

Jewish Myths on Islam

Educating the Sincere Jews

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Islam - A Religion of Terror ?

A bomb goes off in a marketplace in Jerusalem. A suicide bomber launches himself into a bus full of women and children in Tel Aviv. Foreign tourists get massacred at a holiday resort in Luxor, Egypt. Villages upon villages get annihilated in Algeria. The list of events worldwide which have come to symbolize the 'Islamic terror' are endless.

From the times in the 70's and 80's when Pan Am and TWA aero planes would be hijacked, to the mid 80's in war torn Lebanon where Americans and Europeans would be held as hostages for years; all such incidents have come to be identified with the religion of Islam. Such incidents from past and present have undoubtedly affected Muslims worldwide and more so in the West. Any Muslim, who wants to practice his/her religion and expresses the pious desire to live under the banner of Islam, is labeled a fundamentalist or extremist.

Any Muslim man who walks down a busy street in London or Paris (and Paris moreso) with a beard and a scarf on his head, is looked upon as being a terrorist who's probably got an AK47 stashed somewhere on his person. Muslim women who are veiled can't go anywhere in the Western world without being taunted as being oppressed or being mad (for covering up). However, are such beliefs and opinions about Islam really justified?

Exploring the myth

One of the many short comings which has arisen in the West, is judging Islam by the conduct of a minority of its people. By doing this, segments of Western society have deliberately played off the desperate actions of many Muslims, and have given it the name of Islam. Such behavior is clearly not objective and seeks to distort the reality of Islam.

For if such a thing was done (Judge a religion by the conduct of its people) then we too could say that all Christianity is about child molesting and homosexuality [1] whilst Hinduism was all about looting and breaking up mosques [2]. Generalizing in such a manner is not seen as being objective, yet we find that the Western world is foremost in propagating this outlook on Islam. So what is the reality of Islam?

How does one dispel the myths, which have been created and spread so viciously? The only way to examine Islam is to simply examine its belief system. Look at its sources, the Qur'an and Sunna, and see what they have to

say. This is the way to find the truth about what Islam says about terror, terrorism and terrorists. One who is sincerely searching for the truth, will do it no other way. The very name Islam comes from the Arabic root word 'salama' which means peace.

Islam is a religion which is based upon achieving peace through the submission to the will of Allah. Thus, by this very simple linguistic definition, one can ascertain as to what the nature of this religion is. If such a religion is based on the notion of peace, then how is it that so many acts done by its adherents are contrary to peace? The answer is simple. Such actions, if not sanctioned by the religion, have no place with it. They are not Islamic and should not be thought of as Islamic.

Jihad

The word jihad sends shivers down the spines of many Westerners. They readily equate this term with violence and oppression. However, it must be said that the meaning of jihad, as a 'holy war', is something which is totally foreign and not from Islam. If anything, such a description belongs more so to Christianity and its adherents. It was terms like this which were used to justify the slaughter and pillage of towns and cities during the crusades by the Christians.

By simply looking into the sources of Islam, one is able to know that the true meaning of jihad is to strive/make effort in the way of Allah. Thus striving in the way of Allah can be both peaceful and physical. The Prophet Muhammed (saws) said:

**"The best jihad is (by) the one who strives against his own self for Allah,
The Mighty and Majestic" [3]**

In the Qur'an, Allah also says:

**"So obey not the disbelievers, but make a great jihad (effort) against them
(by preaching) with it (the Qur'an)"
(Surah Al-Furqan 25:52)**

By controlling and fighting against ones desires, the Muslims can then also physically exert themselves in the path of Allah. It is this physical or combative jihad which receives so much criticism. Because of the sheer ignorance of this type of jihad Islam is regarded as terror, and Muslims are

regarded as terrorists. However, the very purpose of this physical jihad is to raise the word of Allah uppermost.

By doing this, it liberates and emancipates all those who are crying out for freedom all over the world. If the likes of the pacifists of this world had their way, then the world would indeed be full of anarchy and mischief. The combative jihad seeks to correct this as Allah says in the Qur'an:

"And if Allah did not check one set of people by means of another, the Earth would be full of mischief. But Allah is full of bounty to the worlds"

(Surah Al-Baqarah 2:251)

Such would be the corruption on this Earth if there had never been a combative jihad that Allah says:

"For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues and mosques, wherein the name of Allah is mentioned much, would surely have been pulled down. Indeed Allah will help those who help His (cause). Truly Allah is All strong, All mighty"

(Surah Al-Hajj 22:40)

This combative jihad being both defensive and offensive, is something which is commanded by Allah upon the Muslims. Through this command the oppressed and weak are rescued from the tyranny of the world:

"And what is the matter with you that you do not fight in the cause of Allah and for those weak, ill treated and oppressed among men, women and children whose only cry is; 'Our Lord, rescue us from this town whose people are oppressors and raise for us from you one who will protect and raise for us from you one who will help"

(Surah An-Nisa 4:75)

Anyone who knows the early history of Islam, will know that all those nations and empires which came under the fold of Islam were indeed previously oppressed. When the companions of the Prophet Muhammed (saws) went out for the offensive jihad against the Egyptians, the Persians and the Romans, we find that the people did not resist against them at all.

Rather, they accepted Islam on such a scale, that it is inconceivable that the jihad of Islam could be anything other than a liberation for these people; a

liberation from centuries of tyranny. In fact, with the Byzantine Egyptians and the people of Spain, the Muslims were even beckoned to come and liberate these lands from the oppression of their kings.

This is the glorious track record of the Muslim jihad Compare this with the brutal track record of warfare in the Western world over the centuries. From the crusades against the Muslims to the days of colonial warfare, the Western world has killed, destroyed and plundered everything which has come in its way. Even today this merciless killing goes on by the Western nations. While claiming to be about world peace and security, Western nations are ready to bomb innocent civilians at the drop of a hat. The classic example of this is the recent bombings of Sudan and Afghanistan.

Whilst claiming that Sudan and Afghanistan were havens for Islamic terrorists, the bombings of these two nations could not have come at a better time for the American president Bill Clinton. The destruction of innocent lives which were a result of these bombings clearly seem to have been an attempt by Clinton to avert attention away from his sexual misdemeanors; [4] something which he so often gets caught up in. Without doubt this was the reason for such terror from the American military upon innocent people. This is the same American military which claims to enter the worlds trouble spots under the guise of being peace keepers.

"... when it is said to them; 'Make not mischief on the Earth', they say; 'We are only peace makers'. Indeed they are the ones who make mischief, but they perceive it not"
(Surah Al-Baqarah 2:11-12)

The hypocrisy of the West is indeed astounding.

By looking at the rules and regulations of this combative jihad it will be clear to any sincere person that this is indeed the religion of truth. When fighting an unjust enemy, no matter how unjust they are, it is forbidden by Islam that their retreating forces are mutilated, tortured or slaughtered. The treacherous violation of treaties and carrying out assassinations after a cease fire, are also prohibited. Allah says in the Qur'an:

"And fight in the way of Allah those who fight you. But do not transgress

the limits. Truly Allah loves not the transgressors"
(Surah Al-Baqarah 2:190)

Not transgressing the limits means not to kill women and children, for the Messenger of Allah (saws) "forbade the killing of women and children" [5]. Not transgressing the limits means that the elderly, the sick, monks, worshippers and hired laborers are not attacked. Not transgressing the limits means not killing animals wantonly, burning crops and vegetation, polluting waters and destroying homes, monasteries, churches and synagogues:

"Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion, nor drove you out of your homes. Indeed, Allah loves those who deal with equity"
(Surah Al-Mumtahinah 60:8)

After reading such passages from the Qur'an and knowing about what Islam commands and prohibits in jihad, the rules of warfare are given a new meaning; a meaning of justice. How sad it is then, that whilst Islam is condemned for striking terror into the hearts of the people, the likes of the Serbs, the Indian army in Kashmir and the Israeli soldiers in Palestine are left untarnished for the atrocities they have committed in the name of warfare.

So what about suicide bombing, is this too a part of jihad in Allah's path? From what has already been stated above, it can be deduced that this is not from the religion. However, unfortunately many Muslims have taken suicide bombing as being a virtuous act by which one receives reward. This could not be further from the truth. The Prophet (saws) said: "Those who go to extremes are destroyed" [6]. Suicide bombing is undoubtedly an extremity which has reached the ranks of the Muslims. In the rules of warfare, we find no sanction for such an act from the behavior and words of the Prophet Muhammed (saws) and his companions.

Unfortunately, today (some misguided) Muslims believe that such acts are paving the way for an Islamic revival and a return to the rule of Islam's glorious law. However, we fail to bear in mind that the Prophet (saws) said:

"Do not be delighted by the action of anyone, until you see how he ends up"
[7]

So, for example what is the end of a suicide bomber in Palestine?, a leg here, an arm there. Massive retaliation by the Israeli's in the West Bank and Gaza. More Muslims killed and persecuted. How can we be delighted with such an end? What really hammers the final nail in the coffin of this act, is that it is suicide; something which is clearly forbidden in Islam. The Messenger of Allah (saws) said:

"He who kills himself with anything, Allah will torment him with that in the fire of Hell" [8]

Some are under the misconception that by killing oneself for an Islamic cause, one commits an act which deserves Paradise. Once when a man killed himself, the Prophet (saws) said: "He is a dweller of the Fire". When the people were surprised at this, the Prophet (saws) said:

"A person performs the deeds which to the people appears to be the deeds befitting the dweller of Paradise, but he is in fact one of the dwellers of the Fire" [9]

The taking of ones life which Allah has given as a trust to the human, is a great sin. Likewise the taking of other lives (which is so often the case with suicide bombing) is also forbidden, as human life is indeed precious:

"...If anyone killed a person not in retaliation for murder or to spread mischief in the land, it would be as if he killed the whole of mankind. And (likewise) if anyone saved a life, it would be as if he saved the whole of mankind"

(Surah Al-Maaida 5:32)

Thus, all other types of extremities such as hostage taking, hijacking and planting bombs in public places, are clearly forbidden in Islam.

The Media

By going through the teachings of Islam, it is clear that such a religion has only come to benefit mankind - not to destroy it. So why is there so much hatred for this noble religion in the West? The answer is simple, the media. It is the Jewish influenced media of the West which has portrayed Islam to be something that it is not. During the 70's and 80's when the PLO (Palestine Liberation Organization) were carrying out daring highjacks on the worlds airways, the media in the West portrayed it as being Islamic.

When the Shi'ite suicide bombers of the 80's were causing so much havoc in the Lebanon and in the Gulf region, the media in the West portrayed it as a part of Islam. However, it is known by the heads of the media that the likes of the PLO were not an Islamic organization, and that according to Islam, Shi'ites are outside the fold of Islam [10]. Yet such facts are never portrayed by a media which seeks to cover the truth of this religion.

A number of years ago, when the Oklahoma City bomb went off, a headline in one of the newspapers, 'Today' [11], summed up this attitude. With a picture of a fire fighter holding a dead child in his arms, the headline read: "In The Name of Islam" Time has of course proven that this bigoted assumption was incorrect, as Timothy McVeigh, a right wing radical now faces the death penalty for the crime [12]. Likewise the bombs which went off in the Paris metro in 1995, were also blamed on Muslim fanatics. It has now emerged that the Algerian secret service who having routinely bribed many European journalists and MPs, were actually behind it. The desire to throw a veil over Islam is immense by these people:

"They intend to put out the light of Allah with their mouths, but Allah will complete His light even though the disbelievers hate (it)"
(Surah As-Saff 61:8)

Whilst trying to destroy Islam through this instrument of the media, the Jews clearly try to portray an image of themselves as being the oppressed people. Every year, we are reminded as to how many Jews perished under the Nazis in World War II. We are made to feel sorry for these same people who have gone on to commit so many crimes upon the Palestinian people. Some may say that this is a racist and biased viewpoint. But we say; If this media was not run and orchestrated by the Jews and was truly neutral, then why are Menachem Begin and Yitzhak Shamir, two former Israeli prime ministers, not held aloft as being terrorists?

Anyone who knows about the history of the Palestinian occupation will tell you that these two men were members of the Stern Gang and Irgun, two notorious Jewish terror groups who killed many innocent people [13]. If this media was truly impartial, then why does it not tell about the extent of the Israeli bombardment and illegal occupation of Southern Lebanon and its people? [14] And if this media really had nothing against the religion of Allah, then why does it not inform the people that every day hundreds are entering the religion of Islam? Such things will never be highlighted in the

Western media, simply because to do so would be against their very interests.

With such immense pressure against it, it is indeed a blessing from Allah that Islam goes from strength to strength. It continues to grow faster than any other religion in the Western world, conquering the hearts and minds of thousands. All this should not even surprise us though, for Allah has promised us that this religion will prevail:

"It is He who has sent His Messenger with the guidance and the religion of truth, so that He may make it victorious over all other religions, even though the disbelievers detest it"

(Surah As-Saff 61:9)

It is a must that humanity comes towards the religion of Islam. Without it, we will continue to slip down the road of inequity and darkness. With it we can establish a society of justice and peace. Religion of terror? ... no. The way forward? ... yes.

"There is no compulsion in religion. The right path has indeed become distinct from the wrong. So whoever rejects false worship and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All Hearing, All Knowing"

(Surah Al-Baqarah 2:256)

Footnotes

1 By using the many cases of child abuse and homosexuality by priests, Such a generalization about Christianity could be made

2 By using the incident of the destruction of the Babri mosque in Ayodya, India in December 1992 by Hindu zealots, such generalizations could be made about Hinduism

3 Authentic - Reported by At-Tabarane

4 Years of sexual liaison with a White House aide, Monica Lewinski, has been proved against Mr Clinton. Since this time, a number of other women have also claimed that they have had affairs with the president. And this is the same man who propagates family values and to whom millions look up to!

5 Reported by Bukhari - Eng. Trans, Vol.4, p. 160, No. 258

- 6 Authentic - Reported by Ahmed
- 7 Authentic - Reported by Ahmed
- 8 Reported by Muslim - Eng. Trans, Vol. 1, p.62, No.203
- 9 Reported by Muslim - Eng. Trans, Vol. 1, p.64, No.206
- 10 The beliefs which are contained in the books of the Shi'ites places them outside of the fold of Islam generally. However, upon the individual Shi'ite, the proofs need to be established before one can say that he or she is a disbeliever
- 11 This newspaper no longer exists
- 12 It is strange indeed that whilst the Western media criticises Islamic law for being barbaric and harsh, not a word is said about the fact that McVeigh too will be executed just as someone would in an Islamic state
- 13 These two groups killed Arabs, Jews and the British. They are accredited with the massacre at the village of Deir Yassin, in which many innocent people were butchered
- 14 Despite the fact that the UN has even made a resolution against Israel for this illegal occupation, no 'democratic peace loving nation' (like the USA!!) has bothered to implement it

Myth: In Islam, women are inferior to men

This widely held misconception does not remotely follow from the reasons given. The first and most important observation to make about the popular question "Are men and women equal?" is that it is a badly-formed, unanswerable question. The problem which many people conveniently ignore is that "equal" is not defined. This is a very critical point: the equality must be specified with respect to some measurable property. For example, women on average are superior to men if we ask who is shorter in height than the other ("Growth and Development", Encyclopedia Britannica, 1992).

Women are also superior on average if we ask whom do children bond to deeper, mothers or fathers. Women are also superior on average if we ask who has a tendency to socialize more. On the other hand, men are superior on average if we ask who is taller in height than the other. And so on: every question can be turned around, and more importantly these are properties which are irrelevant.

What then, is the really important property which we are worried about in terms of gender equality? Naturally, from the point of view of the Qur'an and Sunnah, the obvious important property is *who is dearer to Allah, men or women?* This question is emphatically answered in the Qur'an (translation),

[4:124] If any do deeds of righteousness - be they male or female - and have faith, they will enter Paradise, and not the least injustice will be done to them.

[33:35] For Muslim men and women, for believing men and women, for devout men and women, for truthful men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward.

The Qur'an and Sunnah repeat over and over again that *Allah only favors one person over another based on that person's awareness, consciousness, fear, love, and hope of Allah* (the Arabic word is difficult to translate: *Taqwa*). All other criteria are excluded: gender, ethnic group, country, ancestry, etc.

Given that Allah does not favor one gender over the other in His attention to us (and it helps to remember that Allah is neither male nor female), we can now address the differences between the genders in Islam. First, men and women are not the same as we know. The Creator states in the Qur'an (translation),

[3:36]...and the male is not like the female...

Men and women are different in their composition, and in their responsibilities under Islam. However, both are bound by obligations to one another, especially the following important one which must be understood in any discussion on men and women. From the Qur'an (translation),

[24:32] And marry those among you who are single and those who are fit among your male slaves and your female

slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.

In this verse, the Creator emphasizes that *marriage is to be vigorously pursued by the Muslims*: the state of being single is not to be maintained. With this in mind, we can begin to understand the four reasons cited above for the nonetheless erroneous conclusion.

Men and women are different in their responsibilities towards the families that they are strongly encouraged to set up. Women are not obligated to work, whereas men are obligated. The man must provide for the family, but the woman does not have to spend out of her money for it, though she gets a reward for doing so. Allah says in the Qur'an (translation),

[4:34] 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.

From the Sunnah, specifically in the study of the Sunnah called Sahih Bukhari, we find:

[2:24:545] Narrated `Amr bin Al-Harith: Zainab, the wife of `Abdullah said, "I was in the Mosque and saw the Prophet (p.b.u.h) saying, `O women ! Give alms even from your ornaments.' " Zainab used to provide for `Abdullah and those orphans who were under her protection. So she said to `Abdullah, "Will you ask Allah's Apostle whether it will be sufficient for me to spend part of the Zakat on you and the orphans who are under my protection?" He replied "Will you yourself ask Allah's Apostle ?" (Zainab added): So I went to the Prophet and I saw there an Ansari woman who was standing at the door (of the Prophet) with a similar problem as mine. Bilal passed by us and we asked him, `Ask the Prophet whether it is permissible for me to spend (the Zakat) on my husband and the orphans under my protection.' And we requested Bilal not to

inform the Prophet about us. So Bilal went inside and asked the Prophet regarding our problem. The Prophet (p.b.u.h) asked, "Who are those two?" Bilal replied that she was Zainab. The Prophet said, "Which Zainab?" Bilal said, "The wife of `Adullah (bin Masud)." The Prophet said, "Yes, (it is sufficient for her) and she will receive a double rewards (for that): One for helping relatives, and the other for giving Zakat."

Given that husbands are obligated to provide for wives, and that marriage is a highly recommended goal of Islam, it is easy to see why women's inheritance share is half that of men. We note also that men are obligated to provide a suitable dowry to women on marriage. In fact, it is preferable at this point to speak in terms of husbands and wives instead of men and women. Allah says in the Qur'an (translation),

[4:4] And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.

Allah says in the Qur'an (translation),

[2:228]...And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them...

This one degree in no way affects the position of the Creator in which He has stated that He does *not* hold women dearer to him than men, or vice versa. Rather it is simply a way of partitioning responsibilities in a household of two adults: someone must make the final decision on daily matters. As will be shown below in a section on a different misconception, though the final decision rests with the husband, it is through mutual consultation that decisions are best reached at.

While men are allowed to marry up to four wives, they are also commanded to meet the preconditions of being able to financially support them. They must also deal with **each** wife justly and fairly with respect to marital and economic obligations. Allah says in the Qur'an (translation),

[4:3] If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly

(with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.

Moreover, women are allowed to reject any marriage proposal made to her by prospective suitors, thus if she does not feel she can abide by the rules of the Qur'an and Sunnah if she marries a certain person, she can reject his proposal. While it is irrelevant to Islam, it is worthwhile to note that both Judaism and Christianity allow polygamy. The idea is not as foreign to the non-Muslims as is often claimed.

Finally, the wearing of the veil by women is also an illogical premise to claim that women are inferior to men. It is more appropriate to indict a society of female exploitation if it tolerates pornography rather than if it enforces the veil. Given that Allah is neither male nor female, given that He does not endear people to Himself based on their gender, given that the Creator cares about all of us male or female, given that the sexual and violent drive of men is stronger than that of women...given all this, it is illogical to cast a negative light on the following injunctions contained in the Qur'an (translation),

[33:59] O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men). That is better in order that they may be known (to be Muslims) and not be annoyed...

[24:30-31] Say to the believing man that they should lower their gaze and guard their modesty; that will make for greater purity for them; and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; and that they should not display their beauty and ornaments except what must ordinarily appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands...

On this misconception, there is a great deal more to write, most of it showing how current practices in many Muslim lands go against what the Qur'an and Sunnah have ordained, lands in which women are treated as

property (unIslamic), are not educated (unIslamic), are forbidden their economic rights (unIslamic), and more. On this point in particular, we encourage everyone to consult the Qur'an and Sunnah before incriminating Islam. Always remember that Islam is a complete way of life from the Creator, and that Muslims are people who claim to follow that way of life. A Muslim may claim to follow Islam, but be wrong.

Myth: Muslims worship Muhammad

According to Islamic belief, the Prophet Muhammad was the last Messenger of God. He, like all of God's prophets and messengers - such as Noah, Abraham, Moses and Jesus -- was only a human being.

Jews came to the mistaken assumption that Muslims worship Muhammad by formulating an incorrect analogy - they worship Jesus so they assumed Muslims worship Muhammad.

This is one of the reasons that they called Muslims by the incorrect name "*Mohammedans*" for so many years! Muhammad, like Jesus, never claimed divine status. He called people to worship only Almighty God, and he continually emphasized his humanity so that people would not fall into the same errors as Christians did in regards to Jesus.

In order to prevent his deification, the Prophet Muhammad always said to refer to him as "*the Messenger of God and His slave*". Muhammad was chosen to be God's final messenger --- to communicate the message not only in words but to be a living example of the message.

Muslims love and respect him because he was of the highest moral character and he brought the Truth from God - which is the Pure Monotheism of Islam. Even when Islam was in its very early stages, God revealed that Muhammad "*was sent as a mercy to all of mankind*" - thus informing us that the message of Islam would become very widespread.

Muslims strive to follow the great example of Muhammad, peace be upon him, but they **do not** worship him in any way.

Additionally, Islam teaches Muslims to respect all of God's prophets and messengers - but respecting and loving them does not mean worshipping

them. All true Muslims realize that all worship and prayer must be directed to Almighty God alone.

Suffice it to say that worshipping Muhammad --- or anyone else --- along with Almighty God is considered to be the worst sin in Islam. Even if a person claims to be Muslim, but they worship and pray to other than Almighty God, this cancels and nullifies their Islam.

The *Declaration of Faith* of Islam makes it clear that Muslims are taught only to worship God. This declaration is as follows:

"There is nothing divine or worthy of being worshipped except for Almighty God, and Muhammad is the Messenger and Servant of God".

Myth: Jewish (dhimmi) tax 50% in Islamic countries

There is a myth that Jews (Dhimmi) living in Islamic lands had to pay 50 percent of their income in taxes (Jizya) to Muslims. This is another attempt by non-Muslim historians to re-write history and demonize the golden past between Jews and Muslims.

In this study, we will define, quote, and compare the burden of tax ratio for Muslims and non-Muslims in Islamic and non-Islamic lands.

Understanding Jizya (Dhimmi [non-Muslim] tax)

According to the commentaries by Yusif Ali [1281], the root meaning of Jizya is compensation. The derived meaning, which became the technical meaning, was a poll-tax levied from those who did not accept Islam, but were willing to live under the protection of Islam [Protection against surrounding Christian Crusaders and Pagans] and were thus tacitly willing to submit to its ideals being enforced in the Muslim State.

Did All Jews have to pay Jizya ?

According to Islamic law as quoted by Malik's Muwatta *Book 17, Number 17.24.46*:

"The sunna is that there is no jizya due from women or children of people of the Book, and that jizya is only taken from men who have reached puberty."

In other words, men of military age, were excused from joining the army in exchange for paying jizya. According to Abu Hanifa, there are also exceptions for the poor, slaves, monks and hermits.

How much tax did the Jews have to pay ?

Islamic Law states that "if" Jews trade in Muslim countries, coming and going in them, a tenth is taken from what they invest in such trade. This is because jizya is only imposed on them on conditions, which they have agreed on. {Muwatta Book 17, Number 17.24.46}. Live stock was accepted as payment Book 17, Number 17.24.45) . Therefore, the true Islamic tax rate for non-military joining Jews was 10%, not the mythical amount of 50%

Did Muslims or Jews pay more in tax ?

Both Jews and Muslims were required to pay tax in Islamic countries. The Muslim tax was called "Zakat", which was much more broad.

Jews did not have to pay any zakat on any of their property, livestock, produce or crops while Muslims –did-. Zakat also varied depending on the Muslim's situation, depending on the size of property, number of live stock, amount of savings, on average, the Muslim paid more taxes than the non-Muslim.

Besides an average of Muslims paying more taxes, Muslims also had to pay with their lives, they had to join the army and defend the country, whereas non-Muslims in the country were not required to enlist, again displaying the price for the Muslims was higher than for the non-Muslims.

Both Muslims and non-Muslims alike faced force if the tax was not paid:

Collecting Zakat (Muslim tax) Book 17, Number 17.18.31: "Yahya related to me from Malik that he had heard that Abu Bakr as-Siddiq said, "If they withhold even a hobbling cord I will fight them over it."

Tax amounts in Islamic compared to non-Islamic countries;

In Islamic countries, military aged capable Jewish men are required to pay 10% tax, how much tax do non-Muslims and Muslims alike have to pay in non-Islamic countries? Here is a international comparison of tax burden ratio chart;

Country	Year	Tax Burden Ratio percent
Japan	1997	23.3
USA	1997	27.9
Germany	1997	30.1
France	1997	34.3
Italy	1996	35.7
UK	1996	36.2
Sweden	1996	54.4

Note: Tax Burden Ratio: Ratio of tax burden in national income. Source: Annual Report on National Accounts Economic Research Institute, Economic Planning Agency (Apr. 10, 2000)

What is the burden of tax ratio in Israel ?

In Israel, not only is it mandatory for both men and WOMEN, to join in the army, but men and women in Israel have to face one of the world's highest tax rates;

Workers in Israel earning NIS 10,001 a month (\$30,000 a year) are subject to a marginal tax rate of 55 percent,

As the Bank of Israel's annual report for 1999 noted, Israel's marginal tax rate is higher than that of all but two OECD countries (Belgium and Denmark)

According to the Bank of Israel report, Israel has one of the highest tax-to-GDP ratios in the western world. This ratio stood at 40.1 percent in 1998, the bank said, compared to an average of 37.7 percent among the OECD countries in 1996 (the last year for which figures were available).

How much tax do Muslims pay in the Zionist country ?

As documented, Jews did not pay 50 percent of their income in taxes, also cited, Muslims ****do**** have to pay Over 50 Percent in taxes for living in Israel. When Palestine (Israel) was forcefully taken from Muslims and driven into a Zionist country, Muslims were ordered to pay one of the highest tax rates in the world or face arrest and imprisonment in a torturous Israeli jail.

In conclusion, the accusation that Jews were forced into paying 50% of their income is a myth, the sultans in Islamic countries followed strict Islamic law to stay in power, which dictated that willing and able Jewish men only had to pay 10% on their trade income. Our study also documents how the Islamic taxation system was one of the best in history when compared to non-Islamic countries, namely Israel. vent frustration on having to pay over 50 percent of one's income for taxes in Israel. We also conclude that this myth may be an attempt by Jews to vent frustration on having to pay over 50 percent of one's income for taxes in Israel.

Myth: Muslims reject or hate Jesus

In both the Gospel (the New Testament) and the Koran (the Final Testament) the mission and identity of Jesus is echoed in unison.

Christians and Muslims are in accord, consent, acknowledgment, corroboration, harmony , unanimity, solidarity, coexistence, attunement, settlement, compatibility, that Jesus was:

- The statement of the truth (Koran 19:34) and (John 14:6)
- A word of God (Koran 10:19) and (John 1:1)
- Apostle of God (Koran 4:157) and (Hebrews 3:1)
- A sign (Koran 19:21) and (Luke 2:34)
- Born faultless (Koran 19:19) and (John 8:46)
- Servant of God (Koran 19:31) and (Phalinthians 2:7)
- Mary his Mother, was given glad tidings of the coming of Jesus by Angel Gabriel (Koran 3:45) and (Luke 1:30)
- Was born from a virgin (Koran 3:47) and (Luke 1:34)
- Was the Messiah (Koran 9:31) and (John 1:41)

- Performed many miracles (Koran 5:110) and (Matthew 4:24)
- Was with the spirit from God (Koran 4:171) and (Matthew 12:18)
- Ascended to Heaven (Koran 3:55) and (John 3:13)
- Will return to earth (Koran 19:33) and (Revelation 20:5)

Along with other similarities, such as that we both believe we will pass by Jesus on the Day of Judgment [as Jesus is quoted as saying 'no one will go to the Creator except by me'], we both believe Jesus is a descendant of Prophet Abraham, that Jesus was born in Israel, the Jews were violent towards Jesus.

Therefore, Muslims are not anti-Christians as a few separatists teach, we are worshippers of the God of Abraham as our fellow Christians are, we have a Christology similar to millions of other Christians.

Millions of educated Bible following Christians also have similar views as Muslims regarding the Prophethood of Jesus;

The very first groups of Christians such as the Ebionites, the Cerinthians, the Basilidians, the Capocratians, the Hypisistarians, the Arians, Paulicians and Goths also accepted Jesus as a Prophet of God, Even in the modern age there are a large number of Christian Churches which teach Jesus was only a Prophet, for example;

The majority of today's Anglican Bishops do not worship Jesus as God;

In the British newspaper the "Daily News" 25/6/84 under the heading "Shock survey of Anglican Bishops" We read

"More than half of England's Anglican Bishops say that Christians are not obliged to believe that Jesus Christ was God, according to a survey published today. The poll of 31 of England's 39 bishops shows that many of them think that Christ's miracles, the virgin birth and the resurrection might not have happened exactly as described in the Bible. Only 11 of the bishops insisted that Christians must regard Christ as both God and man, while 19 said it was sufficient to regard Jesus as 'God's supreme agent'"

The Roman Catholic Church no longer believes Christ is the only single way to attain salvation; "The Church's relationship with the Muslims. "The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of

Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day." [330] Vatican's New Catechism 841.

Catholics are the largest group of Christians who also recently declare that even without Christ, you can be saved; "This affirmation is not aimed at those who, through no fault of their own, do not know Christ and his Church: Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation." [337] Vatican's New Catechism 847.

Myth: "nation of Islam" is a Muslim group

One of the great misconceptions of the twentieth century is that the so-called `Nation of Islam' is a Muslim community, or more precisely: a community which submits to Allah by following the Qur'an and Sunnah. The `Nation of Islam' is a man-made way of life which borrowed some elements of Islam and then mixed them with a large number of inventions and lies to reach their present doctrines.

It suffices to point out the `Nation of Islam's deviation in two areas. First, they reject the essence of Islam by concocting a story wherein the Creator takes the form of a black man. From their on-line publications, we find that the `Nation of Islam' believes in

...one God (Allah) and that Allah (God) appeared in the Person of Master W. Fard Muhammad, July, 1930; the long awaited `Messiah' of the Christians and the `Mahdi' of the Muslims...

However, the Creator states in the Qur'an (translation),

[6:103] No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

The `Nation of Islam' also claims that white men are `devils', and that black people are in general superior to all other races. However, from the Sunnah,

specifically in the Messenger of Allah's farewell sermon, we find the Messenger (pbuh) saying:

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white - except by piety and good action.

There are many other beliefs which the `Nation of Islam' holds which take it outside of Islam. It is interesting to note that in the mid-1970's, the overwhelming majority of the group realized its errors and converted to true Islam. There is, however, a splinter group which remains active today.

Myth: Islam is a religion only for Arabs

The fastest way to prove that this is completely false is to state the fact that only about 15% to 20% of the Muslims in the world are Arabs. There are more Indian Muslims than Arab Muslims, and more Indonesian Muslims than Indian Muslims!

Believing that Islam is only a religion for Arabs is a myth that was spread by the enemies of Islam early in its history. This mistaken assumption is possibly based on the fact that most of the first generation of Muslims were Arabs, the Qur'an is in Arabic and the Prophet Muhammad was an Arab.

However, both the teachings of Islam and the history of its spread show that the early Muslims made every effort to spread their message of Truth to all nations, races and peoples. Furthermore, it should be clarified that not all Arabs are Muslims and not all Muslims are Arabs.

An Arab can be a Muslim, Christian, Jew, atheist - or of any other religion or ideology. Also, many countries that some people consider to be "Arab" are not "Arab" at all -- such as Turkey and Iran (Persia).

The people who live in these countries speak languages other than Arabic as their native tongues and are of a different ethnic heritage than the Arabs. It is important to realize that from the very beginning of the mission of Prophet Muhammad, peace be upon him, his followers came from a wide spectrum

of individuals -- there was Bilal, the African slave; Suhaib, the Byzantine Roman; Ibn Sailam, the Jewish Rabbi; and Salman, the Persian.

Since religious truth is eternal and unchanging, and mankind is one universal brotherhood, Islam teaches that Almighty God's revelations to mankind have always been consistent, clear and universal. The Truth of Islam is meant for all people regardless of race, nationality or linguistic background.

Taking a look at the Muslim World, from Nigeria to Bosnia and from Malaysia to Israel enough to prove that Islam is a Universal message for all of mankind --- not to mention the fact that significant numbers of Europeans and Americans of all races and ethnic backgrounds are coming into Islam.

Myth: Islam was spread by the sword

Many non-Muslims, when they think about Islam, picture religious fanatics on camels with a sword in one hand and a Qur'an in the other. This myth, which was made popular in Europe during the Crusades, is totally baseless.

First of all, the Holy Qur'an clearly says "*Let there be no compulsion in religion*". In addition to this, Islam teaches that a person's faith must be pure and sincere, so it is certainly not something that can be forced on someone.

In debunking the myth that Islam was "*spread by the sword*", the (non-Muslim) historian De Lacy O' Leary wrote:

"History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever accepted." (*Islam at the Crossroads*, London, 1923, p. 8.).

It should also be known that Muslims ruled Spain for roughly 800 years. During this time, and up to when they were finally forced out, the non-Muslims there were alive and flourishing.

Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries.

Countries such as Egypt, Morocco, Palestine, Lebanon, Syria and Jordan all have Christian and/or Jewish populations. If Islam taught that all people are supposed to be killed or forced to become Muslims, how did all of these non-Muslims survive for so long in the middle of the Islamic Empire?

Additionally, if one considers the small number of Muslims who initially spread Islam from Spain and Morocco in the West to India and China in the East, one would realize that they were far too few to force people to be members of a religion against their will. Additionally, the great empire and civilization established by the Muslims had great staying power -- its citizens were proud to be part of it.

The spread of Islam stands in contrast to the actions of the followers of Christianity, who since the time of the Emperor Constantine have made liberal use of the sword - often basing their conduct on Biblical verses. This was especially true of the colonization of South America and Africa, where native peoples were systematically wiped-out or forced to convert.

It is also interesting to note that when the Mongols invaded and conquered large portions of the Islamic Empire, instead of destroying the religion, they adopted it. This is a unique occurrence in history - the conquerors adopting the religion of the conquered! Since they were the victors, they certainly could not have been forced to become Muslims!

Ask any of the over **one billion** Muslims alive in the world today whether they were forced! The largest Muslim country in the world today is Indonesia --- and there were never any battles fought there! So where was the sword? How could someone be forced to adhere to a spiritually rewarding and demanding religion like Islam?

Myth: Islam is intolerant of other religions

The Creator has taught us in the Qur'an and Sunnah that all other `religions' and ways of life are unacceptable to Him if a person is aware of Islam. The Qur'an states (translation),

[3:85] And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

However, even though the Creator has clearly specified that no other way of life is acceptable to Him except Islam (i.e. submission to Him as embodied in the Qur'an and Sunnah), He has also commanded the Muslims to be *tolerant* of people who espouse other creeds. From the Sunnah, specifically in the study of the Sunnah called Al-Awsat by Al-Tabarani, we find regarding those non-Muslims living in the Islamic state,

The Messenger of Allah (saas) said, "One who kills a non-Muslim person under protection (Arabic: dhimmi) will not even smell the fragrance of Paradise."

Also from the Sunnah, specifically in a report from Al-Khatib, we find that the Messenger of Allah (saas) also said:

Whoever hurts a non-Muslim person under protection, I am his adversary, and I shall be an adversary to him on the Day of Resurrection.

In short, Islam is *intolerant of false ideas*, however it is *tolerant of the people* who hold to those ideas. One historical example of Muslims living up to the standard of Islam can be found from the time of the Spanish Inquisition. During that disaster sprung by misguided Catholics, some Spanish Jews fled to Muslim Turkey and to this day, there is a community of Spanish-speaking Jews in Turkey. Another example may be found during one of the Crusader invasions from Western Europe. Some of the the Catholic Western European knights were so likely to rape, murder, and pillage the Jews and Orthodox Christians, that when the Muslims won, they were treated as a liberating force by those non-Muslims.

Myth: Islam produces a lazy, uneducated society

This misconception itself is actually refuted directly by the Qur'an and Sunnah. While it is true that the Creator is the source of everything to us, it is not true that this can be used as an excuse for humanity to hide behind as the following verses from the Qur'an state (translation),

[16:35] The worshippers of false gods say: "If Allah had so willed, we should not have worshipped anything but Him - neither we nor our fathers,- nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message?

[43:20] They (the idolators) say, "If it had been the will of (Allah) the Most Merciful, we should not have worshipped such (deities)!" Of that they have no knowledge: they do nothing but lie!

Allah has taught us via the Qur'an and Sunnah that we all have a certain amount of free will. This free will must be exercised properly in accordance with the Qur'an and Sunnah to please the Creator. This is plenty of motivation for all Muslims to push themselves to be the most knowledgeable, effective Muslims they can be. If Muslim societies today are not meeting their potential, it is surely not due to their knowledge of Islam, rather it is their ignorance of this way of life. The importance of seeking knowledge and working are made clear in the Sunnah.

From the Sunnah, specifically in the study of the Sunnah called Sunan Abu-Dawud, we find:

[9:1637] Narrated Anas ibn Malik: A man of the Ansar came to the Prophet (pbuh) and begged from him.

He (the Prophet) asked: Have you nothing in your house? He replied: Yes, a piece of cloth, a part of which we wear and a part of which we spread (on the ground), and a wooden bowl from which we drink water.

He said: Bring them to me. He then brought these articles to him and he (the Prophet) took them in his hands and asked: Who will buy these? A man said: I shall buy them for one

dirham. He said twice or thrice: Who will offer more than one dirham? A man said: I shall buy them for two dirhams.

He gave these to him and took the two dirhams and, giving them to the Ansari, he said: Buy food with one of them and hand it to your family, and buy an axe and bring it to me. He then brought it to him. The Apostle of Allah (pbuh) fixed a handle on it with his own hands and said: Go, gather firewood and sell it, and do not let me see you for a fortnight. The man went away and gathered firewood and sold it. When he had earned ten dirhams, he came to him and bought a garment with some of them and food with the others.

The Apostle of Allah (pbuh) then said: This is better for you than that begging should come as a spot on your face on the Day of Judgment. Begging is right only for three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for compensation and finds it difficult to pay.

Also from the Sunnah, specifically in the study of the Sunnah called Sunan Ibn Majah, we find that the Messenger of Allah said:

Seeking knowledge is a duty upon every Muslim.

Knowledge of the Qur'an and Sunnah are clearly the best types of knowledge, and knowledge which benefits humanity is good as well. The Qur'an and Sunnah do not condemn the study of this earth and in fact the Creator encourages us to investigate the world we live in according to the following verse from the Qur'an (translation),

[3:190-191] Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for people of understanding. People who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for nothing have You created (all) this! Glory to You! Give us salvation from the penalty of the Fire."

Myth: Muslims worship a rock [stone Deuteronomy 28:64]

By
Abdul Haleem

Jews claiming that Muslims "worship" the Black Stone at the Kaaba in Makkah.

Deuteronomy 28:64 And HASHEM shall scatter you among all people, from one end of the earth to the other; and there you shall serve other gods, which neither you nor your fathers have known, of wood and stone.

This is one of the Jewish myths on Islam, Muslims do not worship the Kabba, the Kabba is nothing more or nothing less than a Temple built by Prophet Abraham centuries ago, the reference to the stone in this verse is likely to be referring to the statues of Buddha, in the USA, many Jews have become Buddhists.

Having been on hajj let me answer this based both on history and my own experiences. The Black Stone - Hajar al- Aswad - is NOT mentioned in the Quran. The Black Stone is located about five feet from the ground on the East corner of the Kaaba (this corner is known as "al-rukhn al-Aswad").

While there are traditions about kissing or touching the Stone, its real significance is as marker of the point at which one starts the Tawaaf (circumambulation of the Kaaba as part of hajj or omra.) Even the traditions which talk about kissing or touching the stone are VERY CLEAR that the Stone is JUST A STONE!

BUKHARI:

Volume 2, Book 26, Number 667:

Narrated 'Abis bin Rabia: Umar came near the Black Stone and kissed it and said "NO DOUBT, I KNOW THAT YOU ARE A STONE AND CAN NEITHER BENEFIT ANYONE NOR HARM ANYONE. Had I not seen Allah's Apostle kissing you I would not have kissed you."

Volume 2, Book 26, Number 675:

Narrated Zaid bin Aslam from his father who said: "Umar bin Al-Khattab addressed the Corner (Black Stone) saying, 'BY ALLAH! I KNOW THAT YOU ARE A STONE AND CAN NEITHER BENEFIT NOR HARM. Had I not seen the Prophet touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do Ramal (in Tawaf) except that we wanted to show off before the pagans, and now Allah has destroyed them.' 'Umar added, '(Nevertheless), the Prophet did that and we do not want to leave it (i.e. Ramal).'"

MUSLIM:

Book 007, Number 2914:

Abdullah b. Sarjis reported: I saw the bald one, i. e. 'Umar b. Khattib (Allah be pleased with him). kissing the Stone and saying: BY ALLAH. I AM KISSING WITH FULL CONSCIOUSNESS OF THE FACT THAT YOU ARE A STONE AND THAT YOU CAN NEITHER DO ANY HARM NOR GOOD; and if I had not seen Allah's Messenger (may peace be upon him) kissing you. I would not have kissed you. The rest of the hadith is the same.

The Stone is not be worshipped or regarded as anything but a marker.

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At hajj time you are actually unlikely to see the Black Stone: Masjid Al-Haram is just two crowded. There is a line on the floor of the Masjid to tell you where the line of the Black Stone is. Many hajis must perform Tawaaf NOT on the Kaaba floor but on the SECOND OR THIRD STORIES of the Masjid Al-Haram!

On Levels #2 and #3 there are both marks on the floor and neon lights to show you where to start and stop tawaaf.

The scholars agree that waving in the direction of the Black Stone is sufficient recognition of its location as the start and stop of Tawaaf.

In actuality, waving in direction of the Black Stone is the best you will probably do at hajj time

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The Black Stone has had an interesting history during the Islamic period. In 930 AD a ruler of Bahrain - who belonged to a branch of Ismailism known as the Karmatians - sacked Makkah and carried the Black Stone away for some 70 years until it was ransomed.

In the process, the Black Stone was cracked. It is now held together by a silver band. The fact that Islam was able to function without the Black Stone for 70 years is one of the best illustrations that it is but a marker for Tawaaf - and NOT an object of worship.

If Islam is so against any form of idol worship, why do they bow to the kaaba? Why do they call it God's House? Do they believe He lives there?

Islam does not allow bowing down to idols in worship. One of the forms of worshiping Allah Almighty in Islam is to bow down to Him. Since Allah Almighty ordered Abraham the father of Ishmael and Isaac peace be upon them to build the Kaaba (the cubic black building in the city of Mecca, in Saudi Arabia today), people called it the house of GOD Almighty, and it became the direction for us to bow down to Allah Almighty in worship. **So in other words, we Muslims worship Allah Almighty in the direction of the location of the Kaaba (The House of Allah Almighty in Islam), but not through the image of the Kaaba.**

When Muslims bow down to Allah Almighty in worship at their homes, they do not bow down to the sofa, or to the pair of shoes, or to the table, or to the wall, or to the door, or to any object that is in front of them in their homes. No, they bow down to Allah Almighty only. The Kaaba is the same thing. We do not bow down to it in worship in any shape or form! We bow down to Allah Almighty in its direction.

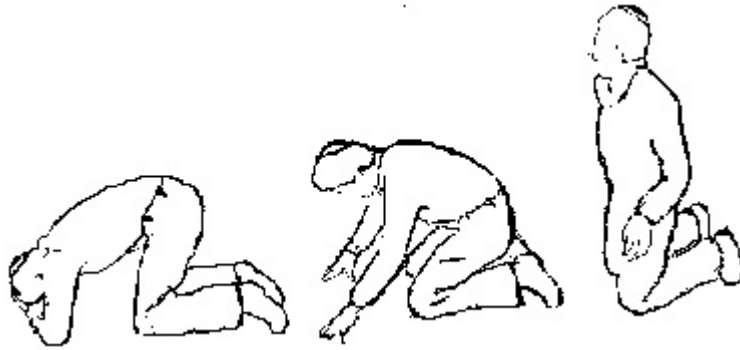
Otherwise, if everyone were to pick their own directions and their own methods in bowing down to Allah Almighty, then we would end up having Muslims bowing down to idols such as stones, and gods made from wood in their worships.

We do not believe that Allah Almighty lives there. Allah Almighty is unlimited and is every where; **Wherever you turn, there is the face of God. (The Noble Quran, 2:109).**" Even in the Bible, Jesus peace be upon him bowed down to Allah Almighty the Islamic way; **"Going a little farther, he**

[Jesus] fell with his face to the ground and prayed, 'My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.' (From the NIV Bible, Matthew 26:39)"

Although I can't prove this theory, but I personally believe that when Jesus bowed down to GOD Almighty, he was bowing down in the direction of Kaaba, since it was called GOD's house and was built by Abraham peace be upon him. Is there a single Christian out there that bows down to GOD Almighty in worship?

Jews too bow down to GOD Almighty in worship. Below is a picture of how Jews worship Allah Almighty:



Myth: The Quran is anti-Semitic

The Jewish Bible has more anti-Semitism than the Quran and Gospel combined.

Ahab, Jehoram, Ahaz, and Manasseh are just a few of the Jewish kings of Israel demonized in the Jewish Bible. They are depicted as plotting, scheming, and killing off prophets who spoke against them.

Moses in the Jewish Bible, speaking about Jews of the future says;

"For I know that after my death you will act corruptly and turn from the way which I have commanded you; and evil will befall you in the latter days, for you will do that which is evil in the sight of the Lord, provoking Him to anger with the work of your hands (Deut. 31:29).

"So all these curses shall come on you and pursue you and overtake you until you are destroyed, because you would not obey the Lord your God by keeping His commandments and His statutes which He commanded you. And they shall become a sign and a wonder on you and your descendants forever (Deut. 28:45-46).

Jeremiah recorded the Lord's warning to Israel: "I will bring evil from the north, and a great destruction. The lion is come up from his thicket ... he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant" (Jeremiah 4:6, 7).

From Daniel and Hosea:

"Indeed all Israel has transgressed Thy law and turned aside, not obeying Thy voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him (Dan 9:11).

"Listen to the word of the Lord, O sons of Israel, For the Lord has a case against the inhabitants of the land, Because there is no faithfulness or kindness Or knowledge of God in the land. There is swearing, deception, murder, stealing, and adultery. They employ violence, so that bloodshed follows bloodshed (Hos. 4:1-2).

Isaiah proclaimed: "O Assyrian, the rod of mine anger ... I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets" (Isaiah 10:5).

Isaiah 1:4 'Ah, sinful nation, a people loaded with guilt, a brood of evildoers' Does the Quran speak any worse about Israel then this ?

Ezekiel decries the sin of the people who had brought idols into the Temple area, where they prayed to other gods and even worshiped the sun. "Hast thou seen this...? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence" (Ezekiel 8:17)

And on and on and on.

If these Hebrew texts had been written in the Quran, they would be added to the long list of other "anti-Jewish" vituperation. But they are from the Jewish Bible, and yet no one claims that the Jewish Bible is anti-Semitic. Ezekiel, Isaiah, Jeremiah, even Moses - almost every Hebrew prophet are ignored when being anti-Semitic, yet Muhammad is not.

The claim that the Quran is anti-anti-Semitic because it points out Israel's spiritual ills is as absurd as claiming that the Jewish Bible is anti-Jewish because it does the same thing. Both Testaments portray human nature as inherently bad.

The Fact is, Jews in the Quran were spoken highly of and called the best of people, for example, Moses who is a Jew according to Jews is mentioned more times in the Quran than any other Prophet, and he is described as truthful, obeying, and righteous, as well as other Jews

Myth: The Quran borrowed from the Bible

All evidence show that the Qur'an could not have been copied from the Bible. Take for example the story of the flood that occurred in the days of the prophet Noah, on whom be peace. This event is narrated in both the Bible and the Qur'an.

A careful examination of the two versions will show that the Qur'anic version could have come from no other source but God alone . One important difference between the two accounts is that whereas the Bible describes the flood as a worldwide flood ([see Genesis Ch. 7](#)) the Qur'an mentions it as a local flood affecting the people of Noah ([see Qur'an 7:59-64](#)).

Today it is acknowledged that no record exists of a worldwide flood occurring at the time specified in te Bible. How did the author of the Qur'an avoid this mistake unless the author was God Himself? The closest thing in history to a flood like the one described in the Bible and the Qur'an, is a discovery made by Archaeologist Sir Charles Leonard Wooley.

In 1929 he discovered remains from a flood which occurred around 4000 B.C. His findings are described in the book entitled *The Bible as History* by Werner Keller. Keller tells us: "The incredible discovery at Ur made headline news in the United States and in Britain" (*The Bible as History*, 2nd Revised Edition, Bantam Books, 1980, p.27).

But was this a worldwide flood? After describing the extent of the flood, Keller explains; "Looking at the map we should call it today 'a local occurrence'" (p.28). "In other words," writes Keller. that flood was "obviously not of sufficient magnitude for the Biblical Flood" (p.29).

Furthermore, he says; "A flood of the unimaginable extent described in the Bible still remains 'archaeologically not demonstrated" (pp.29-30). Another comparison will again demonstrate that the Qur'an was not copied from the Bible. In the Bible we are told that God drowned the Pharaoh and his army when they pursued Moses, on whom be peace. and his people ([see Exodus 14:28](#)).

The clear indication in that description is that the body of the Pharaoh perished in the sea. However, the Qur'an dared to differ and prove true. In the Qur'an we find that God promised to preserve the body of the Pharaoh as a sign for later generations ([see Qur'an 10:90-92](#)). True to the Qur'anic promise, the mummified body of the Pharaoh was discovered by Loret in 1898 at Thebes in the Kings' Valley (see *The Bible, the Qur 'an and Science* by Dr.Maurice Bucaille, p.238). From there it was transported to Cairo. Elliot Smith removed its wrappings on July 8,1907 and gave a detailed description in his book entitled *the Royal Mummies* (1912).

From which source did the author of the Qur'an derive this information? How did the author of the Qur'an know that the Pharaoh's body was preserved whereas the knowledge that the ancient Egyptians mummified their dead was not discovered until recently? And how could the author of the Qur'an predict that the

body of the Pharaoh will be discovered later, unless the author was God Himself?

Myth: Muhammad ordered 900 Jews killed

From *Journal of the Royal Asiatic Society of Great Britain and Ireland*,
(1976), pp. 100-107.

IT IS WELL KNOWN THAT at the advent of Islam there were three Jewish tribes who lived in Yathrib (later Medina), as well as other Jewish settlements further to the north, the most important of which were Khaybar and Fadak. It is also generally accepted that at first the Prophet Muhammad hoped that the Jews of Yathrib, as followers of a divine religion, would show understanding of the new monotheistic religion, Islam. However, as soon as these tribes realized that Islam was being firmly established and gaining power, they adopted an actively hostile attitude, and the final result of the struggle was the disappearance of these Jewish communities from Arabia proper.

The biographers of the Prophet, followed by later historians, tell us that Banu Qaynuqa.,¹ and later Banu al-Nadir,² provoked the Muslims, were besieged, and in turn agreed to surrender and were allowed to depart, taking with them all their transportable possessions. Later on Khaybar³ and Fadak⁴ were evacuated. According to Ibn Ishaq in the *Sira*,⁵ the third of the Jewish tribes, Banu Qurayza, sided with the Qurashites and their allies, who made an unsuccessful attack on Medina in an attempt to destroy Islam. This, the most serious challenge to Islam, failed, and the Banu Qurayza were in turn besieged by the Prophet. Like Banu al-Nadir, in time they surrendered, but unlike the Banu al-Nadir, they were subjected to the arbitration of Sa'd b. Mu'adh, a member of the Aws tribe, allies of Qurayza. He ruled that the grown-up males should be put to death and the women and children subjected to slavery. Consequently, trenches were dug in the market-place in Medina, and the men of Qurayza were brought out in groups and their necks were struck.⁶ Estimates of those killed vary from 400 to 900.

On examination, details of the story can be challenged. It can be demonstrated that the assertion that 600 or 800 or 900⁷ men of Banu Qurayza were put to death in cold blood can not be true; that it is a later

invention; and that it has its source in Jewish traditions. Indeed the source of the details in earlier Jewish history can be pointed out with surprising accuracy.

The Arabic sources will now be surveyed, and the contribution of their Jewish informants will be discussed. The credibility of the details will then be assessed, and the prototype in earlier Jewish history pin-pointed.

The earliest work that we have, with the widest range of details, is Ibn Ishaq's *Sira*, his biography of the Prophet. It is also the longest and the most widely quoted. Later historians draw, and in most cases depend on him.⁸ But Ibn Ishaq died in 151 A.H., i.e. 145 years after the event in question. Later historians simply take his version of the story, omitting more or less of the detail, and overlooking his uncertain list of authorities. They generally abbreviate the story, which appears just as one more event to report. In most cases their interest seems to end there. Some of them indicate that they are not really convinced, but they are not prepared to take further trouble. One authority, Ibn Hajar, however, denounces this story and the other related ones as "odd tales".⁹ A contemporary of Ibn Ishaq, Malik,¹⁰ the jurist, denounces Ibn Ishaq outright as "a liar"¹¹ and "an impostor"¹² just for transmitting such stories.

It must be remembered that historians and authors of the Prophet's biography did not apply the strict rules of the "traditionists". They did not always provide a chain of authorities, each of whom had to be verified as trustworthy and as certain or likely to have transmitted his report directly from his informant, and so on. The attitude towards biographical details and towards the early events of Islam was far less meticulous than their attitude to the Prophet's traditions, or indeed to any material relevant to jurisprudence. Indeed Ibn Ishaq's account of the siege of Medina and the fall of the Banu Qurayza is pieced together by him from information given by a variety of persons he names, including Muslim descendants of the Jews of Qurayza.

Against these late and uncertain sources must be placed the only contemporary and entirely authentic source, the Qur'an. There, the reference in Sura XXXIII, 26 is very brief:

"He caused those of the People of the Book who helped them (i.e. the Quraysh) to come out of their forts. Some you killed, some you took prisoner." There is no reference to numbers.

Ibn Ishaq sets out his direct sources as he opens the relevant chapter on the siege of Medina. These were: a client of the family of al-Zubayr and others whom he "did not suspect". They told parts of the story on the authority of 'Abdullah b. Ka'b b. Malik, al Zuhri, 'Asim b. 'Umar b. Qatada, 'Abdullah b. Abi Bakr, Muhammad b. Ka'b of Qurayza, and "others among our men of learning", as he put it. Each of these contributed to the story, so that Ibn Ishaq's version is the sum total of the collective reports, pieced together. At a later stage Ibn Ishaq quotes another descendant of Qurayza, 'Attiyya¹³ by name, who had been spared, and, directly, a certain descendant of al-Zabir b. Bata, a prominent member of the tribe of Qurayza who figures in the narrative.

The story opens with a description of the effort of named Jewish leaders to organize against the Muslims an alliance of the hostile forces. The leaders named included three from the Banu al-Nadir and two of the tribe of Wa'il, another Jewish tribe; together with other Jewish fellow-tribesmen unnamed. Having persuaded the neighbouring Bedouin tribes of Ghatafan, Murra, Fazara, Sulaym, and Ashja' to take up arms, they now proceeded to Mecca where they succeeded in persuading the Quraysh. Having gathered together a besieging force, one of the Nadir leaders, Huyayy b. Akhtab, in effect forced himself on the third Jewish tribe still in Medina, the Banu Qurayza, and, against the better judgement of their leader, Ka'b b. Asad, he persuaded them to break faith with the Prophet in the hope, presented as a certainty, that the Muslims would not stand up to the combined attacking forces and that Qurayza and the other Jews would be restored to independent supremacy. The siege of Medina failed and the Jewish tribes suffered for their part in the whole operation.

The attitude of scholars and historians to Ibn Ishaq's version of the story has been either one of complacency, sometimes mingled with uncertainty, or at least in two important cases, one of condemnation and outright rejection.

The complacent attitude is one of accepting the biography of the Prophet and the stories of the campaigns as they were received by later generations without the meticulous care or the application of the critical criteria which collectors of traditions or jurists employed. It was not necessary to check the

veracity of authorities when transmitting or recording parts of the story of the Prophet's life.¹⁴ It was not essential to provide a continuous chain of authorities or even to give authorities at all. That is obvious in Ibn Ishaq's *Sira*. On the other hand reliable authority and a continuous line of transmission were essential when law was the issue. That is why Malik the jurist had no regard for Ibn Ishaq.¹⁵

One finds, therefore, that later historians and even exegetes either repeat the very words of Ibn Ishaq or else abbreviate the whole story. Historians gave it, as it were, a cold reception. Even Tabari, nearly 150 years after Ibn Ishaq, does not try to find other versions of the story as he usually does. He casts doubt by his use of the words, "Waqidi alleged (*za'ama*) that the Prophet caused trenches to be dug." Ibn ai-Qayyim in *Zad al-ma'ad* makes only the briefest reference and he ignores altogether the crucial question of numbers. Ibn Kathir even seems to have general doubt in his mind because he takes the trouble to point out that the story was told on such "good authority" as that of 'A'isha.¹⁶

Apart from mild complacency or doubtful acceptance of the story itself, Ibn Ishaq as an author was in fact subjected to devastating attacks by scholars, contemporary or later, on two particular accounts. One was his uncritical inclusion in his *Sira* of so much spurious or forged poetry;¹⁷ the other his unquestioning acceptance of just such a story as that of the slaughter of Banu Qurayza.

His contemporary, the early traditionist and jurist Malik, called him unequivocally "a liar" and "an impostor"¹⁸ "who transmits his stories from the Jews".¹⁹ In other words, applying his own criteria, Malik impugned the veracity of Ibn Ishaq's sources and rejected his approach. Indeed, neither Ibn Ishaq's list of informants nor his method of collecting and piecing together such a story would be acceptable to Malik the jurist.

In a later age Ibn Hajar further explained the point of Malik's condemnation of Ibn Ishaq. Malik, he said,²⁰ condemned Ibn Ishaq because he made a point of seeking out descendants of the Jews of Medina in order to obtain from them accounts of the Prophet's campaigns as handed down by their forefathers. Ibn Hajar²¹ then rejected the stories in question in the strongest terms: "such odd tales as the story of Qurayza and al-Nadir". Nothing could be more damning than this outright rejection.

Against the late and uncertain sources on the one hand, and the condemning authorities on the other, must be set the only contemporary and entirely authentic source, the Qur'an. There the reference in Sura XXXIII, 26 is very brief: "He caused those of the People of the Book who helped them (i.e. the Quraysh) to come out of their forts. Some you killed, some you took prisoner."

Exegetes and traditionists tend simply to repeat Ibn Ishaq's tale, but in the Qur'an the reference can only be to those who were actually in the fighting. This is a statement about the battle. It concerns those who fought. Some of these were killed. others were taken prisoner.

One would think that if 600 or 900 people were killed in this manner the significance of the event would have been greater. There would have been a clearer reference in the Qur'an, a conclusion to be drawn, and a lesson to be learnt. But when only the guilty leaders were executed, it would be normal to expect only a brief reference.

So much for the sources: they were neither uninterested nor trustworthy; and the report was very late in time. Now for the story. The reasons for rejecting the story are the following:

(i) As already stated above, the reference to the story in the Qur'an is extremely brief, and there is no indication whatever of the killing of a large number. In a battle context the reference is to those who were actually fighting. The Qur'an is the only authority which the historian would accept without hesitation or doubt. It is a contemporary text, and, for the most cogent reasons, what we have is the authentic version.

(ii) The rule in Islam is to punish only those who were responsible for the sedition.

(iii) To kill such a large number is diametrically opposed to the Islamic sense of justice and to the basic principles laid down in the Qur'an - particularly the verse. "No soul shall bear another's burden."²² It is obvious in the story that the leaders were numbered and were well known. They were named.

(iv) It is also against the Qur'anic rule regarding prisoners of war, which is: either they are to be granted their freedom or else they are to be allowed to be ransomed.²³

(v) It is unlikely that the Banu Qurayza should be slaughtered when the other Jewish groups who surrendered *before* Banu Qurayza and *after* them were treated leniently and allowed to go. Indeed Abu 'Ubayd b. Sallam relates in his *Kitab al-amwal*²⁴ that when Khaybar fell to the Muslims there were among the residents a particular family or clan who had distinguished themselves by excessive unseemly abuse of the Prophet. Yet in that hour the Prophet addressed them in words which are no more than a rebuke: "Sons of Abu al-Huqayq (he said to them) I have known the extent of your hostility to God and to His apostle, yet that does not prevent me from treating you as I treated your brethren." That was *after* the surrender of Banu Qurayza.

(vi) If indeed so many hundreds of people had actually been put to death in the market-place, and trenches were dug for the operation, it is very strange that there should be no trace whatever of all that - no sign or word to point to the place, and no reference to a visible mark.²⁵

(vii) Had this slaughter actually happened, jurists would have adopted it as a precedent. In fact exactly the opposite has been the case. The attitude of jurists, and their rulings, have been more according to the Qur'anic rule in the verse, "No soul shall bear another's burden."

Indeed, Abu 'Ubayd b. Sallam relates a very significant incident in his book *Kifab al-amwal*,²⁶ which, it must be noted, is a book of jurisprudence, of law, not a *sira* or a biography. He tells us that in the time of the Imam al-Awza'i²⁷ there was a case of trouble among a group of the People of the Book in the Lebanon when 'Abdullah b. 'All was regional governor. He put down the sedition and ordered the community in question to be moved elsewhere. Al-Awza'i in his capacity as the leading jurist immediately objected. His argument was that the incident was not the result of the community's unanimous agreement. "At far as I know (he argued) it is not a rule of God that God should punish the many for the fault of the few but punish the few for the fault of the many."

Now, had the Imam al-Awza'i accepted the story of the slaughter of Banu Qurayza, he would have treated it as a precedent, and would not have come out with an argument against Authority, represented in 'Abdullah b. 'Ali. Al-Awza'i, it should be remembered, was a younger contemporary of Ibn Ishaq.

(viii) In the story of Qurayza a few specific persons were named as having been put to death, some of whom were described as particularly active in

their hostility. It is the reasonable conclusion that those were the ones who led the sedition and who were consequently punished - not the whole tribe.

(ix) The details given in the story clearly and of necessity imply inside knowledge, i.e. from among the Jews themselves. Such are the details of their consultation when they were besieged, the harangue of Ka'b b. Asad as their leader; and the suggestion that they should kill their women and children and then make a last desperate attack against the Muslims.

(x) Just as the descendants of Qurayza would want to glorify their ancestors, so did the descendants of the Madanese connected with the event. One notices that that part of the story which concerned the judgement of Sa'd b. Mu'adh against Qurayza, was transmitted from one of his direct descendants. According to this part the Prophet said to Mu'adh: "You have pronounced God's judgement upon them [as inspired] through Seven Veils."²⁸

Now it is well known that for the purposes of glorifying their ancestors or white washing those who were inimical to Islam at the beginning, many stories were invented by later generations and a vast amount of verse was forged, much of which was transmitted by Ibn Ishaq. The story and the statement concerning Sa'd are one such detail.

(xi) Other details are difficult to accept. How could so many hundreds of persons be incarcerated in the house belonging to a woman of Banu al-Najjar?²⁹

(xii) The history of the Jewish tribes after the establishment of Islam is not really clear at all. The idea that they all departed on the spot seems to be in need of revision, as can be seen on examining the sources. For example, in his *Jamharat al-ansab*,³⁰ Ibn Hazm occasionally refers to Jews still living in Medina. In two places al-Waqidi³¹ mentions Jews who were still in Medina when the Prophet prepared to march against Khaybar - i.e. after the supposed liquidation of all three tribes, including Qurayza. In one case ten Madanese Jews actually joined the Prophet in an excursion to Khaybar, and in the other the Jews who had made their peace with him in Medina were extremely worried when he prepared to attack Khaybar. Al-Waqadi explains that they tried to prevent the departure of any Muslim who owed them money.

Indeed Ibn Kathir³² takes the trouble to point out that 'Umar expelled only those Jews of Khaybar who had not made a peace agreement with the

Prophet. Ibn Kathir then proceeds to explain that at a much later date, i.e. after the year 300 A.H., the Jews of Khaybar claimed that they had in their possession a document allegedly given them by the Prophet which exempted them from poll-tax. He said that some scholars were taken in by this document so that they ruled that the Jews of Khaybar should be exempted. However, that was a forged letter and had been refuted in detail. It quoted persons who were already dead, it used technical terms which came into being at a later time, it claimed that Mu'awiya b. Abi Sufyan witnessed it, when in fact he had not even been converted to Islam at that time, and so on.

So then the real source of this unacceptable story of slaughter was the descendants of the Jews of Medina, from whom Ibn Ishaq took these "odd tales". For doing so Ibn Ishaq was severely criticized by other scholars and historians and was called by Malik an impostor.

The sources of the story are, therefore, extremely doubtful and the details are diametrically opposed to the spirit of Islam and the rules of the Qur'an to make the story credible. Credible authority is lacking, and circumstantial evidence does not support it. This means that the story is more than doubtful.

However, the story, in my view, has its origins in earlier events. It can be shown that it reproduces similar stories which survived from the account of the Jewish rebellion against the Romans, which ended in the destruction of the temple in the year AD. 73, the night of the Jewish zealots and *sicarii* to the rock fortress of Masada, and the final liquidation of the besieged. Stories of their experience were naturally transmitted by Jewish survivors who fled south. Indeed one of the more plausible theories of the origin of the Jews of Medina is that they came after the Jewish wars. This was the theory preferred by the late Professor Guillaume.³³

As is well known, the source of the details of the Jewish wars is Flavius Josephus, himself a Jew and a contemporary witness who held office under the Romans, who disapproved of certain actions which some of the rebels committed, but who nevertheless never ceased to be a Jew at heart. It is in his writings that we read of details which are closely similar to those transmitted to us in the *Sira* about the actions and the resistance of the Jews, except that now we see the responsibility for the actions placed on the Muslims.

In considering details of the story of Banu Qurayza as told by the descendants of that tribe, we may note the following similar details in the account of Josephus:

(i) According to Josephus,³⁴ Alexander, who ruled in Jerusalem before Herod the Great, hung upon crosses 800 Jewish captives, and slaughtered their wives and children before their eyes.

(ii) Similarly, large numbers were killed by others.

(iii) Important details of the two stories are remarkably similar, particularly the numbers of those killed. At Masada the number of those who died at the end was 960.³⁵ The hot-headed *sicarii* who were eventually also killed numbered 600.³⁶ We also read that when they reached the point of despair they were addressed by their leader Eleazar (precisely as Ka'b b. Asad addressed the Banu Qurayza),³⁷ who suggested to them the killing of their women and children. At the ultimate point of complete despair the plan of killing each other to the last man was proposed.

Clearly the similarity of details is most striking. Not only are the suggestions of mass suicide similar but even the numbers are almost the same. Even the same names occur in both accounts. There is Phineas, and Azar b. Azar,³⁸ just as Eleazar addressed the Jews besieged in Masada.

There is, indeed, more than a mere similarity. Here we have the prototype - indeed, I would suggest, the origin of the story of Banu Qurayza, preserved by descendants of the Jews who fled south to Arabia after the Jewish Wars, just as Josephus recorded the same story for the Classical world. A later generation of these descendants superimposed details of the siege of Masada on the story of the siege of Banu Qurayza, perhaps by confusing a tradition of their distant past with one from their less remote history. The mixture provided Ibn Ishaq's story. When Muslim historians ignored it or transmitted it without comment or with cold lack of interest, they only expressed lack of enthusiasm for a strange tale, as Ibn Hajar called it.

One last point. Since the above was first written, I have seen reports³⁹ of a paper given in August 1973 at the World Congress of Jewish Studies by Dr. Trude Weiss-Rosmarin, in which she challenges Josephus' assertion that 960 besieged Jews committed suicide at Masada. This is highly interesting since in the story of Qurayza the 960 or so Jews refused to commit suicide. Who

knows, perhaps the Story of Banu Qurayza is an even more accurate form of the original version.

Footnotes

1. Ibn Ishaq, *Sira* (ed. Wustenfeld, Gottingen, 1860), 545-7; (ed. Saqqa *et al.*, Cairo, 1955), II, 47-9. See also al-Waqidi, *Kitab al-maghazi* (ed. M. Jones, London, 1966), II, 440 ff.; Suhayl, *al-Rawd al-unuf* (Cairo, 1914), I, 187 *et passim*; Ibn Kathir, *al-Sira al-Nabawiya* (ed. Mustafa `Abd al-Wahid, Cairo, 1384-5/1964-6), II, 5, *et passim*.
2. *Sira*, 545-56, 652-61/II, 51-7, 190-202; Ibn Kathir, *o.p. cit.*, III, 145 ff.
3. *Sira*, 755-76, 779/II, 328-53, 356, etc. More on Khaybar follows below.
4. *ibid.*, 776/II, 353-4.
5. *ibid.*, 668-84/II, 214-33.
6. *ibid.*, 684-700/II, 233-54.
7. *ibid.*, 689/II, 240; *`Uyun al-athar* (Cairo, 1356 A.H.), II, 73; Ibn Kathir, II, 239.
8. In his introduction to *`Uyun al-athar*, I, 7, Ibn Sayyid al-Nas (*d.* 734 A.H.), having explained his plan for his biography of the Prophet, expressly states that his main source was Ibn Ishaq, who indeed was the chief source for everyone.
9. *Tahdhib al-tahdhib*, IX, 45. See also *`Uyun al-athar*, I, 17, where the author uses the same words, without giving a reference, in his introduction on the veracity of Ibn Ishaq and the criteria he applied.
10. *d.* 179.
11. *`Uyun al-athar*, I, 12.
12. *ibid.*, I, 16.
13. *Sira*, 691-2/II, 242, 244; *`Uyun al-athar*, II, 74, 75.

14. Ibn Sayyid al-Nas (op. cit., I, 121) makes precisely this point in relation to the story of the Banu Qaynuqa' and the spurious verse which was said to have appeared in Sura LIII of the Qur'an and at the time was taken by polytheist Meccans as a recognition of their deities. The author explains how various scholars disposed of the problem and then sums up by stating that in his view, this story is to be treated on the same level as tales of the *maghazi* and accounts of the *Sira* (i.e. not to be accorded unqualified acceptance). Most scholars, he asserts, usually treated more liberally questions of minor importance and any material which did not involve a point of law, such as stories of the *maghazi* and similar reports. In such cases data would be accepted which would not be acceptable as a basis of deciding what is lawful or unlawful.

15. See n. 18 below.

16. Tabari, *Tarikh*, I, 1499 (where the reference is to al-Waqidi, *Maghazi*, II, 513); *Zad al-ma`ad* (ed. T. A. Taha, Cairo, 1970), II, 82; Ibn Kathir, op. cit., IV, 118.

17. On this see W. Arafat, "Early critics of the poetry of the Sira", BSOAS, XXI, 3, 1958, 453-63.

18. *Kadhdhab* and *Dajjal min al-dajajila*.

19. *Uyun al-athar*, I, 16-7. In his valuable introduction Ibn Sayyid al-Nas provides a wide-ranging survey of the controversial views on Ibn Ishaq. In his full introduction to the Gottingen edition of the *Sira*, Wustenfeld in turn draws extensively on Ibn Sayyid al-Nas.

20. *Tahdhib al-Tahdhib*, IX, 45. See also *Uyun al-athar*, I, 16-7.

21. *ibid.*

22. Qur'an, XXXV, 18.

23. Qur'an, XLI, 4.

24. ed. Khalil Muhammad Harras, Cairo, 1388/1968, 241.

25. Significantly, little or no information is to be found in general or special geographical dictionaries, such as al-Bakri's, *Mu`jam ma'sta`jam*; al-

Fairuzabadi's *al-Maghanim al-mutaba fi ma`alim taba* (ed. Hamad al-Jasir, Dar al-Yamama, 1389/1969); *Six treatises (Rasa'il fi tarikh al-Madina* ed. Hamad al-Jasir, Dar al-Yamama, 1392/1972); al-Samhudi, *Wafa' al-wafa' bi-akhbar dar al-Mustafa* (Cairo, 1326), etc. Even al-Samhudi seems to regard a mention of the market-place in question as a mere historical reference, for in his extensive historical topography of Medina he identifies the market-place (p. 544) almost casually in the course of explaining the change in nomenclature which had overtaken adjacent landmarks. That market-place, he says, is the one referred to in the report (*sic*) that the Prophet brought out the prisoners of Banu Qurayza to the market-place of Medina, etc.

26. p. 247. I am indebted to my friend Professor Mahmud Ghul of the American University, Beirut, for bringing this reference to my attention.

27. *d.* 157/774. See *EI*², *sub nomine*.

28. *Sira*, 689/II, 240; al-Waqidi, *op. cit.*, 512.

29. *Sira*, 689/II, 240; Ibn Kathir, *op. cit.*, III, 238.

30. e.g., *Nasab Quraysh* (ed. A. S. Harun, Cairo, 1962), 340.

31. *op. cit.*, II, 634, 684.

32. *op. cit.*, III, 415.

33. A. Guillaume, *Islam* (Harmondsworth, 1956), 10-11.

34. *De bello Judaico*, I, 4, 6.

35. *ibid.*, VII, 9, 1.

36. *ibid.*, VII, 10, 1.

37. *Sira*, 685-6/II, 235-6.

38. *Sira*, 352, 396/I, 514, 567.

39. *The Times*, 18 August 1973; and *The Guardian*, 20 August 1973.