

10: TREATMENT OF NON-MUSLIMS AND MUSLIMS WITH SLIGHTLY DIFFERENT BELIEFS

10.1 Quranic verses that prohibit friendship with Jews, Christians, and non-believers

Verses that prohibit friendship with Jews, Christians, and non-believers:

005.051: O ye who believe! **take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them.** Verily Allah guideth not a people unjust.

005.080: **Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide.**

005.081: **If only they had believed in Allah, in the Prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrong-doers.**

009.016: Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and **take none for friends and protectors except Allah, His Messenger, and the (community of) Believers?** But Allah is well-acquainted with (all) that ye do.

009.023: O ye who believe! **take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong.**

004.101: When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For **the Unbelievers are unto you open enemies.**

004.139: **Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay,- all honour is with Allah.**

004.140: Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell:-

004.144: O ye who believe! **Take not for friends unbelievers rather than believers:** Do ye wish to offer Allah an open proof against yourselves?

058.022: **Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred.** For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.

003.028: **Let not the believers Take for friends or helpers Unbelievers rather than believers:** if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.

003.118: O ye who believe! **Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin:** Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.

003.119: Ah! ye are those who love them, but **they love you not,-** though ye believe in the whole of the

Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in you rage; Allah knoweth well all the secrets of the heart."

003.120: If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do.

10.2 Quranic verses and hadith that encourage physical violence against “unbelievers” or “non-Muslims”

In a 2005 Pew Global Attitudes Project survey of the following countries it was found in that the percentage of Muslims that believe violence against civilian targets is justified often or sometimes was approximately:

Jordan 57%
Lebanon 39%
Pakistan 25%
Indonesia 15%
Turkey 14%
Morocco 13%

(this does not include the people who felt it was justified “rarely”)

The percentage of Muslims in these countries who have a lot/some confidence in Osama bin Laden was found to be:

Jordan 60%
Lebanon 2%
Pakistan 51%
Indonesia 35%
Turkey 7%
Morocco 26%

It was also found that there is considerable acknowledgement that Islam is playing a significant role in the political life of these countries. Muslim publics who see Islam’s influence in politics increasing say that this trend is good for their country, while those who see Islam’s influence slipping overwhelmingly say it is bad.

In a 2006 to 2007 Gallup poll, when Muslims were asked to rate the extent that 9/11 could be morally justified on a 5-point scale, where "1" is "cannot be justified at all" and "5" is "completely justifiable," the percentage for each choice was:

5 = “Completely justified”: 7%
4 ~ Mostly justified: 6.5%
3 ~ Somewhat justified: 11.3%
2 ~ Partially justified: 11.8%
1 = “cannot be justified”: 55.4%

Surprisingly, they also found that **the politically radicalized, on average, are more educated than moderates**: 67% of the politically radicalized have secondary or higher educations (versus 52% of moderates).

It was also found that contrary to what is commonly held to be true, radicals are not more economically disadvantaged: 65% of the politically radicalized say they have average or above-average income, versus 55% of moderates.

<http://www.pewglobal.org/files/legacy/248-2.gif>

<http://www.pewglobal.org/files/legacy/248-8.gif>

<http://www.pewglobal.org/2005/07/14/islamic-extremism-common-concern-for-muslim-and-western-publics/>

<http://www.gallup.com/poll/104941/what-makes-radical.aspx>

<http://www.gallup.com/press/108457/frequently-asked-questions.aspx>

Sahih Muslim Book 019, Number 4366:

It has been narrated by 'Umar b. al-Khattib that he heard **the Messenger of Allah** (may peace be upon him) say: **I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.**

The above Hadith states that Muhammad predicted (incorrectly) that he would conquer the entire Arabian Peninsula before he would die and expel anyone who didn't convert to Islam

Sahih Muslim Book 001, Number 0033:

It has been narrated on the authority of Abdullah b. 'Umar that **the Messenger of Allah said: I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah,** and they establish prayer, and pay Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah.

The statement where Muhammad said that **he was commanded to fight unbelievers** is confirmed by other narrators in the Sahih Hadith, see:

Sahih Bukhari Volume 001, Book 008, Number 387:

Narated By Anas bin Malik : **Allah's Apostle said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.'** And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah." Narrated Maimun ibn Siyah that he asked Anas bin Malik, "O Abu Hamza! What makes the life and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

Sahih Bukhari Volume 9, Book 84, Number 59:

Narrated By Abu Huraira : When the Prophet died and Abu Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O Abu Bakr! How can you fight these people although **Allah's Apostle said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah, 'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me,** unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?" "Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Apostle, I would fight with them for withholding it." 'Umar said, "By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realized that his decision was right."

Sahih Muslim Book 001, Number 0032:

Chapter : Command for fighting against the people so long as they do not profess that there is no god but Allah and Muhammad is His Messenger.

It is narrated on the authority of Jabir that **the Messenger of Allah said: I have been commanded that I should fight against people till they declare that there is no god but Allah,** and when they profess it

that there is no god but Allah, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah, and then he (the Holy Prophet) recited (this verse of the Holy Qur'an): "Thou art not over them a warden" (lxxxviii, 22).

and also Sahih Muslim Book 001, Numbers 0029, 0030, and 0031

009.005: But when the forbidden months are past, then **fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war)**; but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.

009.028: O ye who believe! **Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque.** And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise.

009.029: **Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.**

009.123: **O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you,** and know that Allah is with those who keep their duty (unto Him).

008.012: Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: **smite ye above their necks and smite all their finger-tips off them.**"

008.013: **This because they contended against Allah and His Messenger: If any contend against Allah and His Messenger, Allah is strict in punishment.**

008.014: Thus (will it be said): "Taste ye then of **the (punishment): for those who resist Allah,** is the penalty of the Fire."

008.039: And **fight them on until** there is no more tumult or oppression, and **there prevail justice and faith in Allah altogether and everywhere**; but if they cease, verily Allah doth see all that they do.

004.095: **Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-**

047.004: Therefore, **when ye meet the Unbelievers (in fight), smite at their necks**; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah,- He will never let their deeds be lost.

[Why is (in fight) in parenthesis?]

061.004: **Truly Allah loves those who fight in His Cause in battle array,** as if they were a solid cemented structure.

033.060: Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time:

033.061: **They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy).**

047.035: So **do not** falter and **cry out for peace when ye (will be) the uppermost**, and Allah is with you, and He will not grudge (the reward of) your actions.

Sunan Abu-Dawud Book 38, Number 4359

Narrated Abdullah ibn Abbas:

The verse "The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite side or exile from the land...most merciful" was **revealed about polytheists. If any of them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves.**

The following hadith says there is a reward to kill people who leave Islam or are not sincere in their belief. Does this mean Allah wants people to judge who is a true believer and who is not?

Bukhari Volume 6, Book 61, Number 577:

Narrated 'Ali:

I heard the Prophet saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out of its game, their faith will not exceed their throats. So, **wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection.**"

Sunan Abu-Dawud Book 38, Number 4390:

Narrated Atiyyah al-Qurazi:

I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.

Sahih Bukhari Volume 4, Book 52, Number 53:

Narrated Anas bin Malik:

The Prophet said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, **except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause).**"

Narrated Anas: The Prophet said, "A single endeavor (of **fighting**) **in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it.** A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it."

Sahih Muslim Book 026, Number 5389:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: **Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it.**

Sahih Bukhari Volume 4, Book 53, Number 392:

Narrated Abu Huraira:

While we were in the Mosque, **the Prophet came out and said, "Let us go to the Jews"** We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and **I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."**

10.3 Hadiths stating that even inanimate objects such as stones and trees will betray Jews and encourage Muslims to kill them

Sahih Muslim Book 041, Hadith Number 6985.

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and **a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him**; but the tree Gharqad would not say, for it is the tree of the Jews.

Sahih Bukhari Volume 4, Book 52, Number 176:

Narrated 'Abdullah bin 'Umar:

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

Sahih Bukhari Volume 4, Book 52, Number 177:

Narrated Abu Huraira:

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

(see also Bukhari Volume 4, Book 56, Number 791 & Sahih Muslim Book 041, Numbers 6981 - 6984)

In a 2005 Pew Global Attitudes Project survey it was found that Anti-Jewish sentiment is endemic in the Muslim world. They found that in Lebanon, **all** Muslims (100%) say they have a very unfavorable view of Jews. Similarly, 99% of Jordanians have a very unfavorable view of Jews. Large majorities of Moroccans (88%), Indonesians (76%), Pakistanis (74%) and six-in-ten Turks also view Jews unfavorably.

<http://www.pewglobal.org/2005/07/14/islamic-extremism-common-concern-for-muslim-and-western-publics/>

10.4 Muhammad's attacks on innocent tribes and caravans

http://en.wikipedia.org/wiki/List_of_expeditions_of_Muhammad

Included in the biographies of Muhammad (and summarized in the above list of expeditions of Muhammad) are descriptions of how he attacked several caravans that were headed to Mecca after he had emigrated from Mecca to Medina. Muslim sources document at least 8 such raids in the period from when he emigrated (622 AD) to the Battle of Badr (March 624 AD) which itself was a case where the Meccans were defending one of their caravans against another raid of Muhammad.

However, these caravans posed no direct threat to Muhammad, **nor** had the Meccans attacked Medina in this 1-2 year period before he began attacking the caravans. Rather than trying to build peace after arriving in Medina, Muhammad was instigating **more violence** with Meccans and **escalating it** to become much more violent and include the **whole of Mecca** rather than just those that forced him to emigrate. During this time he also attacked caravans during the "sacred" months where there was a general truce amongst the tribes to refrain from violence. So rather than using these months of peace to possibly make amends and/or promote Islam, he was telling the Meccans that he did not respect their laws and religion and that they should prepare for war.

Muhammad's biographies also describe how he attacked several tribes through which he secured booty for his growing army, which makes one wonder about the true motivations for these battles. He was also reported to have attacked others "preemptively" because they had "plotted" against him, which is very suspicious considering how often in history this has been used as an excuse by oppressors to justify their violence.

Even after he had conquered Mecca, Muhammad continued to send his armies to distant lands with the threat of war if they did not accept the Muslims as their new leaders and either themselves became Muslims or pay the Jizya tax. These threats of war and subjugation do not come across as an honorable methods for Muhammad to spread Islam.

10.5 Hadith describing how Muhammad attacked a tribe without warning

Sahih Bukhari Volume 3, Book 46, Number 717:

Narrated Ibn Aun:

I wrote a letter to Nafi and Nafi wrote in reply to my letter that **the Prophet had suddenly attacked Bani Mustaliq without warning while they were heedless** and their cattle were being watered at the places of water. **Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day.** Nafi said that Ibn 'Umar had told him the above narration and that Ibn 'Umar was in that army.

10.6 The wide-held Muslim view that people who leave Islam (apostates) should be killed, and the Quran verses and Hadith that support this view

Execution of apostates is required by Islamic Law (sharia) according to all four schools of jurisprudence in Sunni Islam (Shafi'i, Maliki, Hanbali and Hanafi) and by Shia scholars (unless the apostate was mentally ill or was under duress when they converted) with some scholars (Hanafi and Shia) believing female apostates should be imprisoned for life until they revert to Islam.

https://en.wikipedia.org/wiki/Apostasy_in_Islam#Execution

According to a recent Pew Research poll (see below), a large percentage of Muslims throughout the world **believe there should be laws enforcing the death penalty for those who leave Islam.** Of the 7 countries polled, more than 311 million Muslims favor this view, which is about 50% of those countries' total population. To note however is that this poll did not include some of the largest Muslim population countries such as India, Bangladesh, and Iran which have 400+ million Muslims.

According to this Pew Research poll:

“When asked about the death penalty for those who leave the Muslim religion, at least three-quarters of Muslims in Jordan (86%), Egypt (84%) and Pakistan (76%) say they would favor making it the law; in Nigeria, 51% of Muslims favor and 46% oppose it.” and 30% of people in Indonesia

<http://www.pewglobal.org/2010/12/02/muslims-around-the-world-divided-on-hamas-and-hezbollah/#support-for-severe-laws>

<http://www.pewglobal.org/files/2010/12/2010-muslim-01-13.png>

In another study conducted by the International Humanist and Ethical Union (IHEU), it was found that expressing atheist views in several countries is banned, punishable under blasphemy laws, or is grounds for the death penalty. “According to its survey of some 60 countries, the seven where expression of atheist views or defection from the official religion can bring capital punishment are Afghanistan, Iran, Maldives, Mauritania, Pakistan, Saudi Arabia and Sudan.” These are all Muslim countries. “In a range of other countries - such as Bangladesh, Egypt, Indonesia, Kuwait and Jordan - publication of atheist or humanist views on religion are totally banned or strictly limited under laws prohibiting "blasphemy".” All of these are also Muslim countries.

http://www.huffingtonpost.com/2012/12/09/atheists-humanists-suffer_n_2268681.html

In the following Quran verses, Allah describes how those who reject faith will receive **the curse of all mankind**:

003.086: How shall Allah Guide **those who reject Faith** after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? but Allah guides not a people unjust.

003.087: **Of such the reward is that on them (rests) the curse of Allah, of His angels, and of all mankind**;-

In the story of Khidr in the Quran, Khidr murders an innocent young man because he feared that the young man would grieve his parents through rebellion (to Allah and to them). One is led to believe that Khidr's actions were approved by Allah because Moses was supposed to be learning from him.

018.065: **So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.**

018.066: Moses said to him: "May I follow thee, on the footing that thou **teach me something of the (Higher) Truth which thou hast been taught?**"

018.067: (The other) said: "Verily thou wilt not be able to have patience with me!"

...

018.074: **Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done!"**

018.075: He answered: "Did I not tell thee that thou canst have no patience with me?"

...

018.078

He answered: "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience.

...

018.080: **"As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).**

Hadith indicating that people who leave Islam should be killed:

Sahih Bukhari Volume 009, Book 084, Hadith Number 057.

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

Bukhari Volume 4, Book 52, Number 260:

Narrated 'Ikrima:

Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet said, **'If somebody (a Muslim) discards his religion, kill him.'**"

Bukhari Volume 9, Book 83, Number 17:

Narrated 'Abdullah:

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

Bukhari Volume 9, Book 89, Number 271:

Narrated Abu Musa:

A man embraced Islam and then reverted back to Judaism. Mu'adh bin Jabal came and saw the man with Abu Musa. Mu'adh asked, "What is wrong with this (man)?" **Abu Musa replied, "He embraced Islam and then reverted back to Judaism." Mu'adh said, "I will not sit down unless you kill him (as it is) the verdict of Allah and His Apostle**

Sahih Bukhari Volume 009, Book 084, Hadith Number 058.

Narrated By Abu Burda : Abu Musa said, "I came to the Prophet along with two men (from the tribe) of Ash'ariyin, one on my right and the other on my left, while Allah's Apostle was brushing his teeth (with a Siwak), and both men asked him for some employment. The Prophet said, 'O Abu Musa (O 'Abdullah bin Qais!)' I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his Siwak being drawn to a corner under his lips, and he said, 'We never (or, we do not) appoint for our affairs anyone who seeks to be employed. But O Abu Musa! (or 'Abdullah bin Qais!) Go to Yemen.'" The Prophet then sent Mu'adh bin Jabal after him and when Mu'adh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: There was a fettered man beside Abu Muisa. Mu'adh asked, "Who is this (man)?" Abu Muisa said, "**He was a Jew and became a Muslim and then reverted back to Judaism.**" Then Abu Muisa requested Mu'adh to sit down but Mu'adh said, "**I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice.**" Then Abu Musa ordered that the man be killed, and he was killed. Abu Musa added, "Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.'"

Sahih Muslim Book 016, Number 4152:

'Abdullah (b. Mas'ud) reported Allah's Messenger (may peace be upon him) as saying: It is not **permissible to take the life of a Muslim** who bears testimony (to the fact that there is no god but Allah, and I am the Messenger of Allah, but **in one of the three cases**: the married adulterer, a life for life, and **the deserter of his Din (Islam), abandoning the community.**

(see also Sahih Muslim Book 016, Numbers 4154, 4153, and 4155)

Bukhari Volume 6, Book 61, Number 577:

Narrated 'Ali:

I heard the Prophet saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, **but they will go out of Islam as an arrow goes out of its game**, their faith will not exceed their throats. So, **wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection.**"

Sahih Bukhari Volume 009, Book 084, Hadith Number 064.

Narrated By 'Ali : Whenever I tell you a narration from Allah's Apostle, by Allah, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a Hadith) then it was indeed a trick (i.e. I may say things just to cheat my enemy). 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 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.**"

These laws saying to kill apostates say nothing about:

- 1) The reason why the person is leaving Islam
- 2) If the person themselves feels they are still Muslim but believe/practice something slightly differently

- 3) What actions the apostates have done, if any
 - 4) Who is allowed to judge that a person is indeed an apostate
 - 5) What are the criteria to be considered an apostate
 - 6) Who is allowed to enforce the punishment on apostates (only the state, local imams, or anyone)
- Because these things are not clarified in the hadith, apostasy and blasphemy laws are often used to persecute Muslims with slightly different beliefs (even if they agree on the majority of the religion). These laws also do not give exemptions for people that were only ever Muslim because they were raised that way, had no other choice, or didn't understand Islam when they were younger.

10.7 Multiple Hadith indicating that it's OK to kill people who say bad things about Muhammad ("blasphemers")

According to the hadith below, Muhammad ordered the murder of someone who had said bad things about him, and he even told one of the target's former friends that it was OK to tell lies in order to do it.

Sahih Muslim Book 019, Number 4436:

It has been narrated on the authority of Jabir that **the Messenger of Allah (may peace be upon him) said: Who will kill Ka'b b. Ashraf? He has maligned Allah, the Exalted, and His Messenger.** Muhammad b. Maslama said: Messenger of Allah, do you wish that I should kill him? He said: Yes. He said: **Permit me to talk (to him in the way I deem fit). He said: Talk (as you like).** So, Muhammad b. Maslama came to Ka'b and talked to him, referred to **the old friendship between them** and said: This man (i. e. the Holy Prophet) has made up his mind to collect charity (from us) and this has put us to a great hardship. When he heard this, Ka'b said: By God, you will be put to more trouble by him. Muhammad b. Maslama said: No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan. He said: What will you mortgage? He said: What do you want? He said: Pledge me your women. He said: You are the most handsome of the Arabs; should we pledge our women to you? He said: Pledge me your children. He said: The son of one of us may abuse us saying that he was pledged for two wasqs of dates, but we can pledge you (our) weapons. He said: All right. Then Muhammad b. Maslama promised that he would come to him with Harith, Abu 'Abs b. Jabr and Abbad b. Bishr. So they came and called upon him at night. He came down to them. Sufyan says that all the narrators except 'Amr have stated that his wife said: I hear a voice which sounds like the voice of murder. He said: It is only Muhammad b. Maslama and his foster-brother, Abu Na'ila. When a gentleman is called at night even if it is to be pierced with a spear, he should respond to the call. Muhammad said to his companions: As he comes down, I will extend my hands towards his head and when I hold him fast, you should do your job. So when he came down and he was holding his cloak under his arm, they said to him: We sense from you a very fine smell. He said: Yes, I have with me a mistress who is the most scented of the women of Arabia. He said: Allow me to smell (the scent on your head). He said: Yes, you may smell. So he caught it and smelt. Then he said: Allow me to do so (once again). **He then held his head fast and said to his companions: Do your job. And they killed him.**

(See also Sahih Bukhari Volume 5, Book 59, Number 369)

Doesn't this sort of hadith encourage Muslims to defend Muhammad's honor at all costs?

Sunan Abu-Dawud Book 38, Number 4349

Narrated Ali ibn Abu Talib:

A Jewess used to abuse the Prophet (peace_be_upon_him) and disparage him. A man strangled her till she died. The Apostle of Allah (peace_be_upon_him) declared that no recompense was payable for her blood.

Abu Dawud Book 008, Hadith Number 2678.

Narrated By Sa'id ibn Yarbu' al-Makhzumi : The Prophet (pbuh) said: on the day of the conquest of Mecca: There are four persons whom I shall not give protection in the sacred and non-sacred territory. He then named them. There were **two singing girls of al-Maqis; one of them was killed and the other escaped** and embraced Islam.

Sahih Bukhari Volume 5, Book 59, Number 462:

...So, on that day, **Allah's Apostle got up on the pulpit and complained about 'Abdullah bin Ubai (bin Salul) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.'** Sad bin Mu'adh the brother of Banu 'Abd Al-Ashhal got up and said, 'O Allah's Apostle! **I will relieve you from him; if he is from the tribe of Al-Aus, then I will chop his head off**, and if he is from our brothers, i.e. Al-Khazraj, then order us, and we will fulfill your order.' ...

Hadith stating that Muhammad said it was OK when a man killed his pregnant slave wife for slandering Muhammad

Sunan Abu-Dawud Book 38, Number 4348

Narrated Abdullah Ibn Abbas:

A blind man had a **slave-mother who used to abuse the Prophet (peace_be_upon_him) and disparage him**. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (peace_be_upon_him) and abuse him. **So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there**. When the morning came, the Prophet (peace_be_upon_him) was informed about it. He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up. He sat before the Prophet (peace_be_upon_him) and said: **Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her. Thereupon the Prophet (peace_be_upon_him) said: Oh be witness, no retaliation is payable for her blood.**

Punishment for blasphemy by different Islamic schools of jurisprudence

http://en.wikipedia.org/wiki/Islam_and_blasphemy#Punishment

Hanafi – views blasphemy as synonymous with apostasy, and therefore, accepts the repentance of apostates. Those who refuse to repent, their punishment is **death** if the blasphemer is a Muslim man, and if the blasphemer is a woman, she must be **imprisoned with coercion (beating) till she repents and returns to Islam**. If a non-Muslim commits blasphemy, his punishment must be a tazir (discretionary, can be **death**, arrest, caning, etc).

Maliki – view blasphemy as an offense distinct from, and more severe than apostasy. **Death is mandatory** in cases of blasphemy for Muslim men, and **repentance is not accepted**. For women, death is not the punishment suggested, but she is arrested and **punished till she repents and returns to Islam or dies in custody. A non-Muslim who commits blasphemy against Islam must be punished; however, the blasphemer can escape punishment by converting and becoming a devout Muslim.**

Hanbali – view blasphemy as an offense distinct from, and more severe than apostasy. **Death is mandatory** in cases of blasphemy, for both Muslim men and women, and **repentance is not accepted**.

Shafi'i – recognizes blasphemy as a separate offense from apostasy, but accepts the repentance of blasphemers. If the blasphemer does not repent, the punishment is **death**.

Ja'fari (Shia) – views blasphemy against Islam, the Prophet, or any of the Imams, to be punishable with **death**, if the blasphemer is a Muslim. In case the blasphemer is a non-Muslim, he is given a chance to convert to Islam, **or else killed**.

Quran 33:57-61:

Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment.

And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.

O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.

Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, **We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time:**

They shall have a curse on them: **whenever they are found, they shall be seized and slain (without mercy).**

10.8 The promotion of intolerance towards other religions by Muhammad's systematic destruction of all idols

After conquering Mecca, Muhammad not only destroyed all the idols inside the Kabbah, but he also destroyed all the idols in **private households** of Mecca and then proceeded to destroy idols and temples in the neighboring towns. Doesn't the destruction of other people's object of worship indicate that Islam does not promote religious tolerance?

A list of the raids on other towns to destroy their idols/temples can be found within the list of Muhammad's expeditions here:

http://en.wikipedia.org/wiki/List_of_expeditions_of_Muhammad

which includes the destruction of idols al-Uzza, Suwa, Manat, Yaguth, al-Qullus, al-Lat, Wadd, and the temple of Dhul-Khalasa (where everyone who was present there was also killed, see Bukhari Volume 5, Book 59, Number 641)

10.9 The promotion of intolerance towards other religions by the demand of Jizya tax

Both during the time of Muhammad and afterwards, Muslim armies were going to foreign lands and were demanding to be made their leaders under the threat of war unless the people there would convert to Islam or pay the Jizya tax:

009.029: Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.

A list of Muhammad's expeditions can be found here:

http://en.wikipedia.org/wiki/List_of_expeditions_of_Muhammad

10.10 The encouragement of the abuse and killing of homosexuals found in the Quran and Hadith

Homosexual behavior is officially punished by **death** in 7 Muslim majority countries (Afghanistan, Iran, Mauritania, Nigeria, Saudi Arabia, Sudan, and Yemen), while they can face vigilante executions, fines and/or prison sentences up to life in most other Muslim majority countries (~71%, see links below). In the United Arab Emirates (UAE) it is punished by corporate or capital punishment, depending on the region.

http://en.wikipedia.org/wiki/LGBT_rights_by_country_or_territory

http://en.wikipedia.org/wiki/LGBT_in_Islam#Homosexuality_laws_in_majority_Muslim_countries

Hadith and Tafsir indicating that homosexuals should be killed/exiled:

Sunan Abu-Dawud Book 38, Number 4447:

Narrated Abdullah ibn Abbas:

The Prophet (peace_be_upon_him) said: If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done.

(See also Abu Dawud 38:4448)

Sahih Bukhari Volume 7, Book 72, Number 774:

Narrated Ibn 'Abbas:

The Prophet cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men, and he said, "Turn them out of your houses ." The Prophet turned out such-and-such man, and 'Umar turned out such-and-such woman.

(see also Sahih Bukhari Volume 8, Book 82, Number 820)

004.016: **If two men among you are guilty of lewdness, punish them both.** If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.

(This is understood to refer to when two men engage in homosexual behavior)

Tafsir 'Ibn Kathir: The Adulteress is Confined in her House; A Command Later Abrogated

The collectors of Sunan recorded that Ibn `Abbas said that the Messenger of Allah said,

(Whoever you catch committing the act of the people of Lut (homosexuality), then kill both parties to the act.)

Why is homosexuality one of the few crimes mentioned in the Quran that Allah destroyed an entire city over (the people of Lot)? What about major crimes that happen now like genocide, wars, murders, rapes, torture, and stealing that Allah seems to allow to go on indiscriminately? Of all these horrendous crimes, homosexuality literally causes the least harm to others (and in fact can bring happiness to those involved) but nevertheless Allah decided to punish it worse than even genocide. Allah seems to be more angry at a town with homosexuals in it than He is angry at even with Satan, considering that He let's Satan exist throughout history despite being the most evil being in creation. Doesn't this extreme punishment over a relatively harmless crime cause an irrational fear of homosexuality, which in turn leads to hate crimes and violence against homosexuals? There are even hadith which mandate that those who engage in homosexuality be killed. If Islam is truly a religion of tolerance, then why doesn't Allah emphasize that only He can punish those that disobey Him and that we should not harass those who do not follow Islam? If Allah wants us to punish people in this life for Him, then who is authorized to do these punishments and after what legal process (if any)? What should be done in cases where there is disagreement on whether a punishment is applicable? For example a gay Muslim might argue that there is no scriptural basis for the punishment of gay people.

Quranic verses indicating that the people of Lot were killed because they were homosexuals:

026.165 "Of all the creatures in the world, will ye approach males,

026.166 "**And leave those whom Allah has created for you to be your mates? Nay, ye are a people transgressing (all limits)!**"

007.080 We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you?"

007.081 "**For ye practise your lusts on men in preference to women : ye are indeed a people transgressing beyond bounds.**"

11: TREATMENT OF WOMEN

11.1 Why, in the Quran, is rape not mentioned as a specific crime?

This seems like a glaring omission, especially considering there are many people who use the Quran and Hadith to justify punishing the **victims** of rape because they can not produce enough witnesses. This is because the Quran and Hadith prescribes punishment for **both the man and woman** who commits fornication/adultery, and does not stipulate anything about whether that act was **consensual**. Also, the issue of rape within a marriage or with slaves is never addressed.

Sahih Muslim Book 019, Number 4345:

It has been narrated on the authority of Salama (b. al-Akwa') who said: We fought against the Fazara and Abu Bakr was the commander over us. He had been appointed by the Messenger of Allah (may peace be upon him). When we were only at an hour's distance from the water of the enemy, Abu Bakr ordered us to attack. We made a halt during the last part of the night for rest and then we attacked from all sides and reached their watering-place where a battle was fought. Some of the enemies were killed and some were taken prisoners. **I saw a group of persons that consisted of women and children. I was afraid lest they should reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow, they stopped. So I brought them, driving them along. Among them was a woman from Banu Fazara. She was wearing a leather coat. With her was her daughter who was one of the prettiest girls in Arabia. I drove them along until I brought them to Abu Bakr who bestowed that girl upon me as a prize. So we arrived in Medina. I had not yet disrobed her** when the Messenger of Allah (may peace be upon him) met me in the street and said: Give me that girl, O Salama. I said: Messenger of Allah, she has fascinated me. I had not yet disrobed her. When on the next day the Messenger of Allah (may peace be upon him) again met me in the street, he said: O Salama, give me that girl, may God bless your father. I said: She is for you. Messenger of Allah! By Allah. I have not yet disrobed her. The Messenger of Allah (may peace be upon him) sent her to the people of Mecca, and surrendered her as ransom for a number of Muslims who had been kept as prisoners at Mecca.

In this Hadith one of the Muslims stopped a group of women and children from running away by shooting an arrow in front of them. He was then “bestowed” a girl as “prize”, which he was expected to “disrobe”. See next section for more examples which show this type of behavior was common practice.

Muwatta Malik Book 29, Hadith 100 <http://www.sunnah.com/urn/412860>

Yahya related to me from Malik from Humayd ibn Qays al-Makki that a man called Dhafif said that Ibn Abbas was asked about coitus interruptus. He called a slave-girl of his and said, "Tell them." She was embarrassed. He said, "It is alright, and I do it myself."

Malik said, "A man does not practise coitus interruptus with a free woman unless she gives her permission. **There is no harm in practising coitus interruptus with a slave-girl without her permission.** Someone who has someone else's slave-girl as a wife, does not practise coitus interruptus with her unless her people give him permission."

Examples of women being punished after being raped in Muslim countries and how religious scholars believe that men are allowed to rape their wives/slaves:

[According to Shaykh al-Islam Ibn Taymiyah \(one of the two most significant proponents of the Hanbali Madhab\):](#)

“It is not permissible for her [a wife] to rebel against him or to withhold herself from him, rather if she refuses him and persists in doing so, he may hit her in a manner that does not cause injury, and she is not entitled to spending or a share of his time [in the case of plural marriage].” Majmoo’ al-Fataawa, 32/279.

“She forfeits her right to maintenance and clothing if she does not let him be intimate with her. He has the right to hit her if she persists in being defiant. It is not permissible for her to refuse intimacy if he asks for that, rather she is disobeying Allaah and His Messenger (by refusing). In *al-Saheeh* it says: “If a man calls his wife to his bed and she refuses, the One Who is in heaven will be angry with her until morning comes.”
From *Majmoo’ al-Fataawa*, 32/278. The hadeeth was narrated by Muslim, 1736.

[According to Ibn Hazm:](#)

It is obligatory on slave women and free women alike not to refuse their masters or husbands if they call them, so long as the woman who is called is not menstruating or sick in such a way that intercourse will be harmful to her, or observing an obligatory fast. If she refuses with no excuse, then she is cursed.

Al-Muhalla, 10/40

[And according to Shaykh Muhammad S Al-Munajjid, the sheikh behind the popular IslamQA.info site:](#)

“The woman does not have the right to refuse her husband, rather she must respond to his request every time he calls her, so long as that will not harm her or keep her from doing an obligatory duty.”

“If she refuses with no excuse, she is disobeying and is being defiant (nushooz), and he is no longer obliged to spend on her and clothe her. The husband should admonish her and remind her of the punishment of Allaah, and forsake her in her bed. He also has the right to hit her, in a manner that does not cause injury.”

“Similarly a slave woman does not have the right to refuse her master’s requests unless she has a valid excuse. If she does that she is being disobedient and he has the right to discipline her in whatever manner he thinks is appropriate and is allowed in sharee’ah.”

[Sisters in Islam shares the concern expressed by the Deputy Prime Minister \[of Malaysia\] that the absence of a definition on rape in syariah law has led to victims of rape being charged for zina \(illicit sex\).](#)

“Because rape is equated with zina under Hudud law, rape victims are required to produce **four pious male witnesses**. It is of course nearly impossible for the rape victims to produce the four male witnesses required to prove their allegation. Therefore their police report of rape was taken as a confession of illicit sex on their part and they were duly found guilty. In the real world, rape is unlikely to occur in the open, such that four pious males can observe the act of penetration. If they actually did witness such an act, and have not sought to prevent it, then technically they are abettors to the crime.

In reality, unless the rapist confesses to the crime, women can never prove rape at all if rape is placed under syariah jurisdiction. It is because of such gross injustice and abuse of the law that Sisters in Islam objected to several provisions which discriminated against women in the Hudud Enactment of Kelantan in 1993.

The enforcement of such laws leaves rape victims who are unable to provide four male eye witnesses liable to prosecution for illicit sex”

[In Pakistan, it is reported that three out of four women in prison under its Hudud laws, are rape victims.](#)

[Ms. Zafran Bibi: Her crime: she had been raped. Her sentence: death by stoning. \(Pakistan\)](#)

"The illegitimate child is not disowned by her and therefore is proof of zina," he said, referring to laws that forbid any sexual contact outside marriage. Furthermore, he said, in accusing her brother-in-law of raping her, Ms. Zafran had confessed to her crime.

“little distinction is made in court between forced and consensual sex.”

“the laws were formally described as measures to ban "all forms of adultery, whether the offense is committed with or without the consent of the parties." But it is almost always the women who are punished, whatever the facts.”

Human rights groups say abuse of women is endemic in Pakistan. Often, they are locked inside their homes where they are subjected to beatings, acid attacks, burning and rape. Every year there are hundreds of "honor killings," in which a woman is murdered for perceived breaches of modesty.

“human rights workers say, **as many as half the women who report a rape are charged under zina laws with adultery.**”

"With the men, they apply the principle that you are innocent until proven guilty," said Asma Jahangir, an official of the independent Human Rights Commission of Pakistan and the author of a book on hudood. **"With the women, they apply the principle that you are guilty until proven innocent."**

Under the laws of zina, four male witnesses, all Muslims and all citizens of upright character, must testify to having seen a rape take place. **The testimony of women or non-Muslims is not admissible. The victim's accusation also carries little weight; the only significant testimony she can give is an admission of guilt.**

"The proof is totally impossible," said Ms. Naz. "If a woman brings a charge of rape, she puts herself in grave danger." If, on the other hand, the woman does not report the rape and becomes pregnant out of wedlock, her silence can be taken as proof of guilt.

[Dubai Police have found that only 9.5 per cent of sexual assault victims have reported the crime, with most remaining silent for fear of being prosecuted themselves.](#)

[In Lashkar Gah, Afghanistan the majority of female prisoners are serving 20-year sentences for being forced to have sex.](#)

“Ghulam Ali, a high-ranking regional security officer, explained sternly that he supported the authorities' right to convict victims of rape. "In Afghanistan whether it is forced or not forced it is a crime because the Islamic rules say that it is”

[15 y/o Maldives girl who was raped by stepfather is almost given 100 lashes on charges of fornication.](#)

[Maldives president vetoes marital rape bill as un-Islamic. VP of Fiqh Academy says the Quran and the Sunnah do not give a wife the authority to deny sex to her husband. 30% of respondents in government study said a husband can beat his wife if she refuses sex.](#)

[Aisha Ibrahim Duhulow, Outrage at execution of 13-year-old Somali rape victim for 'adultery'](#)

[Alicia Gali, Woman Who Spent 8 Months In UAE Jail After Being Raped](#)

[Afghan teen given 100 lashes for "illicit sexual relations" when she was raped](#)

[Touria Tiouli, French 'rape victim' faces jail for adultery in Dubai](#)

[14 y/o Jordanian girl forced to marry rapist](#)

[Amina Filali kills herself after being coerced into marrying her rapist due to Moroccan laws that allow rapists to marry their victims.](#)

11.2 Why does Allah give men permission to have sexual relations with women who were captured as war booty without marrying them?

It can pretty safe to assume that women who just had their father's, brothers or husbands killed would NOT want any kind of relations with the murderers of their families, yet there are multiple hadith showing Muslim men having sexual relations with the women of opposing tribes within a day of the battle (see below). What crime did these women commit other than being born into a family of non-believers? **Why doesn't the Quran specifically state that rape (of anyone, including within marriage and with slaves) is a sin?** In fact, the Quran gives men explicit permission to have sex with captives, even if they are not married:

023:1-6—The Believers must (eventually) win through—those who humble themselves in their prayers; who avoid vain talk; who are active in deeds of charity; who **abstain from sex; except with those**

joined to them in the marriage bond, or (the captives) **whom their right hands possess**—for (in their case) they are free from blame.

070:22-30—Not so those devoted to Prayer—those who remain steadfast to their prayer; and those in whose wealth is a recognized right for the (needy) who asks and him who is prevented (for some reason from asking); and those who hold to the truth of the Day of Judgement; and those who fear the displeasure of their Lord—for their Lord's displeasure is the opposite of Peace and Tranquility—and those who **guard their chastity, except with their wives and the (captives) whom their right hands possess**—for (then) they are not to be blamed.

Sahih Muslim Book 019, Number 4345:

It has been narrated on the authority of Salama (b. al-Akwa') who said: We fought against the Fazara and Abu Bakr was the commander over us. He had been appointed by the Messenger of Allah (may peace be upon him). When we were only at an hour's distance from the water of the enemy, Abu Bakr ordered us to attack. We made a halt during the last part of the night for rest and then we attacked from all sides and reached their watering-place where a battle was fought. Some of the enemies were killed and some were taken prisoners. **I saw a group of persons that consisted of women and children. I was afraid lest they should reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow, they stopped. So I brought them, driving them along. Among them was a woman from Banu Fazara. She was wearing a leather coat. With her was her daughter who was one of the prettiest girls in Arabia. I drove them along until I brought them to Abu Bakr who bestowed that girl upon me as a prize. So we arrived in Medina. I had not yet disrobed her** when the Messenger of Allah (may peace be upon him) met me in the street and said: Give me that girl, O Salama. I said: Messenger of Allah, she has fascinated me. I had not yet disrobed her. When on the next day, the Messenger of Allah (may peace be upon him) again met me in the street, he said: O Salama, give me that girl, may God bless your father. I said: She is for you. Messenger of Allah! By Allah, I have not yet disrobed her. The Messenger of Allah (may peace be upon him) sent her to the people of Mecca, and surrendered her as ransom for a number of Muslims who had been kept as prisoners at Mecca.

In this Hadith one of the Muslims stopped a group of women and children from **running away** by shooting an arrow in front of them. He was then **“bestowed” a girl as “prize”**, which he was expected to **“disrobe”**.

Sahih Bukhari Volume 5, Book 59, Number 637:

Narrated Buraida:

The Prophet sent 'Ali to Khalid to bring the Khumus (of the booty) and I hated Ali, and **'Ali had taken a bath (after a sexual act with a slave-girl from the Khumus)**. I said to Khalid, "Don't you see this (i.e. Ali)?" When we reached the Prophet I mentioned that to him. He said, "O Buraida! Do you hate Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that from the Khumus."

Sahih Muslim Book 008, Number 3371:

Abu Sirma said to Abu Sa'id al Khadri (Allah he pleased with him): O Abu Sa'id, did you hear Allah's Messenger (may peace be upon him) mentioning al-'azl? He said: Yes, and added: We went out with Allah's Messenger (may peace be upon him) on the expedition to the Bi'l-Mustaliq and **took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception)**. But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger (may peace be upon him), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born.

Sahih Bukhari Volume 5, Book 59, Number 459:

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and **we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus**. So when we intended to do coitus interrupt us, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.'

Sahih Bukhari Volume 7, Book 62, Number 137:

Narrated Abu Said Al-Khudri:

We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Apostle about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will come into existence, till the Day of Resurrection." (see also Sahih Bukhari Volume 8, Book 77, Number 600, and Volume 3, Book 34, Number 432)

11.3 Multiple Hadith indicating Muhammad gave permission to have sex with captives without marrying them, permission to not “pull out”, and then sell them for ransom

Sahih Muslim Book 008, Number 3371:

Abu Sirma said to Abu Sa'id al Khadri (Allah he pleased with him): O Abu Sa'id, did you hear Allah's Messenger (may peace be upon him) mentioning al-'azl? He said: Yes, and added: We went out with Allah's Messenger (may peace be upon him) on the expedition to the Bi'l-Mustaliq and **took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception)**. But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger (may peace be upon him), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born.

(see also Sahih Muslim Book 008, Number 3372)

Sahih Muslim Book 008, Hadith Number 3373.

Chapter: Al-Azl (incomplete sexual intercourse): Coitus Interruptus.

Abu Sa'id al-Khudri (Allah be pleased with him) reported: We took women captives, and **we wanted to do 'azl with them. We then asked Allah's Messenger (May peace be upon him) about it and he said to us: Verily you do it, verily you do it, verily you do it**, but the soul which has to be born until the Day of judgment must be born.

Sahih Bukhari Volume 5, Book 59, Number 459:

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and **we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus**. So when we intended to do coitus interrupt us, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present

among us?" We asked (him) about it and he said, "It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist."

Sahih Bukhari Volume 7, Book 62, Number 137:

Narrated Abu Said Al-Khudri:

We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Apostle about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will come into existence, till the Day of Resurrection."

(see also Sahih Bukhari Volume 8, Book 77, Number 600;

Volume 3, Book 34, Number 432;

Volume 3, Book 46, Number 718;

Volume 8, Book 77, Number 600;

Volume 9, Book 93, Number 506)

11.4 Quranic verse and hadith stating it's OK to marry your slaves/captives that are already married

004.024: **Also (prohibited are) women already married, except those whom your right hands possess:** Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, - desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

Sahih Muslim Book 008, Number 3433:

Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) sent a small army. The rest of the hadith is the same except this that he said: Except what your right hands possess of them are lawful for you; and he did not mention" when their 'idda period comes to an end". This hadith has been reported on the authority of AbuSa'id (al-Khudri) (Allah be pleased with him) through another chain of transmitters and the words are: **They took captives (women) on the day of Autas who had their husbands. They were afraid (to have sexual intercourse with them) when this verse was revealed:** " And women already married except those whom you right hands posses" (iv. 24)

(see also Sahih Muslim Book 008, Number 3432 and Number 3434)

11.5 Why does the Quran give permission for husbands to beat their wives, say that women should be devoutly obedient to their husbands, and that men are the maintainers of women?

004.034

YUSUFALI: **Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient,** and guard in (the husband's) absence what Allah would have them guard. **As to those women on whose part ye fear disloyalty and ill-conduct,** admonish them (first), (Next), refuse to share their beds, (And last) **beat them** (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).

PICKTHAL: **Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient,** guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, **and scourge them.** Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

SHAKIR: Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places **and beat them**; then if they obey you, do not seek a way against them; surely Allah is High, Great.

The above verse makes clear that in order for women to be considered “righteous”, they must be **devoutly obedient** to their **husbands**. This emphasizes the importance of women’s roles as wives (i.e. must be married) and that men will be the ones that work. The verse goes into very little detail about what is meant by “those women on whose part ye fear disloyalty and ill-conduct” which is very astonishing considering that in the same sentence it gives permission for men to beat their wives. It also does not go into detail on what is meant by “beat them”. This seems like a quite glaring omission for something that is supposed to be a guideline for all mankind for all time. It also never mentions anything about a wife’s right when the man oversteps his bounds or what a woman should do if **she** fears disloyalty and ill-conduct from **her husband**.

The following hadith relates an incident where Muhammad struck Aisha in the chest:

Sahih Muslim Book 004, Number 2127:

Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was '**A'isha who had narrated this**: Should I not narrate to you about myself and about the Messenger of Allah (may peace be upon him)? We said: Yes. She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. **He struck me on the chest which caused me pain**, and then said: Did you think that Allah and His Apostle would deal unjustly with you? She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. **He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.**

(Why would Allah ask Muhammad to beg Allah for forgiveness for other people?)

The following verse states that men have a degree of advantage over women:

002.228: Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And **their husbands have the better right to take them back in that period**, if they wish for

reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but **men have a degree (of advantage) over them.** And Allah is Exalted in Power, Wise.

11.6 Hadith indicating that women must sleep with their husbands whenever their husbands want it

Sahih Muslim Book 008, Hadith Number 3367.

Chapter: It is not permissible for a woman to abandon the bed of her husband.

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (May peace be upon him) as saying: By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her...

Bukhari Volume 7, Book 62, Number 121:

Narrated Abu Huraira:

The Prophet said, "If a man Invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."

(see also Sahih Bukhari Volume 7, Book 62, Number 121 and Volume 004, Book 054, Hadith Number 460 and Sahih Muslim Book 008, Hadith Numbers 3366 & 3368)

11.7 Hadith indicating that it's OK for a guardian to give a woman in marriage to someone without her even meeting the person or giving consent or even knowing what the Mahr will be (if any).

Bukhari Volume 7, Book 62, Number 70:

Narrated Abdur-Rahman bin Yazid and Majammi bin Yazid.

the same ,Hadith above: A man called Khidam married a daughter of his (to somebody) against her consent. 'If you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice.' (4.3) **And if somebody says to the guardian (of a woman), "Marry me to so-and-so," and the guardian remained silent or said to him, "What have you got?" And the other said, "I have so much and so much (Mahr)," or kept quiet, and then the guardian said, "I have married her to you," then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet**

11.8 The popular Muslim belief that women should not be allowed to travel or be alone with a person without a Mahram being present

Sahih Muslim Book 15, Hadith 478 <http://www.sunnah.com/muslim/15/478>

Ibn Juraij narrated this hadith with the same chain of transmitters, but he made no mention of it: "**No person should be alone with a woman except when there is a Mahram with her.**"

Sahih Muslim Book 15, Hadith 476 <http://www.sunnah.com/muslim/15/476>

Ibn 'Abbas (Allah be pleased with them) reported:

I heard Allah's Messenger () delivering a sermon and making this observation: "**No person should be alone with a woman except when there is a Mahram with her, and the woman should not undertake journey except with a Mahram.**" A person stood up and said: Allah's Messenger, my wife has set out for pilgrimage, whereas I am enlisted to fight in such and such battle, whereupon he said: "You go and perform Hajj with your wife."

(see also Sahih Muslim Book 15, Hadiths 470 and 471)

Sahih Bukhari Book 28, Number 42 <http://www.sunnah.com/bukhari/28/42>

Narrated Ibn `Abbas:

The Prophet (pbuh) said, "**A woman should not travel except with a Dhu-Mahram** (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), **and no man may visit her except in the presence of a Dhu-Mahram.**" A man got up and said, "O Allah's Messenger (pbuh)! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet (pbuh) said (to him), "Go along with her (to Hajj).

If Allah had explained this in the Quran it would have been especially helpful considering there is some discrepancy in the Hadith as to when the travel restriction apply (some state it's anytime a woman travels, while others state that it's for travel longer than 1, 2, or 3 days):

0-1 days: Sahih Bukhari Book 020, Hadith 194; Book 28, Hadith 42, Sahih Muslim Book 15, Hadiths 470, 471, 476, 478)

>1 days: Sahih Bukhari Book 18, Hadith 9; Book 20, Hadith 9; Book 28, Hadith 44; Book 30 Hadith 101; Sahih Muslim Book 15, Hadiths 465 and 472)

>2 days: Sahih Muslim Book 15, Hadiths 462, 463, 466, 467, 473)

>3 days: Sahih Bukhari Book 020, Hadith 192-193; Book 18, Hadith 7, Sahih Muslim Book 15, Hadiths 468, 469, 474)

The belief that women should remain in the household and can not leave without a male guardian has not only reinforced their roles as housewives/mothers, but also greatly limits their opportunities for education and advancement of professional careers. Hadith such as these are the reason why women have been prohibited from even driving in countries such as Saudi Arabia.

11.9 Multiple Hadith indicating that Hellfire is mostly filled with women and that women are deficient in intelligence and religion

Bukhari Volume 1, Book 6, Number 301:

Narrated Abu Said Al-Khudri:

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

(see also Bukhari Volume 3, Book 48, Number 826 and Sahih Bukhari Volume 2, Book 18, Number 161 and Sahih Bukhari Volume 2, Book 24, Number 541:)

(notice the past tense of "I **have seen** majority of dwellers of Hell-fire **were** you [women]." How can there be people in Hell already when Judgement day has not yet arrived?)

Sahih Muslim Book 36 (The Book of Heart-Melting Traditions (Kitab Al-Riqaq)), Number 6600.

Chapter 1: The majority in paradise would consist of the poor, pious persons and **the majority of the denizens of hell would consist of women**, and the trial by means of women.

(see also Sahih Bukhari Volume 004, Book 054, Hadith Number 464)

Sahih Muslim Book 036, Number 6600:

Imran b. Husain reported that Allah's Messenger (may peace be upon him) said: **Amongst the inmates of Paradise the women would form a minority.**

Bukhari Volume 1, Book 2, Number 28:

Narrated Ibn 'Abbas:

The Prophet said: **"I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful."** It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, **"They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'"**

Bukhari Volume 7, Book 62, Number 124:

Narrated Usama:

The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then **I stood at the gate of the Fire and saw that the majority of those who entered it were women.**"

Bukhari Volume 7, Book 62, Number 126:

Narrated Imran:

The Prophet said, "I looked at Paradise and saw that the majority of its residents were the poor; and **I looked at the (Hell) Fire and saw that the majority of its residents were women.**"

11.10 Hadith where Muhammad says that most women curse frequently and are ungrateful to their husbands. Is being ungrateful to your husbands a real reason women will burn in hell forever? Why are menstruating women considered unclean? Why can't a menstruating Muslim woman pray or fast if she wants to? How can this be considered a deficiency in her religion if Allah made her that way and then she complies with Allah's wishes?

Sahih Muslim Book 001, Number 0142: It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah observed: **O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell.** A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Holy Prophet observed: **You curse too much and are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the wisdom of the wise, besides you.** Upon this the woman remarked: What is wrong with our common sense and with religion? He (the Holy Prophet) observed: **Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to one man, that is a proof of the lack of common sense, and you spend some nights (and days) in which you do not offer prayer and in the month of Ramadan (during the days) you do not observe fast, that is a failing in religion.** This hadith has been narrated on the authority of Abu Tahir with this chain of transmitters.

11.11 Hadith narrated by Aisha where she complained about Muhammad comparing women to dogs

Bukhari Volume 1, Book 9, Number 490:

Narrated 'Aisha:

The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "**You have made us (i.e. women) dogs.** I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away. **for I disliked to face him.**"

11.12 Hadiths where Muhammad said that “evil omen is in the women” and that there is no “affliction more harmful to men than women”

Bukhari Volume 7, Book 62, Number 30:

Narrated Abdullah bin 'Umar:

Allah's Apostle said, "**Evil omen is in the women, the house and the horse.**"

Bukhari Volume 7, Book 62, Number 33:

Narrated Usama bin Zaid:

The Prophet said, "After me **I have not left any affliction more harmful to men than women.**"

11.13 Hadith where Muhammad said that women are crooked, and should not be straightened or they will break

Bukhari Volume 4, Book 55, Number 548:

Narrated Abu Huraira:

Allah's Apostle said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

11.14 Hadith where Muhammad stated that nations that have a woman ruler never succeed

Bukhari Volume 9, Book 88, Number 219:

Narrated Abu Bakra:

During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "**Never will succeed such a nation as makes a woman their ruler.**"

11.15 Why is the testimony of women worth half of that of men?

002.282: O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, **and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her.** The witnesses should not refuse when they are called on (For evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; For it is Good that

teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do.

11.16 There is much controversy within the Muslim world on what women are required to wear in regards to hijab/burqa/etc. Why didn't Allah clarify exactly what He wanted in the Quran?

What exactly is meant when it says that women must cover themselves (is it a hijab, niqab, burqa, khima, chador, or just women being modest in general without a head cover?). The following study shows the widespread controversy over the interpretation of the Quranic injunctions on what women should wear, which can be found in verses 24.31 and 33.59. Various interpretations of 24.31 call for women to draw their head-covering/veils over their bosoms/chest/bodies/face/neck, and not to show their adornment/beauty except to their Mahram. For verse 33.59 there is similarly no consensus on what is meant by the word "jalabib", and many take it to mean a wide, loose scarf draped from on top of the head.

<http://www.pewresearch.org/fact-tank/2014/01/08/what-is-appropriate-attire-for-women-in-muslim-countries/>

11.17 Why doesn't the Quran specify that while wearing the Hijab is good, it's still a choice that can not be forced on others, particularly on women who do not want to wear it, and that men should not punish women for this?

The majority of the people surveyed in the following Muslim countries responded that women should not decide what they wear:

http://www.pewresearch.org/files/2014/01/FT_clothing1314.png

Because the Quran is not clear about women's right to choose to wear hijab, many Muslim men force women to wear the hijab even if the women feel it is unnecessary.

11.18 Hadith stating that wives must first obtain their husbands' permission prior to doing various things including fasting, letting people into their house, and spending his money

Bukhari Volume 7, Book 62, Number 123:

Narrated Abu Huraira:

Allah's Apostle said, "It is not lawful for a lady to fast (Nawafil) without the permission of her husband when he is at home; and she should not allow anyone to enter his house except with his permission; and if she spends of his wealth (on charitable purposes) without being ordered by him, he will get half of the reward."

(see also Sahih Muslim Book 005, Hadith Number 2238)

11.19 Hadith where Muhammad fails to acknowledge women's personality or intelligence as reasons for marriage

Bukhari Volume 7, Book 62, Number 27:

Narrated Abu Huraira:

The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers.

11.20 Does Islam envision women's role only as housewives/mothers?

Various Quran verses imply men's superiority over women:

004.034

YUSUFALI: Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).

PICKTHAL: Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

SHAKIR: Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

002.228: Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And **their husbands have the better right to take them back in that period**, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; **but men have a degree (of advantage) over them.** And Allah is Exalted in Power, Wise.

Similarly the laws of dowry and laws of inheritance (which state that women get half that of men) seem to indicate that women will always be the ones who stay home and take care of children.

The Quran also implies men's superiority in subtle ways such as that Adam was created before Eve, that the angels and jinn were asked to bow before Adam rather than both Adam and Eve, that there are no female prophets mentioned in the Quran, and the Quran assumes it's reader to be male (see next section). Additionally the traditional Muslim belief is that women were not Imams and did not lead prayers in front of men during the time of Muhammad.

Bukhari Volume 7, Book 62, Number 123:

Narrated Abu Huraira:

Allah's Apostle said, "It is not lawful for a lady to fast (Nawafil) without the permission of her husband when he is at home; and she should not allow anyone to enter his house except with his permission; and if she spends of his wealth (on charitable purposes) without being ordered by him, he will get half of the reward."

All of these things help promote a patriarchy and help sets up the expectation that in Islam women's role is that of **housewives** and **mothers**.

11.21 Why is the Quran written in a way that it assumes the reader will be male?

When the Quran mentions wives, it says "your wives" but when it mentions it mentions the husband it says ye (i.e. "you") and not "your husbands". This implies that the intended audience of the Quran is men. This almost gives the impression that women were never intended to read the Quran.

002.223: **Your wives are as a tilth unto you**; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

002.231: When **ye divorce women**, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

004.012: In what **your wives** leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what **ye leave, their share** is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-knowing, Most Forbearing.

004.034: Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. **As to those women on whose part ye fear** disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).

Also, the verse above describes some things husbands can do to their wives but fails to mention the rights of women over men, and what should happen to men who overstep the boundaries.

12: SLAVERY

12.1 Why does Islam permit slavery?

024.032: And marry such of you as are solitary and the pious of **your slaves** and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware.

If Allah's goal was to end all slavery, why is this not explicitly stated in the Quran? Some people might say that slavery was so entrenched in the culture that it couldn't be fully removed at once, however that raises 2 questions:

- 1) Alcohol (among other traditions) was fully entrenched in the culture before Islam, yet it was fully abolished within the Quran, so why not the same with slavery?
- 2) Once the prophet had conquered Makkah and established his power, wouldn't that have been a good time for a Quranic injunction against slavery to be revealed?

Another common reason given for permitting slavery was that it was during a time of war, and non-Muslims were being taken as captives of war. If this was the case, then **why didn't Allah say specifically** that slavery was a necessary evil **only to be done during war and that after the wars were over then all slaves must be set free?**

Wouldn't the idea of war booty in the form of slaves, sex slaves, and property lead some people to join the Muslim cause and fight for the wrong reasons? Wouldn't Islam have shown how noble it was if they simply let the civilians go?

Verses that say that it is OK to have sex your captives/slaves without marrying them:

023:1-6—The Believers must (eventually) win through—those who humble themselves in their prayers; who avoid vain talk; who are active in deeds of charity; who **abstain from sex; except with those joined to them in the marriage bond, or** (the captives) **whom their right hands possess**—for (in their case) they are free from blame.

070:22-30—Not so those devoted to Prayer—those who remain steadfast to their prayer; and those in whose wealth is a recognized right for the (needy) who asks and him who is prevented (for some reason from asking); and those who hold to the truth of the Day of Judgement; and those who fear the displeasure of their Lord—for their Lord's displeasure is the opposite of Peace and Tranquility—and those who **guard their chastity, except with their wives and the (captives) whom their right hands possess—for (then) they are not to be blamed.**

Verse stating that it is OK to marry slaves that are already married:

004.024: **Also (prohibited are) women already married, except those whom your right hands possess:** Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, - desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

Why allow sex with the slaves without marrying them, especially with the ones that were already married?

12.2 Hadith indicating that Muhammad told Maimuna that she would have gotten more reward if instead of freeing a slave she gave the slave to one of her uncles

Sahih Bukhari Volume 3, Book 47, Number 765:
Narrated Kurib:

the freed slave of Ibn 'Abbas, that **Maimuna bint Al-Harith told him that she manumitted a slave-girl without taking the permission of the Prophet.** On the day when it was her turn to be with the Prophet, she said, "Do you know, O Allah's Apostle, that I have manumitted my slave-girl?" He said, "Have you really?" She replied in the affirmative. He said, "**You would have got more reward if you had given her (i.e. the slave-girl) to one of your maternal uncles.**"

The following are a couple hadith where Muhammad **stopped** the freeing of a slave and instead had the slave sold to another Muslim:

Sahih Bukhari Volume 003, Book 034, Hadith Number 351.

Narated By Jabir bin Abdullah : A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so **the Prophet took the slave and said, "Who will buy this slave from me?"** Nu'aim bin 'Abdullah bought him for such and such price and the Prophet gave him the slave.

(see also Sahih Bukhari Volume 003, Book 041, Hadith Number 598)

13: THE WAY ALLAH REVEALS HIS RELIGION

13.1 Why didn't Muhammad prevent the split between Shia and Sunni Muslims by explicitly stating how future Caliphs/Imams would be chosen?

Muhammad could have very easily, prior to his death, clearly announced how his successors would be chosen after him, yet he did not. The confusion over this topic has led to innumerable amounts of in-fighting within Islam. This makes one wonder how such a simple thing, that could have prevented so much suffering, could be overlooked.

One possible explanation is that Muhammad felt that judgement day would come soon after he died (see section on the prediction of the end of the world).

13.2 Why would Allah put veils over people's hearts and deafness in their ears?

Throughout the Quran, Allah describes how He has prevented certain individuals from understanding and believing in Islam by putting veils over their hearts, eyes, and ears (see verses below).

Why would Allah put veils on people's hearts and deafness in their ears? According to this, Allah has already determined that these people will go to Hell. However, doesn't this:

- 1) take away their free will and make their "test" of life not fair?
- 2) put into question why Allah even tests us in the first place (since he knows how we will act in the future)
- 3) cause them to become even more anti-Islam and do even more sins than they would have done otherwise, thus leading them to be punished harsher than what they would have been **had Allah not intervened?**

Verses that indicate Allah puts veils over people's hearts and deafness in their ears:

006.025: Of them there are some who (pretend to) listen to thee; but **We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them;** in so much that when they come to thee, they (but) dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients."

017.045: **When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible:**

017.046: **And We put coverings over their hearts (and minds) lest they should understand the Qur'an, and deafness into their ears:** when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing (from the Truth).

002.006: As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.

002.007: **Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil;** great is the penalty they (incur).

018.057: And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? **Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then will they never accept guidance.**

002.010: In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).

Verses that indicate that only those who Allah wants to worship Him will worship Him:

076.029: This is an admonition: **Whosoever will, let him take a (straight) Path to his Lord.**

076.030: **But ye will not, except as Allah wills;** for Allah is full of Knowledge and Wisdom.

010.100: **No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand.**

014.004: We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now **Allah leaves straying those whom He pleases and guides whom He pleases:** and He is Exalted in power, full of Wisdom.

081.027: Verily this is no less than a Message to (all) the Worlds:

081.028: (With profit) to **whoever among you wills to go straight:**

081.029: **But ye shall not will except as Allah wills,**- the Cherisher of the Worlds.

074.055: Let any who will, keep it in remembrance!

074.056: But **none will keep it in remembrance except as Allah wills:** He is the Lord of Righteousness, and the Lord of Forgiveness.

13.3 The need for more prophets/messengers despite Allah's decision to stop sending them

If we are to assume that Allah wants us to 1) believe in Him, 2) worship Him in the proper way, and 3) be good people, one must contemplate His decision to send such a limited number of divinely inspired prophets and messengers throughout history. The common Muslim response is that, with Muhammad and the Quran, the religion is complete, and all people have to do is to look to Islam and the Quran for answers. However, it is pretty easy to see how more messengers would have been greatly beneficial to humanity. Aside from the obvious benefits of increasing the numbers of Muslims, increasing the amount of good in the world, and decreasing evil/suffering, divinely inspired messengers would also resolve a lot of the problems of people who are already Muslim **but who practice/interpret the religion incorrectly**. Like the wars that have been fought by people of different faiths, there has also been an **incredible amount of violence within Islam, between people of different sects (such as Sunni vs Shia violence)**. Even within one sect of Islam there are **extremists/fundamentalists** who feel that kindness is reserved only for Muslims, and that others are (for the most part) mischief makers who must be brought under control by whatever means necessary. Divinely inspired messengers would undoubtedly greatly reduce the atrocities committed by these people. They would also help stem the still rampant mistreatment and/or killing of apostates, "blasphemers", women, and homosexuals. If

sending more messengers would have had all these benefits, one must ask why Allah would chooses not to do so.

One must also wonder why Allah chose not to send messengers and holy books to all people, despite claims otherwise. On the contrary, even the Quran admits that there were some people who had neither a messenger nor books to guide them:

034.044 But We had not given them Books which they could study, nor sent messengers to them before thee as Warners.

One can also look towards many tribes/people who live in remote locations and have never shown any evidence of Muslim prophets/messengers/holy books or Islam:

<http://www.uncontactedtribes.org/>

Just a glance at pictures of these tribes will show that Islam has no influence there.

13.4 Why would Allah choose to divinely inspire just a handful of people (prophets/messengers) rather than do the exact same guidance to everyone directly?

13.5 If Islam was the same religion given to all the messengers before Muhammad, then why would Allah prescribe different regulations for previous messengers but then leave the rules unchanging for so long with the Quran?

The religion changed after Jesus came:

003.050: "(I have come to you), to attest the Law which was before me. And to make lawful to you part of

what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.

003.093: All food was lawful to the Children of Israel, except what Israel Made unlawful for itself, before the Law (of Moses) was revealed. Say: "Bring ye the Law and study it, if ye be men of truth."

13.6 If all people were sent a messenger to teach Allah's religion before Muhammad, where is the evidence of the presence of Islam over the entire world (even in the most remote regions) and throughout all of history before and after Muhammad?

Verses that says that ALL people were sent a messenger:

010.047: **To every people (was sent) a messenger:** when their messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.

016.036: **For We assuredly sent amongst every People a messenger,** (with the Command), "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth).

But what about these verses that says that there were people who did not have a messenger/book:

034.044 But We had not given them Books which they could study, nor sent messengers to them before thee as Warners.

031.020: Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet **there are among men those** who dispute about Allah, without knowledge and **without guidance, and without a Book to enlighten them!**

If there really were messengers sent all through history to all different people, you would also expect to find at least ONE remote place where Islam maintained itself faithfully **intact** without a link to Muhammad, yet we hear of no such place. Are we to assume that throughout all of history and throughout the entire world, there were no devout Muslims who could at least maintain the religion?

13.7 Why doesn't Allah follow through on his promise to kill false messengers?

Allah promised in the Quran, to anyone doubting it's authenticity, that if Muhammad was indeed a false messenger, that He would have quickly killed him (see verses below). This is stated in a way to be a sign of the truth of what Muhammad was proclaiming and it implies that Allah does not tolerate false messengers at all and would eliminate them swiftly. This promised punishment is quick and unavoidable with the implied understanding that soon after the false messenger would utter any false statements about Allah, Allah would kill him so as to prevent others from believing the lies. However, as history will relate, many false messengers have existed and continue to arise without facing this Divine punishment.

069.044: **And if the messenger were to invent any sayings in Our name,**

069.045: **We should certainly seize him by his right hand,**

069.046: **And We should certainly then cut off the artery of his heart:**

069.047: **Nor could any of you withhold him (from Our wrath).**

13.8 Why would Allah change the direction of the Qibla?

002.142: The fools among the people will say: "**What hath turned them from the Qibla to which they were used?**" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.

002.143: Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, **only to test those who followed the Messenger** from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

002.144: We see the turning of thy face (for guidance to the heavens: **now Shall We turn thee to a Qibla that shall please thee.** Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.

Sahih Muslim Book 004, Number 1075:

Anas reported: **The Messenger of Allah (may peace be upon him) used to pray towards Bait-ul-Maqdis**, that it was revealed (to him):" Indeed We see the turning of the face to heaven, wherefore We shall assuredly cause thee to turn towards Qibla which shall please thee. So turn thy face towards the sacred Mosque (Ka'ba)" (ii. 144). A person from Banu Salama was going; (he found the people) in ruk'u (while) praying the dawn prayer and they had said one rak'ah. He said in a loud voice: Listen! **the Qibla has been changed and they turned towards (the new) Qibla (Ka'ba) in that very state.**

If a religion has rules that seem to change suddenly and arbitrarily (and verses that get abrogated), doesn't this hurt its credibility?

13.9 Why doesn't God now do the same types of grand punishments like destroying entire cities that He used to do in the past?

In the past God would punish entire cities, and even purged the entire world of disbelievers through a flood. Why do we never see that sort of thing nowadays? Is it because we now understand the weather and the earth better and that the real cause of natural disasters is actually just nature? Why have there been no scientific studies showing a correlation between natural disasters and the religion of the nearest population? What about Muslim countries that are near fault lines, like Pakistan, Afghanistan, Indonesia, Iran, and Turkey that have much higher rates of earthquakes while non-Muslim countries like Uruguay, Estonia, and Andorra have relatively few natural disasters?

<http://www.mapsofworld.com/world-top-ten/world-map-natural-disasters.html>

Examples from the Quran of Allah destroying generations of people:

013.013: Nay, thunder repeateth His praises, and so do the angels, with awe: **He flingeth the loud-voiced thunder-bolts, and therewith He striketh whomsoever He will**..yet these (are the men) who (dare to) dispute about Allah, with the strength of His power (supreme)!

015.074: And **We turned (the cities) upside down, and rained down on them brimstones** hard as baked clay.

005.060: Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? **those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil**;- these are (many times) worse in rank, and far more astray from the even path!"

030.009: **Do they not travel through the earth, and see what was the end of those before them?** They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with Clear (Signs). (Which they rejected, to their own destruction): It was not Allah Who wronged them, but they wronged their own souls.

006.006: **See they not how many of those before them We did destroy?- generations** We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet): yet for their sins **We destroyed them, and raised in their wake fresh generations (to succeed them).**

017.017: **How many generations have We destroyed after Noah?** and enough is thy Lord to note and see the sins of His servants.

032.026: Does it not teach them a lesson, **how many generations We destroyed** before them, in whose dwellings they (now) go to and fro? Verily in that are Signs: Do they not then listen?

047.013: And **how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)?** and there was none to aid them.

14: THE BASIC TENETS OF FAITH

14.1 Quranic verses that make it clear that Allah would send people to Hell regardless of how many good deeds they've done simply because they did not believe in Him and worship Him

The Quran repeatedly states that people will be punished in Hell for eternity, simply for believing the wrong things (see verses below). A belief does not necessarily hurt anyone; for example the belief that there is no God or there is more than one God or that God is part of a trinity does not in and of itself mean that one will do evil things to other people. So, one must ask, why would Allah punish people so horrifically and for so long simply for believing the wrong things? The Quran states repeatedly that even if a person's actions made them the nicest person on the planet, but they happened to be a disbeliever in Islam, **all their good deeds would not count and they would spend eternity in Hell**. This seems to indicate that Allah is more interested in us worshipping Him rather than us being good people, and does not seem to coincide with characteristics of the "most merciful" and "most beneficent" being in the universe.

Verses that say if someone rejects Islam, no matter how many good deeds that person does, they will still go to Hell and their good deeds won't count:

018.104: "Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"

018.105: **They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works**, nor shall We, on the Day of Judgment, give them any weight.

018.106: That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.

005.005: This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time,- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues **if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)**.

002.217: They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And **if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein**.

Verses that say that disbelief is enough to be sent to Hell:

022.019: These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for **those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads**,

022.020: **Whereby that which is in their bellies, and their skins too, will be melted;**

022.021: **And for them are hooked rods of iron.**

022.022 : **Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.**

003.085: **If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).**

003.086: How shall Allah Guide **those who reject Faith** after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? but Allah guides not a people unjust.

003.087: **Of such the reward is that on them (rests) the curse of Allah, of His angels, and of all mankind**;-

003.088: **In that will they dwell; nor will their penalty be lightened, nor respite be (their lot)**;-

003.089: Except for those that repent (Even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful.

003.090: But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith,- **never will their repentance be accepted**; for they are those who have (of set purpose) gone astray.

003.091: As to those who reject Faith, and die rejecting,- **never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers.**

098.006: **Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye).** They are the worst of creatures.

004.150: **Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying: "We believe in some but reject others": And (those who) wish to take a course midway,-**

004.151: **They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.**

072.023: "Unless I proclaim what I receive from Allah and His Messages: **for any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever.**"

002.257: Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of **those who reject faith** the patrons are the evil ones: from light they will lead them forth into the depths of darkness. **They will be companions of the fire, to dwell therein (For ever).**

004.115: **If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!**

005.036: As to **those who reject Faith**,- if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, **it would never be accepted of them**, theirs would be a grievous penalty.

005.037: Their wish will be to get out of the Fire, but **never will they get out therefrom**: their penalty will be one that endures.

009.073: O Prophet! **Strive against the disbelievers** and the hypocrites! Be harsh with them. **Their ultimate abode is hell**, a hapless journey's end.

066.009: O Prophet! **Strive hard against the Unbelievers** and the Hypocrites, and be firm against them. **Their abode is Hell**,- an evil refuge (indeed).

073.011: And leave Me (alone to deal with) **those** in possession of the good things of life, **who (yet) deny the Truth**; and bear with them for a little while.

073.012: **With Us are Fetters (to bind them), and a Fire (to burn them),**

022.057: **And for those who reject Faith and deny our Signs, there will be a humiliating Punishment.**

003.010: **Those who reject Faith,-** neither their possessions nor their (numerous) progeny will avail them aught against Allah: **They are themselves but fuel for the Fire.**

Verses that say that even People of the Book that are not Muslims (e.g. Christians) will go to Hell:

004.150: **Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying: "We believe in some but reject others": And (those who) wish to take a course midway,-**

004.151: **They are in truth (equally) unbelievers;** and we have prepared for unbelievers a humiliating punishment.

098.006: **Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye).** They are the worst of creatures.

005.072 **They do blaspheme who say: "Allah is Christ the son of Mary."** But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah,- Allah will forbid him the garden, and the **Fire will be his abode.** There will for the wrong-doers be no one to help.

005.073 **They do blaspheme who say: Allah is one of three in a Trinity:** for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.

004.115: **If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,-** what an evil refuge!

072.023: "Unless I proclaim what I receive from Allah and His Messages: **for any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever.**"

14.2 Quranic verses that show that Allah would send people to Hell for eternity for sins committed in one finite lifetime

Is it fair that any action you could make in **one lifetime** on Earth, that will last only a finite amount of time, be punished **eternally** in Hell? Most people would agree that justice entails a punishment that fits the crime, not punishments that are horribly in excess of the crime. This applies to both the type of punishment and the length of the punishment.

Why is it OK for Allah to torture people at all, let alone for eternity, when most people consider torture barbaric? Is this really the action of the "most merciful" being in the universe? We humans have grown to a point where we would rather use prisons over torture, and as a society we look down upon the use of torture. However, Allah states in the Quran that people will repeatedly have their skin burned off and will be forced to drink boiling water for eternity simply for not believing in Islam.

Verses that say that Hell is eternal:

002.257: Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of **those who reject faith** the patrons are the evil ones: from light they will lead them forth into the depths of darkness. **They will be companions of the fire, to dwell therein (For ever).**

072.023: "Unless I proclaim what I receive from Allah and His Messages: **for any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever.**"

003.088: **In that will they dwell; nor will their penalty be lightened, nor respite be (their lot);-**

005.036: As to those who reject Faith,- if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, **it would never be accepted of them**, theirs would be a grievous penalty.

005.037: Their wish will be to get out of the Fire, but **never will they get out therefrom**: their penalty will be one that endures.

002.167: And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (The fruits of) their deeds as (nothing but) regrets. **Nor will there be a way for them out of the Fire.**

009.073: O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. **Their ultimate abode is hell**, a hapless journey's end.

003.085: If anyone desires a religion other than Islam (submission to Allah), **never will it be accepted of him**; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).

14.3 If Allah wants us to be good people and learn from our mistakes, why doesn't He let us know immediately when we've made a mistake rather than waiting until we're dead when there's no chance for reform?

When we teach children to avoid doing something wrong, we always try to let them know right away when they make a mistake; we **don't** let it slide for a few months and then mention it/punish them when they've forgotten about it. We make sure this **immediate** punishment is **clear**, and let them know which behavior it was for and **kindly** explain why their behavior was wrong. We try to avoid physical punishment when possible. The same applies for rewards given for good behavior (the reward is **immediate** and **clear** with a **direct** and **loving** explanation).

The punishment and reward of **Hell and Heaven are neither immediate nor clear**. They only come after we are dead and we can't go back to Earth after experiencing them, so they are certainly **not designed to be instructive**. Also, no one alive has ever seen Heaven/Hell so they are not as vividly present in our minds as something that has been seen. God could have chosen to do what good parents do with their children, that is **talk with us** individually, kindly, and regularly, answering specific questions that we may have as they arise in unambiguous terms (as he did with select prophets/messengers).

God's "punishments" and "rewards" in this life are always ambiguous at best, and therefore **ineffective**. Because of this ambiguity, if a fortunate event happens just by chance to someone who has done evil, then that person may feel that God is rewarding them for their deeds, **and thus condoning their evil action and encouraging more of it**.

The eternal torture of unimaginable pain of Hell also seems unfair because many people would repent for their sins and possibly **be reformed** by the first-hand experience of Hell and the confirmed knowledge of Allah's existence. Nevertheless it appears that Allah does not actually want to reform people since He does not give them a second chance at life once they have this certain knowledge.

14.4 How the ideas of Allah's omniscience & predestination conflict with the idea that "life is a test"

There are many verses in the Quran and several Hadith which indicate that:

- 1) Allah is omniscient and
- 2) The fate of the universe is predetermined

(see verses below)

If Allah knows the future, and He knows if we would end up in Heaven or Hell, then one must ask why would He test us in the first place. Being omniscient, **He could have created only the people that would end up going to Heaven and placed them there directly, and thus avoid the countless amount of unnecessary suffering on Earth and in Hell.**

057.022 No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah:

If Allah already knows the future, and everything is written in the Book of decrees before it happens, then that implies that the entire future is predetermined. This leads to a very interesting conclusion:

If:
1) everything is fated to happen
and
2) God's judgments and decisions are based on the circumstances of reality (i.e. He doesn't make random choices)
then
the fate of the universe also determines the fate of God's choices and actions on that universe.

Therefore God's future actions are also predetermined and He does not really have any ability to change what was already set in motion.

If Allah knew exactly how the universe would turn out when he created it, wouldn't He be punishing and rewarding us based off His own decisions that were made before we were even born?

Coming from the perspective that Allah already knows what we will do, some of the tasks that He asks us to do seem rather pointless. For example, why would Allah ask Abraham to sacrifice his own son if Allah already knew the outcome?

Verses that say Allah is omniscient and that everyone's future is predetermined:

007.037: Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, **their portion appointed must reach them from the Book (of decrees):** until, when our messengers (of death) arrive and take their souls, they say: "Where are the things that ye used to invoke besides Allah?" They will reply, "They have left us in the lurch," And they will bear witness against themselves, that they had rejected Allah.

009.051: **Say: "Nothing will happen to us except what Allah has decreed for us:** He is our protector": and on Allah let the Believers put their trust.

006.059: With Him are the keys of the unseen, the treasures that none knoweth but He. **He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is**

not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).

022.070: Knowest thou not that **Allah knows all that is in heaven and on earth? Indeed it is all in a Record,** and that is easy for Allah.

064.011: **No kind of calamity can occur, except by the leave of Allah:** and if any one believes in Allah, (Allah) guides his heart (aright): for Allah knows all things.

Sahih Bukhari Volume 004, Book 055, Hadith Number 550:

Narated By Anas bin Malik : The Prophet said, "Allah has appointed an angel in the womb, and the angel says, 'O Lord! A drop of discharge (i.e. of semen), O Lord! a clot, O Lord! a piece of flesh.' And then, if Allah wishes to complete the child's creation, **the angel will say. 'O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?'** The angel writes all this while the child is in the womb of its mother."

Bukhari Volume 6, Book 60, Number 473:

Narrated 'Ali:

While we were in a funeral procession in Baqi Al-Gharqad, Allah's Apostle came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, "**There is none among you, and no created soul but has his place written for him either in Paradise or in the Hell-Fire, and also has his happy or miserable fate (in the Hereafter) written for him.**"

006.134 **All that hath been promised unto you will come to pass: nor can ye frustrate it (in the least bit).**

(Why test us when there is no way that we can stop what "hath been promised unto" us?)

Verses that indicate that only those who Allah wants to worship Him will worship Him:

076.029: This is an admonition: **Whosoever will, let him take a (straight) Path to his Lord.**

076.030: **But ye will not, except as Allah wills;** for Allah is full of Knowledge and Wisdom.

010.100: **No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand.**

014.004: We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now **Allah leaves straying those whom He pleases and guides whom He pleases:** and He is Exalted in power, full of Wisdom.

081.027: Verily this is no less than a Message to (all) the Worlds:

081.028: (With profit) to **whoever among you wills to go straight:**

081.029: **But ye shall not will except as Allah wills,**- the Cherisher of the Worlds.

074.055: Let any who will, keep it in remembrance!

074.056: But **none will keep it in remembrance except as Allah wills:** He is the Lord of Righteousness, and the Lord of Forgiveness.

(If we can only will to go straight if Allah wills that, then is it really free will?)

049.016 Say: "What! Will ye instruct Allah about your religion? But **Allah knows all that is in the heavens and on earth: He has full knowledge of all things.**

021.004: Say: "My Lord knoweth (every) word (spoken) in the heavens and on earth: He is the One that heareth and knoweth (all things)."

Our personalities, our thoughts, and our actions can all ultimately be traced back to a combination of our innate nature and the many environments we grow up in (nature + nurture). It is commonly believed in Islam and in general that infants and young children are considered blameless. This is because they can not control where and how they are born and raised. If they do something wrong, it's because that was their human nature or because that was how they were raised. However, at what point in a child's development is it OK to say that something they did was not because of their nature or their nurture? While it is true that we can change our environment when we grow older, we only purposefully do so in ways that **already coincide with our existing personality**, which itself was determined by our previous nature and previous environments. If this logic is followed to its conclusion then it can be seen that the actions we take as adults can ultimately be tied to how, when, and where we were born, all **things beyond our control**. If this is the case, then how is it fair for Allah to reward/punish us if we were "fated" to do the things we do?

14.5 The multiple problems with "life is a test".

If life is a test, then it's very different from anything that we expect a test to be, and this "test" can be quite cruel. If it's a test, then that means the test giver is Allah, and from here one can extend the analogy further. For the sake of understanding all that is implicitly implied when people say "life is a test" let's go ahead and do just that:

Choosing a religion would then kind of be like going to a college (but a very strange one) where **the professor of each class would represent a different religion's deity or set of deities**. In this scenario you'd be allowed to sign up for whatever **class (=religion)** you like, or even switch classes midway through, but in the end it turns out that **only one special class of all of the multitude of classes will count**. The stakes are high because failing the class, choosing the wrong class, or even not choosing any class at all may very well end you up in Hell for eternity.

Unfortunately, the list of available classes is huge. Similarly discouraging is that the vast majority of people only hear about a small handful of them, if even that. As a result **most people end up choosing whatever class their parents chose, primarily because when they were kids they trusted their parents and peers and any mention of another class was usually in a negative light. This is also possible because in their town that was the only class people knew about.**

Even if you're very busy with things other than college you're forced to make a decision because failing to enroll can also net you in Hell. You were never asked if you want to participate in this process, and frankly **your consent does not really matter**. This automatic enrollment can be morally questionable considering some of the things the Final test involves, but more on that later.

When you get to class you're shocked that it's considered a "class". **You never actually see the professor (=that religion's deity)**, but at the beginning of the semester everyone is handed a ton of reading material (which is sometimes confusing, may be in a language you don't even understand, and requires a lot of independent research which **even "experts" will disagree on**). After that, the professor does NOT give lectures OR allow students to talk to him (but you might be able to talk to him through intermediaries and/or trying to form a telepathic link to him). Rather, you are encouraged to form study groups with fellow students (however they tend to form **cliques (=religious sects)**). **The professor does NOT actively help your progress throughout the duration of the semester by giving you graded quizzes with specific help and advice when you need it**. In fact, when certain study group cliques start to interpret the reading material incorrectly and use it to attack other study groups (either in the same class or other classes), they can continue to do so because **the professor is still no where to be found to tell them they're getting it totally wrong**, and they won't accept the interpretations of the more sensible study groups. It's hard to tell who really started the violence but it has

become a cycle fueled by desire for revenge and honor, and some people are even encouraging it for their own personal gain. Regardless, as a side result many people are scared away from ever learning about the class because of the horrible actions of a few.

Then at the end of the semester you get **The One and Final Test (=life)**. Part of the test may be that you worship the professor for how nice he is, especially considering how he could have made the test harder, and all that he has secretly given you throughout the semester (which he insists was definitely not given to you by another professor or was just chance). Actually, **the most important part of your grade could be that you believed the professor existed** (still questionable since you never really saw him, but you did hear rumors of a student who did, and after all isn't the existence of his book and class enough proof?). This worshipping could be even more important than the specific answers you give on the test. It might be a good idea to go ahead and worship him because if you fail this test (or choose the wrong class) you are likely to get tortured by the professor by having your skin repeatedly burned off for a very long time, **long after you are truly sorry and learned your lesson**.

As for the test itself, **each student gets a very different test**; some tests are extremely hard, whereas some are relatively easy. One part of all tests involves **varying amounts of people randomly punching you in the face**. In some tests they punch you until you are unconscious, repeatedly, and for other tests they only do it sporadically. Everyone is given the test, even if they are not in your specific class, and even innocent babies and children are given the test. Regardless, the key is to constantly thank the professor for not making the test worse and acknowledge that anything good that ever happened to you was because of the professor. The professor says it's a fair system though since the people who somehow manage to pass the hard tests will get a far better reward than the easy test takers could ever get. You should also worship the professor because **if you pass the test, you don't have to worry about being punched in the face again!**

Strangely, **the professor says he already knew if you were going to pass or fail before the semester even started**. He might even decide to sabotage you if you were going to fail anyway (by putting a "veil over your heart/ears").

There's also rumors that there is someone who comes to class who was **a former student who failed (=Satan)**. He failed for the sole reason that when the professor asked him to acknowledge how great his class was, he refused to do it. For some reason, even after this person initially failed and promised to come back and try to make all future classes fail, the professor actually gave him the green light to do so. This was especially questionable considering that person has many magical powers including telepathy with billions of people at a time, shape shifting, invisibility, and teleportation. Sometimes it's hard to say who that person is, but you have a feeling you would recognize his handiwork when you see it.

Once the test is over, **the professor does NOT allow you to retake the test** or try another class (with some exceptions). Now that you know whether you chose the right class or not, it doesn't really matter because your fate is already sealed, possibly for eternity. Life after the test is so completely different from how things were before the test that **pretty much anything that you may have learned from the class and test is irrelevant**.

Although this analogy is far from perfect, it does help in illustrating some of the issues with "life is a test":

- 1) Is it fair to test us when there is such disagreement over what the correct religion is and there is such a multitude of religions to choose from?
- 2) Is the test fair if some people may not even realize that they are being tested?
- 3) Is it fair to give a test where many people don't have easy access to the "true" version of Islam or they are told by people whom they trust that Islam is wrong?
- 4) Is it fair that Allah would test us this way when He made us by our nature to trust our parents and peers (who may be incorrect)

- 5) Is it fair to test people without their consent in a way that involves extreme suffering during the test and possible eternal suffering after the test?
- 6) If Allah is testing that we worship Him, why doesn't He make Himself more obvious?
- 7) Why aren't the instructions that Allah sent more clear cut and to the point?
- 8) Why doesn't Allah allow all of us to talk with Him directly?
- 9) If Allah sees us doing something wrong, why doesn't He step in right away to help prevent us from making the same mistake again?
- 10) Why are Allah's rewards and punishments in this life always so ambiguous?
- 11) What kind of God creates people, and then forces them to praise and worship Him?
- 12) Do we really need to constantly praise Allah for not causing us more suffering?
- 13) Do we really need to constantly praise Allah for doing nice things for us, things which took Him literally no effort to do and which He could have done a much better job of doing (e.g putting us all in Heaven) but chose not to?
- 14) Is believing and worshipping Allah the most important part of the test? That seems rather shallow compared to a focus on just being good people.
- 15) Is the threat of Hell a valid reason to worship Allah?
- 16) Is an infinite punishment fair for a finite crime?
- 17) Is a brutal punishment fair for a nominal crime?
- 18) Is it really fair to test people in such hugely different ways?
- 19) Why test us in the first place if Allah already knows whether we will pass or fail?
- 20) Is it fair that Allah would sabotage people's test by putting a veil over their hearts/eyes/ears
- 21) Is it fair that Allah would sabotage people's test by allowing Satan to have his way on Earth, especially considering all the super powers He has given him?
- 22) Did Satan really get promised Hell for simply not bowing to Adam?
- 23) Why can't we retake the test once we know what the answers are?
- 24) In the end, what is the point of the test, especially considering how vastly different life after death is supposed to be from life before death?

14.6 If Allah already knows everything we want, why do we have to ask Allah for things?

Since Allah is both omnipotent and omniscient He already knows what we need and it would be completely effortless for Him to give it to us. However He chooses not to provide things to people who desperately need them, and this leads one to wonder why He would do so. It can be compared to a situation where there is someone who has control of all the water in the world but intentionally waited for people to beg him for some before he considered giving it to them, and even then refused to give it to many. Most people would consider this type of person to be an egomaniac, greedy, and extremely evil. However, how is this person's withholding of necessities really that different from Allah's? If anything, Allah's refusal to provide necessities can be considered to be worse since He could easily eliminate all human suffering with less effort than it takes for us to blink an eye.

14.7 Unanswered prayers despite Allah's assurance that He will answer them

List of verses that indicate Allah answers all prayers:

014.034: **And He giveth you of all that ye ask for.** But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.

040.060: And your Lord says: "**Call on Me; I will answer your (Prayer):** but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"

002.186 And when My servants question thee concerning Me, then surely I am nigh. **I answer the prayer of the suppliant when he crieth unto Me.** So let them hear My call and let them trust in Me, in order that they may be led aright.

072.013: 'And as for us, since we have listened to the Guidance, we have accepted it: and **any who believes in his Lord has no fear, either of a short (account) or of any injustice.**

These verses make it clear that Allah is saying that He will give those who are good Muslims all that they ask for. Aside from the fact that this is verifiably false, doesn't this false hope in Allah's fulfilling all prayers create an over-reliance on prayer in some people rather than encouraging them to do the hard work that may be necessary for them to reach their needs/goals?

Why doesn't God answer prayers in ways that would **prove** his existence, even for the most sincere and devout Muslims? For example, I am sure there are many devout amputees that ask to have their limbs to grow back, but we never hear of that happening. It can be argued that people often pray for things that are actually not in their own best interest, but what about the times that they do make worthwhile prayers but they go unanswered as well. What about prayers that only ask for a clear, **unambiguous, and specific** sign of Allah's existence, which I'm sure many people, like me, have asked for but was never answered.

Additionally, can't praying for anything from God be considered somewhat sacrilegious since it's basically saying we're not happy with God's plan? Isn't it saying that we dislike the situation that God has put us in, with His infinite knowledge of all things, and we would like for Him to change it, just for us?

14.8 If Allah helps Muslims and answers their prayers, why is every Muslim country in the sad condition that it's in?

List of verses that say that Allah will remove the ills from those who believe, without them even asking for it:

047.002 But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad - for it is the Truth from their Lord,- **He will remove from them their ills and improve their condition.**

022.038: **Verily Allah will defend (from ill) those who believe:** verily, Allah loveth not any that is a traitor to faith, or show ingratitude.

005.105: O ye who believe! Guard your own souls: **If ye follow (right) guidance, no hurt can come to you from those who stray.** the goal of you all is to Allah: it is He that will show you the truth of all that ye do.

072.013: 'And as for us, since we have listened to the Guidance, we have accepted it: and **any who believes in his Lord has no fear, either of a short (account) or of any injustice.**

If Allah removes the ills of Muslims, improves their condition, allows no hurt to come to them, and answers their prayers, then shouldn't Muslim countries be better off than the rest of the world? Despite Allah's assurances otherwise, it is apparent that Muslim countries are doing worse than non-Muslim ones. If there are higher percentages of devout Muslims in Muslim countries, and the Muslims there are most certainly praying for the improvement of their countries, then why do these countries tend to be the poorest and the most corrupt?

According to a Gallup poll, the countries that are the most religious tend to be the poorest:
<http://www.gallup.com/poll/142727/religiosity-highest-world-poorest-nations.aspx>

14.9 If Allah is good and kind, why does He let bad things happen to good people?

Some Muslims may argue that it's impossible for Allah to create a world where there is both free-will and there is no suffering. However, isn't that what heaven is? Everyone in heaven presumably still has free will, but they simply **choose** to do things that do not harm others. Allah could have chosen to just create the people that would end up in Heaven.

If God could have prevented evil from existing in the first place, why does God let evil exist? Why does God let so many people suffer? Why doesn't God unambiguously help people by instantly creating things like water, food, and shelter?

072.013: 'And as for us, since we have listened to the Guidance, we have accepted it: and **any who believes in his Lord has no fear, either of a short (account) or of any injustice.**

If no bad things happened to devout people (who did what God asked them), it would be obvious to everyone that God was protecting those that worship Him and therefore that God exists. Instead, good and bad events seem to happen at random to both good and bad people.

Is it because "life is a test"? If someone were to punch you in the face, and then say that it was a test, how would you react? What if that person not only told you that he was testing you, but that he also already knew how you would react beforehand, but decided to punch you anyway? Why do we get offended if a human does this but readily accept something similar from God?

14.10 Why would Allah put people in an environment that encourages evil and create them in ways that He dislikes?

Why would God intentionally create us the way we are when he knew beforehand that we would disobey him? He had already created angels which would obey him perfectly, why not stop there?

If one the major sources of most bad behavior is because we live in a world with limited resources, then why did God put us in such a limited-resources environment that encourages bad behavior? **Why not put us directly in Heaven like He did for Adam?** This would not necessarily eliminate evil but it would **significantly reduce the amount of evil done.**

Another source of problems is simply our human nature, and not necessarily just because it is in our nature to be greedy/lustful/jealous/etc. If you study psychology, you will find that we, by our nature, are not very logical and will often do things that will harm us in the long run. We do not evaluate things properly given lack of evidence or poor evidence. Oftentimes we believe whatever we're told, which is especially a problem considering preaching of religion usually begins when we are children, when we don't even have the mental capacity to question it, and it is in our nature to conform. This is the reason that most people end up believing whatever religion their parents taught them, being entirely convinced that it is correct beyond a doubt, and rationalizing away any inconsistencies, but all the while feeling they would still end up choosing that religion if they were born in other circumstances.

http://en.wikipedia.org/wiki/List_of_cognitive_biases

If another source of bad behavior is our **built-in sexual desires**, why didn't God make us so that we we are born asexually (for example through miraculous creation from clay, miraculous virgin births, or parthenogenesis)? This would have certainly greatly reduced the amount of evil committed in the world.

Why didn't God create men circumcised if he wants it that way? Why would He only give women hymen?

If being homosexual is a sin, why would God make some people knowing they would eventually become homosexual?
(see section on violence against homosexuals)

14.11 If angels only do what Allah orders them to do, then what are we to think when they constantly praise Him? Why did Allah create angels?

Why do angels exist if they only do what God wants them to do? Can't He just say "be" and it is?
Why do there need to be angels that write down everything we do, doesn't God already know?

082.010: But verily over you (are appointed angels) to protect you,-

082.011: Kind and honourable,- **Writing down (your deeds):**

082.012: They know (and understand) all that ye do.

Why does God want to be constantly praised, even by angels?

016.049: **And to Allah doth obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels:** for none are arrogant (before their Lord).

If angels do not have free will, then God has forced them to praise and glorify him eternally. What would we think of someone if we entered their house and the first thing we noticed was a background recording of a song of how great that person was, which was on loop forever?

14.12 Why does Allah let Satan exist?

If we assume that Allah is omniscient and that He can see the future then why would He create Satan in the first place? Why doesn't Allah force him to be obedient, send him to Hell directly, or just get rid of him entirely instead of allowing him to corrupt so many people and causing such an incalculable amount of evil and suffering in this world? There are many instances in the past where Allah has destroyed individuals or entire cities for sins much less extreme than what Satan is guilty of, yet Allah chooses to let Satan exist. This seems incredibly inconsistent on Allah's part.

14.13 Satan's extreme and unexplainable incompetence

If Satan has so many powers, then wouldn't it be relatively easy for him to convince people to believe in more than one false god? All he would have to do is "whisper" in people's ears certain things, like the voice of a false god. If Satan has the power to shapeshift (as he did when he turned into a snake) then he could easily change into various talking animals and convince people into worshipping incorrect things. Even if God chooses not to give everyone miracles to prove His existence, what is stopping Satan from constantly doing false miracles to trick us into worshipping false gods (or himself)? If God is preventing these actions, why is He not preventing all of Satan's actions?

14.14 Is it really possible for Satan to talk with billions of humans at the same time?

If so, why would Allah 1) grant Satan such incredible powers and 2) Not destroy Satan? He has destroyed individual humans and entire cities for much less than what Satan has done.

14.15 The Quran states that there exists Jinns that are devout Muslims. If so, why aren't they constantly performing supernatural feats to convince mankind to believe in Islam?

The Quran clearly and explicitly states that there are Jinns that are devout believers in Islam, and not only that but that **they would like no man to say anything untrue against Allah** (see verses below).

072.001: Say: It has been revealed to me that a **company of Jinns listened (to the Qur'an). They said, 'We have really heard a wonderful Recital!**

072.002: **'It gives guidance to the Right, and we have believed therein:** we shall not join (in worship) any (gods) with our Lord.

...

072.005: **'But we do think that no man or spirit should say aught that untrue against Allah.**

...

072.013: **'And as for us, since we have listened to the Guidance, we have accepted it:** and any who believes in his Lord has no fear, either of a short (account) or of any injustice.

If Jinns that are Muslim exist, **and they don't want any man saying anything untrue against Allah**, one must ask **"Why aren't they constantly performing supernatural feats to convince mankind to believe in Islam?"**

If, for example, one of these "good Muslim Jinns" were to come across a Christian who was saying that Allah is part of a Trinity (which the Jinn considers to be an untrue statement against Allah), then one can only assume that these devout Jinns (that think that no man should say anything that is untrue against Allah) would do whatever is in their power to change that. Perhaps they would suddenly appear in some form and start talking to the Christian, or do something not quite subtle such as floating a Quran in front of their face. In fact, the Jinns would soon realize that **humans are much more likely to believe in Allah if they witness supernatural events that are tied to Allah** (either directly or indirectly). However, despite the many Muslim sources that claim that Jinns have plenty of supernatural powers, we never hear of such events happening.

These "Muslim Jinns" would love for the truth of Islam to be spread and would therefore **not hide** and would make sure that their "dawah" is easily seen and recorded. Yet it is clear that this does not occur. Why not?

14.16 The reasons that it's impossible that heaven could be utter bliss.

Here are some Quranic verses that describe how great Heaven is:

082.013: As for **the Righteous, they will be in bliss**;

031.008: For those who believe and work righteous deeds, there will be **Gardens of Bliss**,-

041.031 : "We are your protectors in this life and in the Hereafter: **therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!**-

021.101: **Those for whom the good (record) from Us has gone before**, will be removed far therefrom.

021.102: Not the slightest sound will they hear of Hell: **what their souls desired, in that will they dwell.**

050.035: **There will be for them therein all that they wish,- and more** besides in Our Presence.

042.022: Thou wilt see the Wrong-doers in fear on account of what they have earned, and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: **they shall have, before their Lord, all that they wish for.** That will indeed be the magnificent Bounty (of Allah).

However, can such a place where everyone is always happy and also have completely free will exist? Such a Heaven where everyone is always happy is impossible for several reasons; while it can be great it can not be utter bliss. As long as people have certain desires then there will always be upset emotions as well:

Unhappy Thoughts

How can Heaven be utter bliss if you know people that you loved deeply are not with you because they are being burned and tortured endlessly in Hell?

If you are not in the highest level of heaven, will you wish that you were there and be jealous of those people that are there?

Will you still have memories of traumatic events and the horrible struggles you and others had to endure through life? (which will seem unnecessary since God had known all along that you would end up in Heaven and He could have put you directly there instead)

Unlimited desires vs limited possibilities

There are always certain kinds of resources that are limited. Even if physical resources are made "infinite", there are other things that can never be infinite (see below for examples).

Competition

If for fun we have a race in heaven, doesn't that imply that someone will lose? Is losing even possible in heaven? That would greatly reduce the number of forms of our current entertainment. How about a boxing match? Would we even be able to play a sport where at least one person necessarily ends up hurt? What would happen after the match? Say the winner of the match (or any other contest for that matter) gets a gold medal. The winner will probably not want others to magically win the match as well, otherwise their **accomplishment is meaningless**.

Satisfaction & meaning

Much of the happiness in this life is based off of achieving goals through hard work. If people in heaven do not have to do any work then that **heavenly life loses its meaning**, especially since that life is eternal.

Exclusive desires

It is apparent that if two people want the same thing exclusively at the same time then that means that either one or both must not get it. The same is true for wanting to be the fastest, tallest, funniest, most beautiful, smartest, own the biggest something, or own the most (blank) anything. Say for example, that in heaven two people both wanted to be taller than each other... what would happen? This also applies to being the sole owner of things in general. Anything that is exclusive, including marriage would pose problems. What if I'm married in heaven but someone else wants my wife?

This goes to show that not all wants are physical. Another example is if someone wants to be "original." Is there an infinite amount of originality in the universe? What if someone sees your original item/action (for example a drawing, piece of art, or book you wrote) and wants to use it in a way that you disagree with? What about the "right" of copyright (keeping your own ideas to yourself or only allowing your ideas to be used in a way that you want).

Opposite desires

When two people want two opposite and mutually exclusive things that will also cause problems. What if you want to talk to me, but I find you annoying and don't want anything to do with you or I simply want to be left alone? Another example would be two women fighting for the sole "love" of the same man. Another example is two parents who want their child to spend time in different ways. What if I want you to think/believe/do something you might be opposed to? What if someone wants to read your mind?

Infiltrating Heaven

If we are judged on our actions but not our thoughts, then is it possible for someone to get into Heaven who in this life had many evil thoughts but didn't do (enough) evil actions? Perhaps these truly evil people were planning on doing something horrible in this life but either died before they could do it or didn't have the means or capability to do it. Or maybe the only reason they avoided doing it was because of the bribe of heaven, but once they get there they no longer have any reason to hold back. What if someone like Hitler died as a baby before doing anything bad?

Change

Adults grow and change. What if someone in Heaven changes their views/behaviors in ways that others consider evil?

Fairness of Heaven

If a baby dies, does it automatically go to heaven? It doesn't seem fair that they would automatically go to heaven while the rest of us have to suffer on earth and earn it.

Joking and Conflicting personalities

Some people are very serious, while others love to joke around or are very sarcastic. Would it be forbidden to make sarcastic jokes where someone could potentially be offended? Also, some people just never get along.

Perfection vs Free will

Another problem with the idea of Heaven is that **no one on earth is perfect, and no one lives without ever hurting anyone**. Doesn't this imply that people in heaven will do certain things that others do not like, or will everyone be somehow forced to act differently from how they acted on earth? Wouldn't that mean they weren't really the same person? Wouldn't that be restricting their free will? **If we are going to be forced to be such perfect people in heaven, why did God not just do the same thing on Earth?**

14.17 Why would Allah ask us to carry out His punishments?

If God plans on punishing people in Hell, why does He want us to fulfill His punishments (killing/stoning people/cutting off hands and feet of thieves) in this life for Him? If He wants people punished in this life, why doesn't He do it Himself rather than having us do it, especially considering He is omniscient and can't make a mistake?

009.014 Fight them, and **Allah will punish them by your hands**, cover them with shame, help you (to victory) over them, heal the breasts of Believers,

15: COMMON REASONS TO BELIEVE IN ISLAM

15.1 Islam's popularity and rapid growth

Argument:

Evidence for the truth of Islam is the huge number of Muslims and Islam's rapid growth.

Objections:

Just because an idea is popular that does not mean it is correct. For a long time, the majority of the people on the planet believed the Earth was flat, but just because the idea was popular did not make it true. During the time of Noah, almost everyone did not believe in Allah, but that did not automatically mean that Noah was wrong. This shows that one must judge an idea by its own merits, not the number of its followers or how quickly it grows.

At the time of Muhammad and to the people of his time Islam made more sense than paganism, Christianity, etc. but this doesn't mean that it was correct.

15.2 First Cause

The "First Cause" argument goes along these lines:

- 1) Everything has a cause
- 2) There must have been something that created this universe and set this universe in motion, and that thing is outside of this universe and time
- 3) That cause/being is God
- 4) That God is the same as the God I worship.

However, there are various problems with this line of reasoning:

- 1) There are cosmology theories that posit that the universe has always existed and/or that there is no beginning of time. If there is no beginning, then there is no need to assume the existence of a "first cause". There are several physical cosmology theories of the universe that suggest that there is no beginning of the time, such as the Cyclic model, Hartle-Hawking state, and vacuum fluctuations models. These try to explain what happened before the big bang, and some suggest that the big bang is not a unique event.

The whole argument of the first cause rests on the claim that although "the law of cause and effect" makes sense, it must break down somewhere because an infinite series of causes can not exist. However, instead of just breaking this endless cycle (supposedly) by saying that God has always existed, why not just skip a step and say the universe has always existed?

Quantum mechanics shows that there are some truly random events in nature, and therefore the "law" of cause and effect is not absolute.

The Law of conservation of Matter and Energy states:

The total quantity of matter and energy available in the universe is a fixed amount and never any more or less.

This implies that the universe has always existed as some combination of energy and/or matter, with the total amount of energy/matter being the same as today, though the form has obviously changed drastically over time. This implies the possibility that there was no "beginning" of the universe, that it has always existed in some different form.

- 2) Even IF the "first cause" existed, **it does NOT have to be intelligent**. The first cause may be something that is completely natural, follows the law of physics, and is theoretically explainable. (See section on intelligent design.)

3) Even if the first cause exists, and it is intelligent, that doesn't necessarily mean that it is specifically Allah (or any particular God), or just one god (could be multiple intelligent beings). It may be one (or more) of thousands of "gods" that have been worshiped throughout humanity's history. It may even be a **"god" that has never been worshiped, or even a "god" that does not want to be worshiped.** What reason is there to believe that this First Cause God is the same God that any particular religion believes?

15.3 Intelligent Design

In the "Intelligent Design" belief it is felt that proof of an Intelligent Creator exists in that certain things are too complex/beautiful to happen by chance. Usually, this is a general awe of the things that surround us and is typically an unspoken emotion but when pressed for specifics one may refer to the "miracle" and/or beauty of nature, the universe, Earth, and humans. Intelligent Design "scientists" may be even bold enough to say that certain things are completely impossible to happen without some sort of Intelligence organizing it. This line of argument has several flaws:

1) Every religion can use the Intelligent Design argument (or the beauty/"miraculousness" of nature/universe) to justify its own beliefs. This does not point to any one religion.

2) If something being "too" complex proves the existence of something that created it, then one must also apply this logic to the most complex thing of all, God himself. Since God is even more complex than the universe, then, by that logic, one must assume that something created God. If one were to say that God does not have a creator, then that implies that certain complex things can arise without a creator, and that same logic can be applied to the universe. (For further reading, see section on First Cause)

3) Just because something is "unlikely" to happen by **chance alone** does not eliminate the possibility that there is some other natural (non-intelligent) organizational force which led to its existence such as the natural laws of physics, chemistry, and biology.

4) Much of what is called "miraculous" can be easily attributed to our lack of fully understanding the probability of certain events. Considering the immense size of Earth and the nearly incomprehensible size of the universe, combined with the amount of time that has elapsed, even things that seem extremely improbable to happen at one specific time and place may, given enough time and space, have a good chance of happening eventually, somewhere and sometime.

5) One of the often implied premises of Intelligent Design is that the universe appears "fine-tuned" for human existence. However, this is countered by "The Anthropic Principle" which states that only in a universe capable of eventually supporting life will there be living beings capable of observing any such fine tuning, while a universe less compatible with life will go unheeded. In other words, if we were not here to observe this universe, we couldn't say the "fine-tuning" argument was incorrect.

6) In the same vein as the above point, there are several theories in physics which predict the existence of multiple universes (multiverse theory) where the laws of physics may be slightly or radically different from the laws that we are familiar with. We are far from knowing all the circumstances under which life/intelligence can arise, but if the laws of physics in **our** universe were not suitable, then suitable laws might be found in another universe. Again, this universe would not be designed for us, but rather we "fit" into this universe.

7) We have evolved in such a way as to fit our surroundings. However, some people fail to grasp the full implications of this, and mistake this "fitness" as a sign that the universe was designed specifically for us.

8) If God did indeed create the universe for humans, one must reasonably ask "Why is it so needlessly huge and why did it exist for so many billions of years before humans came around? What happened to God's omnipotence where He just says "Be" and it is?"

9) There is an incredibly vast amount of evidence for human evolution (particularly evidence that can be found in our very own DNA such as transposons, chromosome binding patterns, pseudogenes, and endogenous retroviruses), yet, like most other religions, Islam primarily points towards creationism (keyword here is "primarily"). If creationism (specifically in regards to humans) were true, then it would seem incredibly strange that God would purposely leave so much evidence for human evolution behind, particularly the DNA evidence. If creationism is false, as the evidence overwhelmingly points towards, then one would have to wonder why God would intentionally mislead his followers with stories of Adam and Eve which cause countless Muslims to deny its existence. (see section on evolution)

10) Confirmation bias tends to make us look for what we want to see and leads believers to focus on the "miraculous" events, while ignoring or dismissing things which show the world to be free of supernatural forces.

15.4 Pascal's Wager

Argument:

The way you live your life must fall into one of the following categories:

- 1) If you believe in God and God exists, you go to heaven.
- 2) If you believe in God and God doesn't exist, you spent a life being good.
- 3) If you disbelieve in God and God exists, you go to hell forever
- 4) If you disbelieve in God and God doesn't exist, you still end up dead in the end.

It is better to believe and be wrong, than to disbelieve and be wrong. Therefore one should believe.

Or...Since the punishment of hell is infinite, it greatly outweighs the benefits of living your life not believing in God even if He doesn't exist.

Objections:

1) This argument just says you should follow a religion that has a huge reward/punishment, it doesn't help in anyway in choosing from the thousands of religions that have these motivations that are out there. Also, using this logic, you could ask someone to believe the most ridiculous things as long as there are threats attached to it. We do not believe things just because there are (most likely empty) threats behind them, we evaluate these things on their own merits.

2) Belief in God should not be primarily based on the claim of an afterlife. You should either believe in God because of evidence or other good reasons but not because of threats of punishment or reward.

3) If there was a person that had a gun to your head and said that you should call him Greatest Person in the world, or he would shoot you, what would you do? Out of desperation, you may say to him that "yes, you are, please let me go" but would you really, truly believe it? The threat itself would make you disbelieve the statement in your mind despite your actions/sayings. Does God want us to use Pascal's wager to "worship" him while we secretly only do it out of a best bet calculation and don't sincerely believe in Him?

What if instead of just one person pointing a gun at you, there were a thousand, all individually demanding the same thing: that you call them the Greatest person in the world, and if you don't then they would shoot you? What would you do? This is similar to the situation we live in, where there are many "gods" in many religions/sects that demand singular devotion (even some religions with hundreds of gods to choose from).

16: COMMON EXCUSES GIVEN FOR PROBLEMS IN ISLAM

Here are some common excuses that are used to defend Islam. Part of the problem with these rationalizations is that **these same rationalizations can be used to explain any religion**. They can be categorized as follows:

1. **Pick and choose:**

Pick and choose comes in many different forms. Primarily though it can be summarized as “**pick what sounds good and push to the side the things that don’t make sense or you don’t like.**” However, logically speaking there should not be even a single contradiction or error since **Islam is supposed to be perfect, and Allah’s last revelation**. By only focusing on the good aspects of Islam, one is falsely (if unwittingly) equating it’s truth to it’s goodness. However **just because something is good (overall), that does not mean that it is true**.

2. **Rationalization** of the things that don’t make sense

Rationalization is a defense mechanism in which controversial ideas are justified and explained in a **seemingly** rational or logical manner **to avoid the true explanation**, and are made consciously tolerable – or even admirable and superior – by **plausible** means. It is also an informal **fallacy of reasoning**. It is often done after the fact, after a belief has already been accepted or an event has taken place. In Islam and in all religions it is what is done typically by adherents of each religion when they encounter problems with their religion. It often involves saying things like, “that is only metaphorical”, “that must be considered in it’s historical context”, “but look at this verse!” (diversion), “that specific interpretation is incorrect”, “that imam’s/scholar’s interpretation is incorrect”, etc. See sections below for a more detailed analysis of each of these rationalizations.

Alternatively, one may choose to only read or listen to ideas that support the ideas that one already has. This is a form of confirmation bias.

3. Remain confident that there is a good reason behind it all, even if there are unresolved issues.

It’s possible to minimize the cognitive dissonance caused by “pick and choose” by telling oneself that any problems in Islam probably have good explanations to them, but it’s just a matter of finding them. This is oftentimes only a form of stalling. I believe most people may say this but when it ultimately comes down to it **they don’t have the time or willpower to do the research or sit with imams to get these “answers”**, and if they do get an “answer” they may just accept it without asking too many follow up questions out of **fear of appearing irreligious** or **fear of losing one’s faith**.

4. If, after doing all this, all the “answers” that one finds still don’t make sense, and one can NOT think of a good rationalization, then any further inquiry can be avoided by saying **Allah knows best**. (see section below)

16.1 There is so much good in Islam, anything that appears to be bad is in the minority and probably has a good reason behind it.

It is important to keep in mind that any hadith that could have made Muhammad and/or Islam look bad were much less likely to be passed on through the generations while those that made Muhammad/Islam look good would be passed, possibly with embellishments and/or fabrications (intentional and unintentional). This is a form of selection bias. It is for this reason that one must pay particularly close attention to the Hadith that do raise moral and logical questions because they may be just the tip of the iceberg of the real problems in Islam, with the remainder of the problems largely hidden because the hadith narrators and collectors had a selection bias towards what made their own religion look better.

16.2 That particular verse of the Quran is only metaphorical

This is form of Pick and choose. By using this rationalization, anything that is incorrect (or appears to be incorrect) can be claimed to be metaphorical. In the end this is used selectively by an individual based on **their**

own moral/intellectual judgement, to help them decide what Allah was “really” saying. There is no clear distinction between what is meant to be taken as metaphorical in the Quran versus what is meant to be taken as literal

16.3 That particular verse of the Quran should only be considered in its historical context

If the historical context was that important to the interpretation of the verse in question, then why was it not included with the verse? Why couldn't Allah make the Quran understandable without the historical context, a book truly suitable for all time?

Why is it that people claim that only those things that make Islam look bad should be taken in its historical context but at the same time don't do the same for “good” verses, but rather encourage people to take good verses outside the historical context and generalize from them? This is another form of pick-and choose. Who decides that some verses are meant to be taken in their historical context ONLY, while other verses are meant to be generalized and taken outside of their historical context?

16.4 You must consider certain other verses/Hadith which give an opposite meaning

Oftentimes one tries to cover up a problem by pointing at somewhere where Islam shines, ignoring the original problem or not giving it the attention it deserves. This shows that the Quran/Islam is not clear since in one place it may indicate one thing while in another place it may indicate something completely different. Some may claim that multiple interpretations in Islam is a good thing, but there are certain areas where it is absolutely necessary to be clear on what is considered good or bad.

This also leads one to wonder why Allah would sit back and allow people to “misinterpret” His religion and commit horrendous crimes in His name.

There is also the issue of abrogation (see section on abrogation above). Since the Quran is not in chronological order, and there are no explicit statements inside to say what abrogates what, it is difficult to tell which verses abrogate other verses. How does one know that the verse being referred to wasn't abrogated by the original verse?

16.5 Regular lay people can not analyze Islam, that can only be done properly by Imams

This implies that Islam is not accessible to common people. Why would Allah make interpreting the rules for basic things so complicated so as to require an Imam to be able to give the “true” meaning?

16.6 That specific Imam's interpretation of Islam is incorrect, you must go to THIS Imam

This is another form of Picking and Choosing. First of all, how do you know which imam is the “correct” imam unless you know everything that they use to justify their reasoning? If you need to know everything they use to make their judgements, then you don't need the Imam in the first place. Most of the time, what happens is people already have a preferred view of Islam, and if given a choice they will listen to the Imams that say things that coincide with their own pre-existing beliefs.

Secondly, what about people who only had access to an Imam you disagree with? What about people who don't have access to ANY imam?

16.7 Allah allows for multiple interpretations of Islam

Why does He also allow such horribly wrong interpretations of Islam? There are certain topics where having multiple vastly different interpretations leads to injustice and fighting.

16.8 Those Muslims are not practicing “true” Islam properly

This is a form of the “No True Scotsman” argument. In essence it says that anyone who practices Islam in a way that you disagree with is either not practicing properly or is not a real Muslim. However, this ignores the fact that those Muslims are just practicing what **they** interpret to be the “true” version of Islam.

16.9 Life is a test

See section on problems with “life is a test”

16.10 Allah is the best judge, He is the most fair and most merciful

The Quran makes it clear that just disbelieving in Allah means that all your good deeds will not count and you will go to Hell. (see the section about this). This to me does not seem to be consistent with a fair judge.

Why does Allah put us in situations that seem unfair to begin with? See section on Allah allowing bad things happening to good people.

16.11 We don't/can't know Allah's reasons, Allah knows best (a.k.a. Allah works in mysterious ways)

Why doesn't Allah share His reasons for these seemingly incongruous elements in Islam?

If Allah wants us to believe in Him and follow Him but at the same time there are things we disagree with in His religion, then He should be able to explain the reason for these things. Saying “Allah knows best” means not only that He has reasons for these apparent faults but also that there's a reason Allah does not share these reasons with us. **What is this reason Allah can't share his reasoning with us?** It appears to be that it's either:

1) He **COULD** explain it to us but chooses not to, in which case He is making things unnecessarily difficult which means He is not being “All-Good”

2) He **can NOT** explain it to us which means either:

...a) He is NOT really Omnipotent. By definition an omnipotent being has the power to express his reasoning in ways that a human mind would be able to understand it.

...b) Somehow we are incapable of understanding the reason, and Allah couldn't simplify it in terms that we can relate to, but that means He purposely created us with minds incapable of understanding His reasons and also purposely put things in His religion that we would find fault in, which means he is not “All-Good”

Why would He not share His reasons for these apparent faults with us if knowing the reasons would make us stronger believers?

In effect this is saying we can't question Allah's motives. However, looking at inconsistencies and moral problems in religions is the most direct way for us to determine the truth of religions.

17: WHAT I BELIEVE

The essence of doing good is being able to **empathize** with others.

Doing good is making other people happy while simultaneously avoiding/minimizing making others unhappy.

Doing evil is making other people unhappy when it can be avoided

How do you know what makes other people happy/unhappy?

- 1) First ask them if possible, then
- 2) Ask yourself what makes you happy.

This can be summarized in the Platinum Rule, Golden Rule, and Silver Rule:

Platinum Rule: One should do onto others as they would do onto themselves

Golden Rule: One should treat others as one would like others to treat oneself

Silver Rule: One should *not* treat others in ways that one would *not* like to be treated

When possible, the Platinum Rule should be extended to consider the thoughts of **society** rather than just an individual.

When considering whether to perform a certain action, weight the good vs evil done to all individuals involved (this may extend to society in general).

You should try to have a balanced view of helping yourself vs helping others/society. Never focus solely on yourself or solely on others.

What if there is disagreement about what's best for the individual or society? First and foremost, whenever possible, use rational discussion to see if a mutual understanding or agreement can be made. If you still can not come to a mutual understanding or agreement after discussion, then give it some time and try again, possibly approaching the disagreement from a different angle or using a mediator. You may want to consider that you are not absolutely obligated to help someone in all circumstances. Usually you would defer to the view of not interfering with someone's life if they don't want it.

Better yourself: Strive to learn, eat healthily, and exercise

Examples of evil things that should be avoided:

1. killing innocents
2. harming innocent people's bodies
3. lying/dishonesty
4. stealing
5. slavery
6. rape
7. discrimination against people b/c of their sex, race, gender, sexual preference, social status, or things beyond their control

Avoid harming people as much as possible.

Before considering harming someone, always use rational discussion whenever possible.

Harm only those who are found guilty of a crime in a just way, after a trial, in a way to protect society and individuals.

Don't force people to do things against their will unless necessary for the good of society and even then only do the minimum amount of interference.

Help save people from oppression, those people who are having their rights removed or are being harmed.

Rights:

Right to life: freedom from being hurt bodily

Freedom of speech (as long as it doesn't lead to the bodily harm of others)

Freedom of religion (as long as it doesn't harm others)

Justice: Forgive whenever possible, try to change the offender's point of view and attitude through discussion, logic, and rational argument. If a trial in court has found an individual to be guilty, allow the criminal to work off their debt to the those affected/society if possible. Otherwise the punishment should not be many times in excess of the crime.

There is no such thing as **Thought crime** unless there is evidence of planning to commit an actual crime. Any disagreement about thoughts, should be countered with speech and not violence whenever possible.

Quranic principles which I agree with:

Be just

Be fair in trades

Give charity to poor

Take care of orphans/poor

Don't be materialistic

Tell truth

Be patient

Practice forgiveness

Don't kill/torture/harm innocents

Don't steal

Don't break promises,

Don't mislead

Don't talk bad of others/backbite

Avoid arrogance, boasting

Don't be loud

Conclusion

If you have any questions, comments, or concerns on what you've read here I would love to hear it. I have created a forum where you can share your thoughts easily and where I hope to promote friendly and intelligent discussions about Islam between Muslims and ex-Muslims. It can be found at:

<http://memd.cf>

I can also be reached directly by email at:

MudassirMEMD@gmail.com.

[back to top](#)