



The annihilation of the slander campaign against The Prophet of the Muslim nation

Introduction

“Integrity is the noblest possession.”

Throughout the history of Islam, there has always been a campaign of slander against Islam, specifically targeting the personality of The Prophet Muhammad ﷺ. There is no doubt that this hostile vilification holds a prominent place on the political agenda of certain groups. However, that is not the focus of this chapter. As the title suggests, this chapter’s purpose is to refute certain allegations directed at The Prophet ﷺ of the final divine revelation. This chapter is not an all-encompassing piece on the subject, but it rather serves as a guide for those who have been left with questions about Islam and the beloved Prophet Muhammad ﷺ due to false attributions made by those engaged in an ideological battle against Islam. Allah ﷻ reveals regarding this, which can be summarized as: “They want to extinguish the light of Allah (the guidance and truth brought by The Prophet ﷺ) with their mouths (their example is like someone trying to blow out the sun with their mouth, which is absurd), but Allah refuses except to perfect His light, even though the disbelievers hate it. It is He who sent His Messenger with guidance and the religion of truth, to make it prevail over all other religions, even though the polytheists may detest it.”¹

Many antagonists have been crushed under the bulldozer of Islam. Nevertheless, it is painful to see how far some can go in exaggerating and misusing historical facts. This unethical approach completely contradicts scientific integrity and human dignity. Therefore, it is a daunting task to reprimand such individuals, as they lack the honor to honestly and openly acknowledge the excellent and brilliant character of Prophet Muhammad ﷺ after studying his life and personality.

¹ Tafsir ibn Kathir, explanation of verses 32-33 of Chapter 9.



Moreover, there are plenty of scholars and researchers, Muslims and non-Muslims, who do acknowledge the noble character of The Prophet Muhammad ﷺ. This chapter addresses a number of issues related to Islam and the beloved Prophet Muhammad ﷺ that are often used to demonize them. The chapter consists of a series that is divided based on these issues, including polygamy, women, criminal law, war, and slavery in Islam.

Polygamy

It is well-known that Islamic law allows a man to marry more than one woman simultaneously. The maximum limit is four wives. However, this is not an obligation but a permission granted to men by the Creator of the universe. The conditions for practicing polygamy are quite strict and demanding. It is important to note that the pre-Islamic world had unrestricted polygamy. Therefore, it is crucial to understand that Islam actually restricted polygamy to a maximum of four wives. In addition to this fact, it is important to know that Islam has prescribed many more restrictions on gender relations. These include prohibitions on adultery, prostitution, rape, oral and anal sex, homosexuality, bestiality, and sexual intercourse during periods of menstruation and postnatal bleeding. Furthermore, Islam also prohibits masturbation and pornography. No other legal system provides as many detailed dictates regarding sexual relationships as Islam does. It is indeed an unfounded claim to say that Prophet Muhammad ﷺ was sexually immoral. There are two explanations for someone making such a statement: either they have little knowledge about the subject, or they are actively involved in the ideological battle against Islam.

Before we expound on polygamy, I want to draw your attention towards two points. The beloved Prophet Muhammad ﷺ only increased the number of his wives later in his life, after reaching the age of fifty. Additionally, it is worth mentioning that ‘Aisha, the Mother of the Believers and the daughter of his ﷺ closest companion Abu Bakr, was the only wife of The Prophet ﷺ who was young and a virgin at the time of their marriage. All of his ﷺ other wives were widows. If The Prophet ﷺ were sexually perverse, free is he ﷺ from such allegations, he ﷺ would have married young women rather than elderly widows. This fact alone is sufficient



evidence to refute these baseless accusations. However, I still want to thoroughly delve into the hidden truth surrounding this matter to completely eliminate any remaining doubts.

The underlying reasons for the multiple marriages of the beloved Prophet ﷺ can be divided into four main categories:

1. Educational purposes
2. Legal purposes
3. Socio-cultural purposes
4. Political purposes

The educational purpose behind The Prophet's ﷺ marriages was his desire to educate female teachers. Since women are also accountable for the teachings of Islam, it was important for them to receive proper education in these teachings. Many women might have felt shy or hesitant to directly ask the beloved Prophet ﷺ questions about specific guidelines concerning women, such as menstruation, major ritual impurity (*janāba*), and pregnancy. Similarly, the beloved Prophet ﷺ was also very modest and shy when it came to giving explicit answers to such questions. As narrated by his companions, he was more modest than a young virgin, peace and blessings be upon him. This was a reflection of his ﷺ noble character. Therefore, he often responded to such questions by alluding to the answer rather than providing explicit details. It has been narrated by the Mother of the Believers, 'Aisha, that a woman asked The Prophet ﷺ about her purification after menstruation. The Prophet ﷺ taught her how to perform the ritual bath (*ghusl*). Then he ﷺ said to her that she should cleanse herself with a scented cloth. The woman asked, "How should I do that, O Messenger of Allah ﷺ?" The Prophet ﷺ said, "Cleanse yourself with it." The woman asked again, "How should I do that, O Messenger of Allah ﷺ?" The Prophet ﷺ said, "Cleanse yourself with it." The woman asked again, "But how should I do that, O Messenger of Allah ﷺ?" The Prophet ﷺ said, "Glory be to Allah! Cleanse yourself with it." At that moment, our mother 'Aisha intervened, taking the woman by the hand and showing her exactly how to use the cloth to cleanse her private parts from the blood. This, of course, was something the beloved Prophet ﷺ could not demonstrate, as his ﷺ noble character did not permit it.



Therefore, women would often turn to the wives of the Beloved Prophet ﷺ to learn about the guidelines concerning female matters. Furthermore, not only the sayings of The Prophet ﷺ are religious instructions, but also his actions and silence. Who else but the wives of The Prophet ﷺ would transmit his actions and silence in his household and private domain to us? Therefore, they play a crucial role in the education and transmission of many guidelines pertaining to women and other private circumstances. That is why a significant portion of Islamic jurisprudence (*fiqh*) has been conveyed to us through our mother ‘Aisha, may Allah ﷻ be pleased with her. She spent years with the Beloved Prophet ﷺ, and after his passing, she lived for approximately half a century, as she was young during the time of The Prophet ﷺ. This gave her the opportunity to pass on her knowledge to the new generations.

The second wisdom behind the marriages of the beloved Prophet ﷺ is related to legal purposes. An example of this is the abolition of a widespread pre-Islamic practice among the Arabs, which was adopting children and granting them the legal status of their own children. In matters of inheritance and marriage law, they treated this adopted child the same as their biological children. Even the Beloved Prophet ﷺ had an adopted child named Zayd ibn Haritha, whom he had taken in before prophethood. Until when this custom was abolished by Allah ﷻ, he was even called Zayd ibn Mohammed, the son of Mohammed ﷺ. The Beloved Prophet ﷺ allowed him to marry Zaynab bint Jahsh al-Asadiyya. After living together for some time, tensions arose between Zayd and Zaynab (may Allah ﷻ be pleased with them) due to the fact that Zaynab came from an affluent family, while Zayd was originally a slave. The differences in social status led to family issues, eventually resulting in a divorce. After this event, the Beloved Prophet ﷺ received a command from Allah ﷻ to marry Zaynab. The Prophet ﷺ was concerned about the gossip of the hypocrites. If The Prophet ﷺ were to marry her, the hypocrites would claim that he had married his own daughter-in-law, according to pre-Islamic norms. In response to this, a revelation came down which can be summarized as follows: “And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, ‘Keep your wife and fear Allah,’ while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We

married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.”² This revelation abolished the pre-Islamic custom regarding the adopted child for the convenience of the Muslims and clarified the legality and legitimacy of the marriage between The Prophet ﷺ and Zaynab. The marriage of the beloved Prophet ﷺ with our mother Zaynab was not based on his own choice or desire. It was purely following the new legislation and the command of Allah ﷻ. Furthermore, in according to Islamic law, Zaynab was never considered The Prophet’s ﷺ daughter-in-law since she had already been divorced from Zayd. Those who attempt to mock The Prophet ﷺ by claiming that he married his own daughter-in-law are foolish and despicable individuals who have no knowledge whatsoever about the subject they let their venomous tongues run loose.

The third reason behind the marriages of the Beloved Prophet ﷺ is related to socio-cultural purposes. He ﷺ married certain women to protect them from poverty and prostitution. This was the reason he ﷺ married widows, some of whom had children. One example of this is our mother Umm Salamah. Her husband had passed away during the Battle of Uhud, leaving her with four orphaned children. The Beloved Prophet ﷺ couldn’t find anyone to take responsibility for her and her children, so he ﷺ married her himself. Umm Salamah was very brave, as she responded saying, “O Messenger of Allah ﷺ, I am an old woman with four orphans.” The beloved Prophet ﷺ reassured her, saying, “Do not worry about your age. As for your orphans, from now on, I am responsible for them.” The beloved Prophet ﷺ always treated them as his own children.

Another example is our mother Sawda bint Zam‘a. After her husband passed away, she had no one to support her. If she were to return to her family, they would mistreat her or force her to abandon her faith. The Beloved Prophet ﷺ married her to prevent her from facing even greater difficulties. When she married The Prophet ﷺ, she was fifty-five years old. Another woman was our mother Zaynab bint Khuzayma. Her husband had died during the Battle of Badr. She was an elderly woman of sixty years old, with no one to provide care for her. The Beloved Prophet ﷺ married her to provide support. This was the noble character

² Tafsir ibn Kathir, explanation of verse 37 of Chapter 33.



of the beloved Prophet Muhammad ﷺ, but venomous hearts cannot comprehend this. Woe to them!

The political purpose of his marriages is clearly visible in the fact that he ﷺ for example formed marital alliances with his four successors, namely Abu Bakr, 'Umar, 'Uthman, and 'Ali (may Allah ﷻ be pleased with them all), to strengthen the bonds among them. The beloved Prophet ﷺ was married to the daughters of Abu Bakr and 'Umar. He ﷺ married his own daughters to 'Uthman and 'Ali. The beloved Prophet ﷺ also married women from certain tribes and families to bring them closer to Islam, as family ties were highly valued in the Arab tradition. The most beautiful example of this is the daughter of Abu Sufyan. When Abu Sufyan was not yet a Muslim and persecuted the Muslims in Mecca, his daughter Umm Habiba had embraced Islam. She fled with her husband to Ethiopia. Her husband passed away there, leaving her lonely and helpless. She could not return to Mecca because her father was still not a Muslim, and he would force her to renounce Islam. The news reached the beloved Prophet ﷺ who was already in Medina. He ﷺ sent a letter to Najashi, the king of Ethiopia, may Allah ﷻ be pleased with him, as he later embraced Islam as well. In this letter, the beloved Prophet ﷺ proposed to marry her. Umm Habiba was overjoyed when she heard this. She emigrated to Medina and married the beloved Prophet ﷺ. When Abu Sufyan heard this, he approved of the marriage with paternal pride, even though he was still an enemy of the beloved Prophet ﷺ. This act, to a great extent, softened his enmity towards the beloved Prophet ﷺ.

Then there remains the marriage of the beloved Prophet ﷺ to 'Aisha, the daughter of Abu Bakr. Although her exact age remains controversial due to varying accounts, some narrations indicate that she was young.³ However, the term 'young' is a relative concept. The definition evolves with the passage of time, cultural shifts, and changes in location. Her age during this marriage was never considered problematic until the past century. Even the greatest enemies

³ There are also scholars who argue that the age calculation for girls was based on their first menstruation period according to the Arabs. According to this tradition, a girl who began menstruating at the age of 11, while being 9 years old in terms of modern age calculation, would actually be considered 20 years old, i.e., $9 + 11 = 20$.



of the beloved Prophet ﷺ never attacked him on this matter, because it simply wasn't deemed blameworthy. Moreover, it is widely known that girls in warmer climates tend to mature earlier. Therefore, criticizing this marriage without considering the accompanying conditions and context is a clear sign of either ignorance or ill intentions. Besides, numerous narrations attest to 'Aisha's profound happiness in this marriage.⁴ She always regarded this marriage as a great honor and a source of bliss. In this case, who has the right to question this marriage? Finally, 'Aisha lived for sixty years after The Prophet ﷺ departed the earthly realm. She passed on the teachings of faith to the new generations. A significant part of Islamic legislation comes from her, as she was not only the student but also the wife of the beloved Prophet ﷺ, so she could witness events that no one else could. Therefore, we have received knowledge from her that we couldn't learn from anyone else.

The spouses of the beloved Prophet ﷺ have a high status with Allah ﷻ. The following verse indicates this: "The Prophet is closer to the believers than themselves, and his wives are their mothers." Another verse states: "And you shall never harm the Messenger of Allah nor marry his wives after him. Indeed, that is a great sin with Allah." The Prophet ﷺ and his wives are thus honored by Allah ﷻ. Muslims must respect them, and they are forever prohibited from marrying the wives of the beloved Prophet ﷺ, as they are the mothers of the believers.⁵

Women in Islam

The rules of Islam regarding women are as old as Islam itself, as the Islamic regulations concerning women did not emerge over time due to changing conditions or revolutions and emancipation. Throughout Islamic history, the status of women in Islam has never been called into question by anyone, except in recent decades. There are, of course, reasons for this, but this chapter seeks to demonstrate that women are not treated as inferior or unjust by Islam. On the contrary, Islam has granted women their dignified social position. If one looks at the pre-Islamic history and reads about how women were treated in the Roman Empire, the Persian Empire, or in other civilizations such as China and India, they will quickly come to

⁴ See, among others, Hadith number 1423 in Sahih Muslim by Muslim ibn al-Hajjaj ibn al-Muslim.

⁵ The Tafsir (exegesis) of al-Qurtubi in the explanation of verses 6 and 53 of Chapter 33, partially based on a passage from the work Rawā'i al-Bayān by the prominent scholar Muhammad Ali Sabuni.

the conclusion that Islam has indeed given women their worthy position. The same applies to Western women in the Middle Ages. They were treated mercilessly by men and had to endure tragic times. Extensive debates were held about women, and it was even questioned whether women were normal human beings.

It is not necessary to go back centuries in history to see how cruelly women were treated. Until the nineteenth century, *wife selling* was a British tradition. Men could sell their wives, and market prices were even established for this purpose. Until the past century, a woman in France could not enter into contracts as it was legally invalid. Another horrific case that went down in history as a great shame was the life of Sarah Baartman, a slave from South Africa. She was brought to Europe by the Scottish Alexander Dunlop in the nineteenth century to profit from her.⁶ She was treated disgustingly and abused by Westerners in Europe. And I haven't even mentioned the people who were brought from Africa less than a century ago to be presented to the white man in a human zoo in Brussels or elsewhere in Europe.⁷

The Western crimes in Africa are beyond words. Should I mention black children whose limbs were amputated by Western soldiers because their parents didn't work enough, or should I talk about black children who were hanged by white people?⁸ Below is a photo⁹ of American soldiers during World War I in a military camp called *Camp Zachary Taylor* in Louisville, a city in Kentucky, USA. The soldier on the left is reading passages from the Bible while the black child is being prepared for hanging. A nauseating scene!

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⁶ For more information: <https://isgeschiedenis.nl/nieuws/saartjie-baartman-of-de-hottentot-venus-een-tragisch-leven-als-curiositeit>

⁷ For more information: <https://news.cnrs.fr/articles/in-the-days-of-human-zoos>

⁸ <https://rarehistoricalphotos.com/father-hand-belgian-congo-1904/>

⁹ The Nanny Jack & Co. Archives.



Unfortunately, the heinous crimes of Westerners cannot be limited to Africa alone. When you look at the genocides in America, Africa, and Australia, you see that in most cases, the perpetrators were Europeans who stormed into other countries with self-invented motives like the *Mission Civilisatrice*¹⁰ to plunder and exploit. Who exterminated the indigenous people? Was it the Turks or the Arabs? Or any other Muslim nation? And what about the genocides in African countries like Congo, Uganda, Rwanda, and Algeria? Which barbaric people murdered millions there? And what about the genocides in Australia?

How were the Aborigines exterminated? And the people in Tasmania? Who raped their women and plundered their properties? Was it the British or the Arabs?¹¹ And what about the children who were taken from their parents in Switzerland in the past century and forced to work in rural areas without pay? This is known as “Verdingkinder,” and it happened relatively recently!¹² Did the Muslims do this, or the so-called philanthropists and flag bearers of democracy?! You never hear the militants of the ideological battle speak about such topics.¹³ These are the same people claiming to have brought women freedom and equality. This is the biggest lie of this century! There is still much to be said about such historical atrocities, but to keep the chapter from getting even longer, I will now continue discussing women in Islam.

Islam and Islamic history present a different story when it comes to women. The beloved Prophet ﷺ always advised men to treat their wives with gentleness and kindness, recognizing

¹⁰ This was a European project in which Europeans deemed themselves capable of bringing civilization to other peoples whom they believed to be primitive and backward.

¹¹ For more information on the genocide in Tasmania, the following books are recommended: “The Black War” by Nicholas Clements, “The Last Man: A British Genocide in Tasmania” by Tom Lawson, and “The Memory of Genocide in Tasmania” by Jesse Shipway.

¹² For more information:

http://archive.boston.com/news/world/europe/articles/2011/11/24/swiss_grapple_with_history_of_forced_child_labor/

¹³ You don’t hear them talking about European inclinations and practices regarding anthropophagy. In the book “Mummies, Cannibals, and Vampires,” British lecturer Richard Sugg reveals that cannibalism was not only present in primitive tribes in Africa and Australia but also in Europe. Until the late eighteenth century, it was quite common in Europe to consume human body parts, and it was even believed to have health benefits. Furthermore, it is known that in the seventeenth century, the prominent Dutch politician Johan de Witt was murdered and mutilated by his political enemies during a lynching, and parts of his body were eaten. Such wild practices are certainly not found in the history of Muslims. However, the link between Islam and barbaric practices is repeatedly made, despite history and Islamic legislation presenting a very different image.



that women are generally more emotional than men. Therefore, the beloved Prophet ﷺ compared women to crystals, emphasizing their sensitivity and preciousness.¹⁴ Allah ﷻ also reveals in the Qur'ān that men should treat their wives well¹⁵. Islam has granted women the right to study, work, inherit, make wills, enter into contracts, and more. Some female companions were doctors and officials. Both the beloved Prophet Muhammad ﷺ and the rightly guided caliphs frequently sought advice from certain female companions who had acquired knowledge and wisdom from Allah ﷻ. As individuals, women are no different from men, as they are also held accountable by Allah ﷻ for their actions and words. Just like men, they will be judged by Allah ﷻ.

Women have actually been granted more legal privileges compared to men. According to Islamic law, a woman is not obligated to pay for the family's maintenance costs, as it is the responsibility of the man. The beloved Prophet Muhammad ﷺ even stated that a man is rewarded when he puts a morsel of food in his wife's mouth.¹⁶ Furthermore, a woman is not required to perform the pilgrimage (*Hajj*) if she does not have a husband or another close male relative (*maḥram*) such as her father or brother. Women are also not obligated to participate in collective prayers, Friday prayers, military service, and other activities that are compulsory for men. Women are not required to pay a dowry during marriage, but men are obligated to provide a dowry to women. A woman is not independently obliged to testify in court for crimes such as murder, criminal activities, and other dangerous incidents to protect her life and honor unless there is a second woman who can support her testimony. Thus, there are several advantages in Islamic law that specifically benefit women.

According to Islam, men and women are not equal to each other biologically and psychologically, and it would be absurd to claim otherwise. However, men and women are considered equal in value according to Islam. In fact, there are numerous religious texts in Islamic sources that indicate women are favored in many respects over men. The beloved

¹⁴ In *al-ṣaḥīḥ* of Muhammad ibn Isma'il al-Bukhari and in *al-ṣaḥīḥ* of al-Muslim ibn al-Hajjaj ibn al-Muslim.

¹⁵ Qur'ān, 4:19

¹⁶ In *al-ṣaḥīḥ* of al-Muslim ibn al-Hajjaj ibn al-Muslim.



Prophet Muhammad ﷺ promised paradise to parents who have one or more daughters¹⁷, but he did not make such a promise to parents who only have sons. Isn't this enough evidence to prove that women are highly valued in Islam? The beloved Prophet ﷺ also said that a man completes half of his faith by marrying a righteous woman.¹⁸ This highlights the significance of women's position in Islam, as a man's faith is incomplete without a virtuous wife. Furthermore, the beloved Prophet Muhammad ﷺ indicated that having a righteous wife is a source of bliss.¹⁹ In another statement, he ﷺ declared that a pious woman is the best thing a man can acquire in this worldly life.²⁰ All of these sayings of the beloved Prophet ﷺ highlight the excellent status of women. The beloved Prophet ﷺ also said that paradise lies beneath the feet of the mother,²¹ meaning that one can attain paradise by showing humility towards his mother.²²

This is the honorable and valuable position that Islam gives to women.²³ You won't hear the militants of the ideological battle against Islam writing or speaking about this. Most people

¹⁷ Multiple authentic narrations regarding this matter have been transmitted from the beloved Prophet Muhammad ﷺ through various sources of Hadith, including Sahih Muslim by Imam Muslim ibn al-Hajjaj.

¹⁸ There are authentic narrations regarding this matter found in "Al-Mu'jam al-Awsat" by Sulayman ibn Ayyub al-Tabarani, "Al-Mustadrak" by Muhammad ibn 'Abdillah al-Hakim, and "Al-Sunan" by Ahmad ibn Husayn al-Bayhaqi.

¹⁹ *Al-ṣaḥīḥ* Muhammad ibn Hibban al-Busti.

²⁰ *Al-ṣaḥīḥ* of al-Muslim ibn al-Hajjaj ibn al-Muslim.

²¹ There are indeed authentic variations of this narration found in "Al-Musnad" by Ahmad ibn Hanbal, "Al-Sunan" by Ahmad ibn Shu'ayb ibn 'Ali al-Nasa'i, "Al-Sunan" by Ibn Majah, "Al-Mu'jam al-Kabeer" by Sulayman ibn Ayyub al-Tabarani, and "Al-Mustadrak" by Muhammad ibn 'Abdillah al-Hakim. The authenticity of these narrations has been declared by al-Hakim and verified by scholars such as Shamsuddin Muhammad ibn Ahmad ibn Uthman al-Dhahabi and Abd al-Azim ibn Abd al-Qawiyy ibn Abdillah al-Munziri.

²² Refer to the commentary by Muhammed Abdurrauf ibn Nuriddin Ali al-Munawi in his book "Fayḍ al-Qadīr."

²³ It may be noteworthy that certain individuals attempt to question the noble position of women in Islam by citing practices related to female circumcision. Those who do so lack knowledge about Islamic legislation because circumcision is only obligatory for Muslim men. It is not obligatory for Muslim women. Some women in Medina had this practice as a custom, and the beloved Prophet did not condemn it outright. However, he did emphasize the importance of not excessively practicing it as it negatively affects sexual pleasure. Therefore, female circumcision is not recommended but rather limited. Those who are unfamiliar with these regulations often take the practices of certain cultures in Muslim regions as their basis. Whether these cultural practices are correct or not is a separate topic that will yield diverse perspectives. What may be considered normal for a family in Africa, for instance, might be deemed unacceptable in the Netherlands. Thus, numerous examples can be cited where a phenomenon is evaluated in different ways based on the perspectives of indigenous people in different regions.



speak without knowledge on these subjects. It is also common for individuals to be aware of this knowledge, yet they still attempt to defame the beloved Prophet Muhammad ﷺ and Islam in order to fulfill their political agenda. Nice try, but the truth will always prevail!

Women in the Islamic civilization

The beloved Prophet Muhammad ﷺ taught Muslims to be extremely careful in safeguarding chastity, which is known as “*al-ghayrah*” in Islamic terminology. Therefore, Muslims should attach great value to this virtue.

Although some circles among Muslims have neglected this, Muslims in the past attached great importance to the chastity of their families. Chastity encompasses not only the proper covering of women, but also the correct gender relations within society, which is an essential part of chastity. This is another topic for another day, but the point is that chastity is of vital importance to Muslims. The beloved Prophet ﷺ said, “Three kinds of people are prohibited from entering Paradise: (1) the alcoholic, (2) the one who disobeys his parents, and (3) the adulterer who approves of immorality in his family.”²⁴ Moreover, defending chastity is considered a physical effort (*jihād*). The beloved Prophet ﷺ said, “Whoever is killed defending their faith is a martyr. Whoever is killed defending their own life is (rewarded as) a martyr. Whoever is killed defending their property is (rewarded as) a martyr. Whoever is killed defending the chastity of their family is (rewarded as) a martyr.”²⁵

This virtue is not an obstacle to women’s freedom, as some individuals, particularly feminists, wrongly conclude. The ideal application of chastity has been demonstrated by Muslims throughout Islamic history. Muslims have proven throughout history that a woman can be chaste while studying, holding important positions, or serving in high offices.

²⁴ In *al-musnad* of Ahmad ibn Hambal; *al-sunan* of Ahmad ibn Shu’ayb ibn ‘Ali al-Nasa’i; *al-mustadrak* of Muhammad ibn ‘Abdillah al-Hakim, classified authentic by Ibn Hajar al-Haythami in his *majma’ al-zawā’id*.

²⁵ In *al-musnad* of Ahmad ibn Hambal; *al-sunan* of Ahmad ibn Shu’ayb ibn ‘Ali al-Nasa’i; *al-sunan* of Abu Dawud Sulayman ibn al-Ash’ath; *al-sunan* of Abu ‘Isa Muhammad al-Tirmidhi, classified authentic by al-Tirmidhi himself.



Countless examples of such Muslim women exist in history. A well-known example is Fatima al-Fihri, an Arab Muslim woman from the 9th century who established the world's first university, al-Qarawiyyin, in Andalusia.²⁶ The term "*college*" is derived from the Arabic word "*al-kulliyah*" since the Arabic language was the lingua franca of scholarship at that time. Another example is 'Aisha, the mother of the believers, who was knowledgeable in various disciplines such as Arabic poetry, medicine, and Islamic law. Similar women in the second generation included Hafsa bint Sirin and Umm al-Darda al-Sughra. Islamic history books are filled with extraordinary achievements and intellectual advancements of Muslim women, thanks to their giftedness acquired from The Prophetic light. In 2020, Dr. Muhammed Akram al-Nadwi published a 45-volume work after 20 years of research, documenting the biographies of 10,000 scholarly Muslim women from the time of the beloved Prophet ﷺ. These are all Muslim women who changed the course of history and, at the very least, made an indelible contribution to humanity. Throughout his life, the beloved Prophet ﷺ paid special attention to the social and intellectual development of women, organizing special gatherings where they received knowledge and wisdom from the beloved Prophet Muhammad ﷺ.²⁷

Because of their great efforts, The Prophet Muhammad ﷺ and his disciples were succeeded by Muslim generations who, with their prominent scholars and intellectuals, filled the world with knowledge and wisdom in the fields of literature, historiography, jurisprudence, astronomy, mathematics, geography, and medicine. The books of Ibn Sina and al-Razi in the field of medicine remained among the most important literature in the curriculum of Western universities for centuries. The world learned algebra from the Muslim scientist Mohammed ibn Musa al-Khwarizmi. Western scholars studied at the universities of Andalusian Muslims and were greatly influenced by Arabic literature, leading them to read and write primarily in Arabic. William Shakespeare and Dante Alighieri drew inspiration from literary works originated from Andalusian writers. The discoveries of the fifteenth-century Ottoman cartographer Piri Reis opened new perspectives for humanity. He was renowned for his maps,

²⁶ For more information, refer to the book "Islam in the Modern World" by Jeffrey T. Kenney and Ebrahim Moosa, as well as "Lost Islamic History" by Firas al-Khateeb.

²⁷ Narrated in "Al-Sahih" by Muhammad ibn Isma'il al-Bukhari and in "Al-Sahih" by al-Muslim ibn al-Hajjaj ibn al-Muslim.



which included detailed descriptions of the geography of America. After Napoleon Bonaparte's expedition to Egypt, the book "*al-khalil*," an important legal work in the *maliki* school of thought, was translated into French. Consequently, this text would form the foundation for the *Code Napoléon*, the French civil code. Westerners were largely inspired by the Islamic model of religious pluralism, social institutions, women's rights, and financial law. Muslim women were indispensable actors in this flourishing civilization, as they played a significant role in Islamic civilization. For more information, one can consult books like "*The World of Islamic Civilization*" by Gustave Le Bon, a nineteenth-century French scholar. Finally, the book "*Do Muslim Women Need Saving?*" by prominent American anthropologist and academic Lila Abu-Lughod is highly recommended. The book provides new insights for those who have a negative perception of the position of women in Islam. The reality is quite different. Abu-Lughod writes in her book that the poor position of women in the Muslim world has nothing to do with the Islamic religion. After decades of research, she argues that it is related to the following two factors: (1) authoritarianism and (2) poverty. These two factors are the cause of the suffering of women in the Muslim world. We must not forget that European powers have played a significant role in the emergence of these two phenomena in the Muslim world.

The blindly misguided militants of the ideological battle against Islam falsely label Islam and The Prophet Mohammed ﷺ with stagnation and cruelty. However, they do not know what they are talking about. What makes it worse is that they suffer from double ignorance. This means that they are ignorant, but at the same time, they are unaware of their own ignorance. This is a poison that disables all senses and prevents one from finding the truth.

Lastly, a brief comment on the position that women have been assigned by so-called democrats, liberals, and feminists. Have women become more valuable today? The answer to this question may vary depending on the meaning given to the word "valuable." The question can be answered with "yes" if we understand "valuable" to mean that women have been turned into objects of desire and workhorses. They claim women have gained freedom, as they can finally walk half-naked on the beach to attract the attention of men. They can finally



be portrayed on billboards with deep cleavage to sell more products. They can finally sit half-naked in the windows of brothels in the alleyways of Amsterdam, marketing themselves as sexual objects. They can finally destroy families by seducing married fathers with their beauty. They can finally overwork themselves in the corporate world to satisfy greedy employers, neglecting their own families and children. Calling this freedom and the preservation of women's rights is nothing but intellectual deception!

Doubts concerning the Islamic criminal law

The beloved Prophet Mohammed ﷺ not only brought about theological and ethical reforms but also implemented legal rules to provide humanity with the protection of five values: religion, life, intellect, progeny, and property. The beloved Prophet ﷺ established a new society and government in Medina, where he served as the leader of the state. This legal system was based on the Qur'ān and Sunnah. It is a universal system that is applicable at all times, but today, this legal system mostly exists in theory. The application of this system is currently not possible, since there is no legitimate state that adopts this legal system. Only a very small part of this legal system constitutes of the Islamic criminal law.

15

The criminal law of Islamic legislation aims to protect the aforementioned five values in the following manner:

1. Death penalty for apostasy to protect religion.
2. Death penalty for murder to protect life.
3. Punishment for the use of intoxicants to protect intellect.
4. Punishment for adultery and false accusations of adultery to protect progeny.
5. Punishment for theft and robbery to protect property.

The implementation of Islamic criminal law is closely tied to a complex legal process, similar to the criminal law of modern nation-states. There are numerous requirements and rules that play a crucial role in this legal process. Some people object to the deterrent measures of Islamic criminal law, labeling them as outdated. They often use the term “modern” to impress others, forgetting that a significant part of contemporary legal systems is derived from early legal systems. The fact that something is old doesn't automatically imply that it is harmful,



just as something being modern doesn't necessarily mean it is harmless. Another objection to Islamic criminal law is that these measures are extreme and cruel. Such claims are subjective and lack foundation. The inspiration behind these objections is not reason or logic but emotions and desires.

From a superficial perspective, the claim regarding the alleged excessiveness and cruelty of Islamic criminal law may seem plausible, but in reality, it is nothing more than demagoguery and delusion. The ideal situation would be that there is no need for criminal law, but human nature necessitates some form of coercion. The nature of human beings inherently requires control, measures, and legal sanctions that have a deterrent effect. These measures and sanctions have inherent drawbacks and are always inevitably connected to a certain degree of cruelty and suffering. The severity of a particular criminal law is based on one's perspective of the offense. The strictness of the law is proportional to the seriousness of the violation. Consequently, criticism of criminal laws, which are based on the severity of the offense, is an ill-considered act. Criminal law is conditional. Imprisonment and incarceration are currently accepted as customary punishments, but it is possible that one century later, they may be considered cruel acts. An action or statement that goes unnoticed in the Netherlands could be grounds for the death penalty in another country. Any sensible person understands that the criminal law of a particular society takes shape according to that society's worldview and moral philosophy, not based on the opinion of an arbitrary outsider who has no connection to the values and norms of that society. Islamic criminal law does not have to align with modern constitutions or European human rights because not everyone has the same worldview and moral philosophy. Therefore, generalizing everything will have a counterproductive effect in this case. This flawed approach, which suggests that everyone must have the same worldview and moral philosophy, creates a mystification surrounding Islamic criminal law. Based on this misrepresentation, people feel entitled to attack Islam. As a result, Western Muslims are marginalized, while in fact, Muslims themselves do not appreciate the application of Islamic criminal law in the current status quo.

With regard to the alleged excessiveness and cruelty in Islamic criminal law, such claims are based on a simplistic perspective. Anyone who has even taken a basic course in Islamic



criminal law will know that the apparent cruelty is intended to have a deterrent and repulsive effect. It serves as a pedagogical and preventive measure rather than an act of revenge or retaliation for what has already occurred²⁸. The following points illustrate this fact:

1. Stoning (lapidation) is prescribed for adultery in Islamic criminal law as well as in the Old Testament. Undoubtedly, this is a menacing and deterrent measure, but to apply this law, certain conditions must be met, including the valid testimony of four reliable witnesses who have witnessed the act of adultery with their own eyes and in full clarity. In case of any minor disagreement or inconsistency in the testimony, the testimony is invalidated, and the witnesses are punished because the testimony is considered an accusation. If the required number of four witnesses is not reached, the witnesses are deemed criminals and receive a sanction.
2. Add to this the prohibition of spying on the sins of others and violating privacy. It is strictly forbidden to spy on people. This is referred to as *tajassus* in the Qur'ān and is strongly condemned.
3. Another way one can be eligible for stoning is through confession, but this rarely happens. If it does happen, the judge is obligated to initially ignore this confession by advising the adulterer to show repentance. If stoning eventually becomes legitimate due to the presence of four reliable witnesses or a definitive confession, it is still not the case that the sole reason for stoning is the act of adultery. The condition for stoning is that the adulterer has committed the crime publicly, in a way that contributes to the spread of sexual misconduct in society. If this were not the case, the four witnesses would not have been able to witness the crime clearly in the first place. This pervasive corruption can only be rectified by a treatment that has a deterrent effect.
4. Islamic criminal law emphasizes the principle of excluding doubtful cases. The judge must undo the accused's punishment even in cases with the slightest ambiguity. This is based on the hadith that states: "Avoid applying legal punishments against the

²⁸ Ramadan al-Buti, *alā ṭarīq al-'awda ilā al-islām* (Beirut: Mu'assasa al-Risala, 1981), p. 87-133.



Muslims if you are able. If the criminal has a way out, leave him his way. Verily, for the leader to err in pardoning is better than to err in punishing.”²⁹ Examples of the implementation of this principle are abundant in Islamic history since the time of the beloved Prophet Muhammad ﷺ. Additionally, environmental factors also play a role. For example, in times of economic hardship, a thief is not punished based on the regular criminal laws.

5. There are very strict requirements for the validity of the testimony. The witnesses must be pious and righteous. For instance, if a witness has ever been seen consuming alcohol, their testimony is not accepted.
6. In cases of the death penalty for murder, the consideration of the victim’s family is taken into account. If the family of the murdered person forgives the murderer, it is up to the judge to nullify the death penalty in this case. An alternative, for example, could be imposing a fine.
7. The death penalty for apostasy is also nullified if the apostate shows repentance and returns to Islam. Moreover, the judge is obligated to appoint a scholar who proves to the apostate that Islam is the ultimate truth. The apostate is also given sufficient time to reconsider their decision.
8. Amputation for theft is only carried out if certain conditions are met, such as the stolen object having a certain minimum value. Furthermore, the thief is requested multiple times to deny the theft or their involvement in it. If the thief is caught in the act and at least two reliable witnesses have seen it, the thief can still avoid amputation simply by claiming that the stolen object is their own property. This ambiguity is enough to lift the amputation sentence. Moreover, the stolen object must be taken from a well-protected and secure place for amputation to be applicable. These strict requirements make the implementation of amputation and stoning nearly impossible, as noted by Dutch Islamic scholar Professor Rudolph F. Peters:

²⁹ Narrated in “Al-Musannaf” by Ibn Abi Shaybah, in “Al-Sunan” by Tirmidhi, “Al-Mustadrak” by Hakim, and “Al-Sunan” by Bayhaqi. There is a dispute over some chains of this hadith, but it is a hadith whose content has been unanimously accepted by Islamic scholars since the generation of the companions. Therefore, there is a consensus among scholars regarding the principle mentioned in the hadith.



“It is nearly impossible for a thief or fornicator to be sentenced unless he wishes to do so and confesses.”³⁰ Professor Brown also cites the prominent *shafi'i* scholar Al-Subki, who listed (83) conditions for the implementation of amputation for theft.³¹

To conclude

In Islamic history, the punishments of stoning and amputation have rarely been carried out. An 18th-century Scottish doctor who worked in Aleppo reported only six executions in twenty years. Theft was also uncommon and was punished with bastinado, a type of flogging which involves striking the soles of the feet.³² A well-known 19th-century British researcher in Egypt mentioned that amputation for theft had not been carried out in recent times.³³ In the five-hundred-year reign of the Ottoman Empire in Istanbul, according to recorded data, stoning was executed only once for adultery. This is in contrast to the United States, where over fifty people were executed for various sexual offenses between 1608 and 1785.³⁴

The illegal Jihadists and the International terrorist network

19

To understand jihadism, one must be aware of the history of Wahhabism, which dates back to the 7th-century movement of the Khawarij. This sect is known for its extreme and violent practices. They have a literalist approach to religious texts, rejecting any authority and allowing themselves anything they deem necessary. After its demise, the sect was revived under the name of Wahhabism and neo-Salafism. According to their doctrine, non-Muslims and those who they declare to be innovators of the religion should be fiercely fought against. They even permit killing such individuals, claiming they have committed blasphemy and are no longer Muslims.³⁵ The followers of this ideology also adopt a strict method of interpreting religious texts, adhering strictly to the literal meanings.³⁶ This is especially evident in texts

³⁰ Rudolph Peters, *Crime and Punishment in Islamic Law* (Cambridge: Cambridge University Press, 2005), p. 54; Jonathan A. C. Brown, “Stoning and Hand Cutting - Understanding the Hudud and the Shariah in Islam,” *Yaqeen Institute for Islamic Research* (2017), p. 14.

³¹ Brown, “Stoning and Hand Cutting,” 35-39.

³² Brown, “Stoning and Hand Cutting,” 18.

³³ Brown, “Stoning and Hand Cutting,” 18.

³⁴ Brown, “Stoning and Hand Cutting,” 18.

³⁵ A. Moussalli, *Wahhabism, Salafism and Islamism: Who is the enemy?* (Beirut: Conflicts Forum, 2009), 9.

³⁶ Also referred to as literalism. Those who adopt this method are also known as literalists.



relating to matters of faith³⁷, such as the concepts of *tawhīd*, *shirk*, *kufr*, and *bid'a*. This doctrine is also prominently seen in certain old publications from the Gulf states.³⁸

This ideology traces its roots back to the Khawarij, who were a sect during the time of the companions of The Prophet ﷺ. The adherents of this extreme religious belief excessively employ *takfir*, declaring people as unbelievers. This allows them to excommunicate individuals, seize their property, and spill their blood. The followers of Wahhabism deviate from mainstream Muslims on many points. Their behavior has always been sharply criticized by scholars of their time and thereafter. They wrongly associate themselves with *al-salaf al-sālih*,³⁹ the first three righteous generations, while diverging significantly from them theologically and methodologically.

The excessive use of *takfir* is a characteristic of the Khawarij, who even deemed the (shedding of) blood and property of the companions (*ṣaḥāba*) permissible. This repulsive behavior was mercilessly reintroduced centuries later, leading to the murder of numerous innocent Muslims in the Hijaz during the eighteenth century. Almost all contemporary jihadists draw inspiration from this ideology and largely represent the same viewpoints as this movement. It is widely known that this movement received support from the British to fight against the Ottoman Empire. Wahhabism is now the official religious doctrine in the Gulf states. It is no longer a mystery that these states finance and propagate Wahhabi ideology to establish their dominance in the Islamic world. In fact, Mohammad bin Salman, the Crown Prince of Saudi Arabia, admitted in 2018 that Saudi Arabia was spreading the Wahhabi doctrine across the entire Islamic world under the command of the United States.⁴⁰

Over time, certain changes have occurred, altering the anatomy of neo-Salafists. Different contextual approaches have produced three major factions: the purists, the politicians, and the jihadists. The purists emphasize nonviolent methods of propagation, purification, and

³⁷ Moussalli, *Wahhabism*, 4.

³⁸ Moussalli, *Wahhabism*, 4-5.

³⁹ They call themselves Salafis, but the term "neo-Salafis" is more fitting for them.

⁴⁰ <https://www.rt.com/news/422563-saudi-wahhabism-western-countries/>

education. They believe that politics creates a significant separation. On the contrary, politicians emphasize the application of extreme religious practices in the political arena, as they consider it the only way to implement social justice and God's legislative law. The jihadists take a more militant stance, asserting that the current situation calls for violence and revolution. All three factions largely adhere to the same creed but offer different interpretations of the contemporary world.⁴¹

To illustrate the above, one can consider ISIS as an example. ISIS stands for *the Islamic State of Iraq and Syria*. It is a jihadist movement founded by Abu Musab al-Zarqawi. In Arabic, this movement is referred to as *Daesh*.⁴² After the invasion of Iraq in 2003 by Western powers, they collaborated with al-Qaeda, led by Osama Bin Laden. Therefore, their name was changed to *al-Qaeda in Iraq*. Since 2013, the movement has been known as ISIS. The movement claims authority over all Muslims worldwide, but no prominent Islamic scholar has recognized them as a legitimate organization. In fact, Muslims are aware that such movements are not a product of Islam, as Professor Michel Chossudovsky writes in one of his articles titled, "The Terrorists R Us. The Islamic State Big Lie."⁴³ He states that the real founder of ISIS is the American secret service, the CIA. Both al-Qaeda and the Taliban were established with financial and logistical support from the United States under the guise of jihad to fight the Soviet Union.⁴⁴

The lowest point was reached on September 11, 2001, when multiple terrorist attacks were carried out in the United States, resulting in the death and injury of thousands of innocent people. The scapegoat had already been determined, namely the so-called jihadists, led by Osama Bin Laden. However, Bin Laden was never found or captured. Professor Michel Chossudovsky mentions a crucial fact in his authoritative book "*America's*

⁴¹ Quintan Wiktorowicz, "Anatomy of the Salafi Movement," *Studies in Conflict & Terrorism*, no. 29 (2006): 207-239.

⁴² Erin Marie Saltman & Charlie Winter, *Islamic State: The Changing Face of Modern Jihadism* (London: Quilliam, 2014), 13-14.

⁴³ <https://www.globalresearch.ca/the-terrorists-r-us-the-islamic-state-big-lie-and-the-criminalization-of-the-united-nations/5404146>

⁴⁴ Marc Sageman, *Understanding Terror Networks*, University of Pennsylvania Press, Philadelphia, pg.57-58; Martin Ewans, *Conflict in Afghanistan: Studies in Asymmetric Warfare*, Routledge, London, 2004, pg. 128, 241; Martin Ewans, *Afghanistan: A New History*, Routledge, London, 2013, pg. 205.



War on Terrorism,” stating that the Bin Laden family and the Bush family had strong business relations for many years and were not each other’s enemies at all.⁴⁵

In September 2015, *The New York Times* announced that thirty thousand armed individuals from one hundred different countries were going to Syria to join ISIS. According to other sources, approximately one hundred thousand armed individuals went to Syria to become part of the ISIS army. Indeed, this was a huge army. But who were these armed individuals and where did they come from? How did they acquire weapons, and who funded them? How could different governments, international police, and intelligence agencies not prevent these shifts? The answer to these questions lies in the diabolical triangle relationship between the US, the Gulf states, and Western intelligence agencies. The cooperation and strong relations between the US and the Gulf states are well known. Not to mention the ruthless barons of the arms industry since 78% of all weapons in the world come from six countries: China, France, Germany, Russia, the United Kingdom, and the United States.⁴⁶ Terrorism and war mean money for these countries. The countries where armed conflict is desired are first prepared for division and chaos. All that remains is to activate the terrorist network, *and that’s it!* An example is the US Institute of Peace, an eager sponsor of Bashar al-Assad’s opponents in Syria. In 2011, it was revealed that this organization led significant projects two years before the Arab Spring to finance, train, and arm activists for the so-called revolution in Egypt.⁴⁷

Furthermore, it is no longer a mystery that the Bush administration financed and fueled sectarian civil wars in the Middle East. American researcher Seymour M. Hersh, who won the Pulitzer Prize, proved that the Bush administration incited Sunnis in the Middle East against Shiites.⁴⁸ One operative involved in such activities is American Colonel James Steele. He organized a large group of terrorist movements and counter-guerrilla forces in

⁴⁵ Michel Chossudovsky, *America’s “War on Terrorism”* (Québec: Global Research, 2005), pg. 172.

⁴⁶ <https://www.amnesty-international.be/subthema/globale-wapenhandel-in-cijfers/40253>

⁴⁷ Tony Cartalucci, “U.S. Writing New Syrian Constitution,” *Global Research*, 22.07.2012.

⁴⁸ Seymour M. Hersh, “The Redirection: Is the Administration’s new policy benefitting our enemies in the war on terrorism?”, *The New Yorker*, 05.03.2007; Ismail Tokalak, *Küresel Sömürü* (Istanbul: ATAC, 2016), 389.



various countries. After a few bloody decades, he retired and continued his life in Texas. He incited Kurds and Shiites in Iraq against Sunnis.⁴⁹ Moreover, he also organized Shiite terrorist movements. This way, he caused sectarian massacres in which thousands of innocent people lost their lives. During his operations in Iraq, an average of three thousand people died each month. These massacres and mass killings were regularly reported to the US Department of State. It was a genuine genocide, but no one said anything about it. Four hundred thousand reports from American authorities about the mass killings in Iraq were leaked, but all statesmen were silenced. When the reports came to light, the massacres were futilely handed over to the UN and published in documentaries. Yet, the massacres did not end because the number of mercenaries continued to increase. In 2003, there were ten thousand mercenaries, and within three years, it grew to fifty thousand mercenaries. The most well-known company that recruited and organized the distribution of these mercenaries was the secretive company *Blackwater*, which has rarely been discussed.⁵⁰ The founder of this company is the extremist-evangelical crusader Erik Prince. He is a fervent crusader and a member of *the Knights of Columbus*, an organization that advocates for the military expansion of Christianity and the revival of the Crusades.⁵¹

Another fact that came to light later is that the ISIS leader Abu Bakr al-Baghdadi was captured by American soldiers in 2004 and imprisoned in Camp Bucca, located on the border of Kuwait. The former director of the prison, Colonel Kenneth King, claimed that al-Baghdadi was released in 2009 and said as he bid farewell, "I'll see you guys in New York."⁵² In a report titled "*Illusion of Justice: Human Rights Abuses in US Terrorism Prosecutions*," Human Rights Watch also demonstrated that the CIA and FBI illegally establish contacts with certain individuals to incite them towards violence and terrorist attacks in exchange for money. Andrea Prasow, a director and one of the authors of the

⁴⁹ Michel Chossudovsky, *The Globalization of War*, Montreal, 2015.

⁵⁰ Banu Avar, *Zemberek* (Istanbul: Remzi Kitabevi, 2016), 47-48.

⁵¹ <https://www.patheos.com/blogs/nolongerquivering/2009/11/christian-dominionism-part-4-erik-prince-and-the-ties-that-bind-extremist-politics-to-christian-patriarchy/>

⁵² Michael Daly, "ISIS Leader: 'See You in New York'", *The Daily Beast*, 14.06.2014; Robert Spencer, "ISIS chief Abu Bakr al-Baghdadi on his release from U.S. detention in 2009: 'I'll see you guys in New York'", *Jihad Watch*, 14.06.2014; Ismail Tokalak, *Küresel Sömürü* (Istanbul: ATAC, 2016), 389.

report, states the following: “Americans have been told that their government is keeping them safe by preventing and prosecuting terrorism inside the US, but take a closer look and you realize that many of these people would never have committed a crime if not for law enforcement encouraging, pressuring, and sometimes paying them to commit terrorist acts.”⁵³

Wars and conflicts are not only beneficial because they generate significant profits for certain circles in the arms industry, but they are also highly effective in causing international migration problems. The large number of war migrants can be used as a weapon by certain states and groups. A study titled “*Strategic Engineered Migration as a Weapon of War*” conducted at Harvard University concludes that large migration waves can be used as a weapon against specific states.⁵⁴ The migration camps are full of spies and personnel from international intelligence agencies. They monitor the situation and organize various illegal activities for organ traffickers and drug dealers. Do not be fooled by the so-called philanthropists and the fairies of the United Nations. The corruption is beyond words. Humanity is being deceived in a wild and ruthless manner. The UN has been under the control of the global elite since its establishment. Even its headquarters, a six-story building in the middle of Manhattan, New York, is a gift from the elite banker John Rockefeller.⁵⁵ The UN never been able to prevent any international conflicts. Not in the Israel-Palestine conflict, not in the Serbian-Bosnian conflict, not in Nagorno-Karabakh, not in the Gulf War, not in Iraq, not in Libya, and not in Syria. What does such a world organization truly represent? Nothing but dissimulation! In 2014, the US refused all requests from war migrants, except from one group. This group consisted of 1519 people. They were granted access and citizenship in the US. Every single person in this group had been involved in a terrorist attack or movement, without any exceptions.⁵⁶

⁵³ <https://www.hrw.org/report/2014/07/21/illusion-justice/human-rights-abuses-us-terrorism-prosecutions>

⁵⁴ Kelly M. Greenhill, “Strategic Engineered Migration as a Weapon of War.” *Civil Wars*, vol. 10. no. 1. (March 2008): 6-21; Banu Avar, *Zemberek* (Istanbul: Remzi Kitabevi, 2016), 19-20.

⁵⁵ Banu Avar, *Zemberek* (Istanbul: Remzi Kitabevi, 2016), 17-18

⁵⁶ Report on the Secretary’s Application of the Discretionary Authority Contained in Section 212(d)(3)(B)(i) of the Immigration and Nationality Act, Annual Report to Congress, Fiscal Year 2014, Homeland Security.



Another crucial factor in civil wars and processes of destabilization is the drug trade. An American invasion of a particular country, results in the American monopoly over the drug trade in that country. A clear example of this is Afghanistan.⁵⁷ In 1993, *The New York Times* published that during the Vietnam War from 1963 to 1973, the CIA had complete control over the drug trade in Vietnam and collaborated with prominent drug dealers in Vietnam to become a shareholder in the enormous profits from drug trafficking.⁵⁸ Statistics have shown that the drug trade, under the leadership of the US, has multiplied several times after the American invasion of Afghanistan.⁵⁹

Without considering the aforementioned facts, it is impossible to understand what is happening in the Middle East. Moreover, the aforementioned facts are just the tip of the iceberg. Terrorist movements are established, reorganized, and financed by terrorist states such as the US. Now, the question arises as to how jihad relates to Islam. To answer this question, the concept of jihad must be explained in accordance with the sources of the Islamic religion.

25

Jihad according to the Islamic scriptures

There are three terms that often appear in the Qur'ān concerning this subject, namely *ḥarb*, *qitāl*, and *jihād*. The Meccan verses of the Qur'ān do not contain verses related to martyrdom. The word *ḥarb*, which literally means war, only appears in the Medinan verses. *Qitāl* rarely appears in the Meccan verses, and likewise, the word *jihād* appears only a few times in the Meccan verses. Moreover, in the Meccan verses, the last two terms are used solely in the sense of spiritual effort or metaphysical struggle.⁶⁰ Therefore, Prophet Muhammad ﷺ did not engage in any military activities during the twelve years in Mecca. Quranic verses concerning physical combat and military activities were revealed after the migration to Medina. The first verse in the Qur'ān that was revealed regarding *jihād* states: "Permission [to fight back] is [hereby] granted to those being fought, for they have been wronged. And Allah is truly Most

⁵⁷ "The CIA continues trafficking drugs from Afghanistan," *Veterans Today*, 04.06.2016.

⁵⁸ Larry Collins, "The CIA Drug Connectionals as Old as the Agency," *The New York Times*, 03.12.1993.

⁵⁹ Peter Dale Scott, *American War Machine: Deep Politics, the CIA Global Drug Connection, and the Road to Afghanistan* (New York: Rowman & Littlefield Publications, 2010), pg. 13.

⁶⁰ Rudolph Peters & Peri Bearman, *The Ashgate Research Companion to Islamic Law* (Surrey: Routledge, 2014), chap. 14 p. 193-194.



Capable of helping them [prevail].”⁶¹ These verses, which allow physical combat, were followed by verses that made physical combat a religious duty. The following verses state: “Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Surely Allah does not like transgressors. Kill them wherever you come upon them and drive them out of the places from which they have driven you out. For persecution is far worse than killing. And do not fight them at the Sacred Mosque unless they attack you there. If they do so, then fight them—that is the reward of the disbelievers. But if they cease, then surely Allah is All-Forgiving, Most Merciful. Fight against them [if they persecute you] until there is no more persecution, and [your] devotion will be to Allah [alone]. If they stop [persecuting you], let there be no hostility except against the aggressors.”⁶²

According to the majority of Muslim jurists, physical combat is an aspect of human existence and sanctioned by God, thus, its related ethico-legal dimensions should be considered an essential part of the *shari‘a*.⁶³

26

Before we can understand the meaning of *jihād* according to the Qur’ān, it is essential to know that the revelation of this word is not limited to the Medina period, but the word also appears in the Meccan verses. This is crucial knowledge for understanding *jihād* because wars were conducted by Muslims only after their migration to Medina. This means that no wars took place between Muslims and Arabian polytheists during the Meccan period. The fact that the word *jihād* was already revealed in the Qur’ān during that time indicates that the word has more than one meaning in Islamic terminology.⁶⁴ Therefore, it is scientifically unfounded to claim that *jihād* solely means physical combat. Some of these Meccan verses in which the word *jihād* is used are:

⁶¹ Qur’ān, 22:39. Translation Mustafa Khattab

⁶² Qur’ān, 2:190-193. Translation Mustafa Khattab.

⁶³ R. Peters & P. Bearman, *The Ashgate Research Companion to Islamic Law*, chap. 14 p. 194.

⁶⁴ Said Ramadan al-Buti, *al-jihād fī al-islām*, (Damascus: Dar al-Fikr, 1993) 19-20.



- ❖ “So do not yield to the disbelievers, but strive diligently against them with this [Qur’ān].”⁶⁵ The word *jāhada* is interpreted here as ‘striving.’ ‘Abdullah ibn ‘Abbas explained this passage as ‘fight them with the Qur’ān.’⁶⁶
- ❖ “As for those who emigrated after being compelled [to renounce Islam], then struggled [in Allah’s cause], and persevered, your Lord [O Prophet] is truly All-Forgiving, Most Merciful after all. [Consider] The Day [when] every soul will come pleading for itself, and each will be paid in full for what it did, and none will be wronged.”⁶⁷ The word *jāhada* is again translated here as ‘striving.’ The word ‘emigrated’ in the verse refers to the first emigration that took place to Ethiopia.

Therefore, the Qur’ān uses the word *jihād* not only in the sense of ‘physical struggle’ but also as a spiritual and verbal struggle. Additionally, Prophet Muhammad ﷺ defined the most important form of *jihād* as speaking the truth to a tyrant.⁶⁸ This makes it clear that in Islam, *jihād* is defined as both physical and verbal struggle.

27

The meaning of the word *jihād* is often manipulated by distorting its true meaning to make it more appealing. There are Quranic verses where the word *jihād* is used in the sense of *qitāl*, meaning ‘physical struggle’ or ‘war effort.’ It is completely incorrect⁶⁹ to twist its meaning to ‘spiritual effort’ or ‘defending the homeland’ because according to the general teachings of Islamic law, *jihād* encompasses the defense of the Islamic state and military action with the aim of spreading Islam.⁷⁰

However, the Qur’ān does not command immediate fighting against non-Muslims. According to all Islamic scholars, it is obligatory first to invite non-Muslims to Islam before there can be any physical struggle.⁷¹ The Qur’ān reveals that people should first be invited to Islam: “Invite [all] to the Way of your Lord with wisdom and kind advice, and only debate with

⁶⁵ Qur’ān, 25:52. Translation Mustafa Khattab

⁶⁶ Muhammad ‘Ali Sabuni, *ṣafwa al-tafāsīr*, (Cairo: al-Asdiqa, 2001) 818.

⁶⁷ Qur’ān, 16:110-111. Translation Mustafa Khattab.

⁶⁸ Al-Buti, *al-jihād fī al-islām*, 21.

⁶⁹ Andrzej Zaborski, “Etymology, etymological fallacy and the pitfalls of literal translation of some Arabic and Islamic terms,” *Words, texts and concepts cruising the Mediterranean Sea*, no. 3 (2004): 143-144.

⁷⁰ Tyan, “Djihad,” v. 2 p. 538.

⁷¹ Rudolph Peters, *Jihad in classical and modern Islam*, (Princeton: Markus Wiener Publishers, 2005) 37.

them in the best of manner.”⁷² Then the Qur’ān instructs: “Fight those who do not believe in Allah and in the Last Day, nor comply with what Allah and His Messenger have made forbidden, nor embrace the religion of truth from those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled.”⁷³ Only after following these steps can there be a physical struggle.⁷⁴ Finally, the first Medinan Quranic verse revealed about *jihād*⁷⁵ states: “Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Surely, Allah does not like transgressors.”⁷⁶

According to the consensus of the Islamic jurists, *jihād* is only obligatory in three cases:

1. When war is declared between a recognized Muslim caliphate and a non-Muslim state.
2. When a recognized Muslim caliphate is attacked.
3. When a recognized Muslim caliph announces *jihād* and calls upon people to join.⁷⁷

Furthermore, it is strictly forbidden to kill women, minors, the elderly, and innocent civilians who are not participating in the war during *jihad*.⁷⁸ The purpose of *jihād* is not killing. The activity of *jihād* has two objectives:

1. Converting people to Islam.
2. Imposing a tax if they refuse to convert (jizyah).⁷⁹

From the context of the Quranic verses, it is evident that non-Muslims and polytheists are to be fought in response to their attacks, and Jews and Christians are to be fought in order to enforce the payment of the jizyah.⁸⁰ However, all these Quranic verses are only applicable if there is a legitimate Islamic head of state, i.e., a caliphate, recognized by Islamic scholars.

⁷² Qur’ān, 16:125. Translation Mustafa Khattab.

⁷³ Qur’ān, 9:29. Translation Mustafa Khattab.

⁷⁴ R. Peters, *Jihad in classical and modern Islam*, 37-40.

⁷⁵ Ibn Kathir, *tafsīr al-qur’ān al-‘azīm*, (Riyad: International Ideas Home for Publishing & Distribution, 1999) 197.

⁷⁶ Qur’ān, 2:190. Translation Mustafa Khattab.

⁷⁷ *Encyclopaedia of Fiqh (al-mawsū’a al-fiqhiyya)*, (Koeweit: Wizarat al-Awqaf wa al-Shu’un al-Islamiyya, 198) v. 16 p. 130-133.

⁷⁸ *Encyclopaedia of Fiqh (al-mawsū’a al-fiqhiyya)*, v. 16 p. 148-151.

⁷⁹ R. Peters, *Jihad in classical and modern Islam*, 40.

⁸⁰ M. A. S. Abdel Haleem, “Qur’anic ‘jihad’: A Linguistic and Contextual Analysis,” *Journal of Qur’anic Studies*, Vol. 12 (2010): p. 155.

Such a head of state has not been present in the world since 1924, with the abolition of the caliphate in Istanbul!

The ethical aspects of *jihād*

The *Sharī'a* prohibits the use of unethical means to gather secret military information and then use it against the enemy. Unethical means refer to methods declared *ḥarām* (forbidden) according to Islamic law, such as alcohol and prostitution. These are two typical examples of common means used to trap the enemy.⁸¹ In the *Sharī'a*, achieving the goal through immoral and indecent means is not permissible. This principle is based on a prophetic tradition found in the hadith compilation al-Musnad by the great scholar Ahmad ibn Hanbal: “Verily, Allah does not eliminate evil with anger, but He destroys it with goodness. Verily, impurity does not remove impurity.”⁸²

During war, it is strictly forbidden to use chemical and biological weapons and atomic bombs that indiscriminately eradicate an entire population without distinguishing between soldier and civilian.⁸³ Muslim jurists justify this rule with the Quranic verses that state: “And when they leave [you], they strive throughout the land to spread mischief in it and destroy crops and cattle. Allah does not like mischief.”⁸⁴ and “Whenever they kindle a fire for war, Allah puts it out. And they strive to cause corruption in the land. And Allah does not like corrupters.”⁸⁵

Furthermore, Muslim jurists in legal books explicitly address the norms after the end of the war, particularly after achieving victory. Prisoners of war must be treated with gentleness and kindness, as referred to in the following Quranic verse: “And give food—despite their desire for it—to the poor, the orphan, and the captive, [saying to themselves,]

⁸¹ Yusuf al-Qaradawi, *fiqh al-jihād: dirasa muqārana li aḥkāmihī wa falsafatihi fī daw' al-qur'ān wa al-sunna* (Cairo: Maktabah Wahbah, 2009), p. 475.

⁸² *Hadith* no. 3672

⁸³ Yusuf al-Qaradawi, *fiqh al-jihād: dirasa muqārana li aḥkāmihī wa falsafatihi fī daw' al-qur'ān wa al-sunna*, p. 476.

⁸⁴ Qur'ān, 2:205. Translation Mustafa Khattab

⁸⁵ Qur'ān, 5:64. Translation Mustafa Khattab



‘We feed you only for the sake of Allah, seeking neither reward nor thanks from you.’⁸⁶

Humiliating the defeated people or destroying their sanctuaries is also not permitted. Such immoral actions were not observed in the wars and conquests during the time of Prophet Muhammad ﷺ and the first four caliphs. In fact, as Gustave Le Bon and other anthropologists and historians have stated that history knows no conqueror more tolerant than the Muslims.⁸⁷ Furthermore, the Muslims even taught chivalry to European nobles. Medieval knights were originally not chivalrous with noble ideals such as protecting women and the weak. They learned this from Islamic literature.⁸⁸

It is possible to categorize all these ethical norms into four main principles:⁸⁹

1. It is not permissible to deviate from the middle path. It is therefore a necessary rule to adopt a course of action that avoids both extremes. This is based on the Quranic verse that states: “Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Surely, Allah does not like transgressors.”⁹⁰ Muslim jurists have further explained this transgression with the following two interpretations: (1) Fighting non-Muslims who adopt a passive stance and show no hostility towards Muslims. (2) Killing women, children, elderly, and weak individuals who are incapable of participating in war.⁹¹
2. The act of *muthla*, which means mutilation in legal terminology, is prohibited. This refers to the mistreatment of the enemy’s corpse with feelings of revenge, for instance by extracting the eyes or other organs of the body. There are multiple narrations in famous hadith compilations that prohibit this act.
3. It is forbidden to destroy houses and trees and to kill animals.
4. It is obligatory to fulfill the agreements of official treaties signed with the opponent.

⁸⁶ Qur’ān, 76:8-9. Translation Mustafa Khattab

⁸⁷ Gustave Le Bon, *La civilisation des Arabes* (Paris: Librairie de Firmin-Didot et Cie, 1884), p. 605.

⁸⁸ Historia, nr. 7/2021.

⁸⁹ Yusuf al-Qaradawi, *fiqh al-jihād: dirasa muqārana li aḥkāmihī wa falsafatihi fī daw’ al-qur’ān wa al-sunna*, p. 748-756.

⁹⁰ Qur’ān, 2:190. Translation Mustafa Khattab.

⁹¹ ⁹¹ Ibn Kathir, *tafsīr al-qur’ān al-‘azīm* (Riyad: International Ideas Home for Publishing & Distribution, 1999), v. 1 p. 226.

What about the suicide attacks carried out by the jihadists?

In the classical Islamic definition, the term “suicide” (*qatl al-nafs* or *intihār*) refers to intentionally ending one’s own life. Suicide is considered a very serious crime in Islamic law.⁹² There is even a discussion among the *fuqahā* (Islamic jurists) regarding the application of funeral rituals for a person who has committed suicide. According to some of them, such individuals are not eligible for the usual burial rites. Hence, suicide must be strictly distinguished from martyrdom.

It appears that Sunni jurists adopt a more rational and pragmatic approach when it comes to the behavior of Muslims in war. They emphasize survival and victory rather than death. As a result, desiring martyrdom and encouraging Muslims to qualify for the rewards of martyrdom is not a prominent theme in Sunni jurisprudence related to *jihād*. In fact, Islamic jurists disapproved of such desires because they are associated with the Kharijites⁹³ and are hardly distinguishable from inclinations towards suicide.⁹⁴ The Sunni tradition contains narrations that firmly condemn any possible connection between a person’s death and their own will. Certain narrations even prohibit wishing for a confrontation with the enemy. Some jurists have stated that even professing false faith is preferred over suicide.⁹⁵

Although the Quranic verses concerning suicide are not unequivocal, the Prophetic traditions (*ḥadīth*) are very clear about the prohibition of suicide. In one of these traditions, The Prophet Muhammad ﷺ said that whoever kills themselves (with an iron weapon or something else) will be punished in Hell in the same manner.⁹⁶ Scholars have explained that this punishment will last for centuries. In another narration mentioned in *al-ṣaḥīḥ* by the prominent scholar al-Bukhari,⁹⁷ a person came to The Prophet Muhammad ﷺ and made a comment expressing admiration for a brave warrior. The Prophet ﷺ refused and announced that this warrior would

⁹² Franz Rosenthal, “On suicide in Islam,” *Journal of the American Oriental Society*, vol. 66, No. 3 (1946): 240.

⁹³ Daniel Brown, “Martyrdom in Sunni Revivalist Thought,” *Sacrificing the Self*, (2002): 113.

⁹⁴ A. J. Wensinck, “The Oriental doctrine of the Martyrs,” *Mededeelingen der Koninklijke Akademie van Wetenschappen, Afdeeling Letterkunde*, (1922): 153.

⁹⁵ Ignaz Goldziher, *Muslim Studies*, (New York: State University of New York Press, 1971) 352.

⁹⁶ F. Rosenthal, “On suicide in Islam,” *Journal of the American Oriental Society*, 244. (Geciteerd door hem uit *Sahih al-Bukhari*, *Musnad ibn Hanbal* en *Sunan an-Nasa’i*).

⁹⁷ *Hadith* no. 2898



enter Hell. This confused the Muslims, but the next day it became clear why The Prophet ﷺ had condemned the warrior to Hell. The warrior had been severely wounded and killed himself to end his suffering. This event was witnessed by some companions. From this, it is clear that even during war, suicide is prohibited.

Furthermore, the following verse is mentioned in the Qur'ān, stating: "O believers! Do not devour one another's wealth illegally, but rather trade by mutual consent. And do not kill each other (*wa lā taqtulū anfusakum*). Surely, Allah is ever Merciful to you."⁹⁸ The passage *wa lā taqtulū anfusakum* could also be translated in English as: "And do not kill yourselves." Muslim commentators of the Qur'ān have indicated that reciprocal language usage could be present here.⁹⁹

Although the Qur'ān is not very explicit regarding the legal judgment of suicide, there are sufficient narrations from The Prophetic tradition where the ruling on suicide is explicitly described. It is therefore possible to consider suicide as *ḥarām* (prohibited) according to Islamic law. The prominent scholar Al-Bukhari mentions a narration in his *al-ṣaḥīḥ* that is attributed to Allah ﷻ (*ḥadīth qudsī*). Allah ﷻ says about a person who has killed themselves, "My servant has anticipated My action by taking his own life. Therefore, he will not be admitted to Paradise." In a variation of this narration, it is added that the man had cut off his hand with a knife and then died from blood loss.¹⁰⁰

Conclusion

The illegal jihadists claim that they are fighting against non-Muslims, and they support this claim with certain Quranic verses that encourage physical combat against non-Muslims. The Qur'ān indeed promotes jihad, but as previously explained, there are rules and conditions related to the implementation of jihad. The jihad mentioned in the Qur'ān, and the jihad of these illegal jihadists differ drastically from each other, particularly in the following aspects:

1. The verses about physical combat are Medinan verses, meaning that they were revealed after the migration, i.e., after the establishment of the Islamic state by The

⁹⁸ Qur'ān, 4:29-30. Translation Mustafa Khattab

⁹⁹ F. Rosenthal, "On suicide in Islam," *Journal of the American Oriental Society*, 241.

¹⁰⁰ F. Rosenthal, "On suicide in Islam," *Journal of the American Oriental Society*, 243-244.

Prophet Muhammad ﷺ. It is therefore necessary to have a legitimate Islamic state under the leadership of a righteous caliph recognized by the Muslims who upholds these laws.¹⁰¹ This is not the case for contemporary illegal jihadists, as they are not recognized by the Muslims or the Islamic scholars.

2. The verses¹⁰² referring to jihad have their own context and reasons. Moreover, they pertain to warfare, which is waged between two or more states. On the other hand, illegal jihadists murder innocent people, engage in drug and human trafficking, work for political agendas, and are financed by certain states and secret services.
3. It is also important to note that the Islamic state is obligated to first invite non-Muslims to Islam in a friendly manner by presenting them with irrefutable and crystal-clear evidence of the ultimate truth, i.e., Islam.¹⁰³ If they refuse, the state should impose *jizya* (tax) on them in exchange for their religious freedom and protection.¹⁰⁴ Only if the second proposal is refused, physical combat may be considered.¹⁰⁵ Illegal jihadists do not abide by these rules and are completely outside the framework since they do not represent a valid Islamic state recognized by the Muslim world. According to these illegal jihadists, all non-Muslims must be immediately physically fought against,¹⁰⁶ despite clear Quranic verses prohibiting murder. An example of such a verse is the following: “That is why We ordained for the Children of Israel that whoever takes a life unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity.”¹⁰⁷

¹⁰¹ Al-Buti, *al-jihād fī al-islām*, 112-245.

¹⁰² The following verses are mentioned: 2:190, 2:194, 2:216, 3:157, 3:200, 4:71, 4:74, 4:75, 4:76, 4:89, 4:104, 8:39, 8:60, 8:65, 9:14, 9:38, 9:39, 9:41, 22:78, 47:4, 47:20, 61:4, 61:11, 66:9.

¹⁰³ Qur’ān, 16:125 and 60:8-9

¹⁰⁴ Qur’ān, 9:29

¹⁰⁵ Qur’ān 2:190 and 8:39

¹⁰⁶ Abu Hamzah, *ISIS Magazine - The kafir’s blood is halal for you*, 34-36.

¹⁰⁷ Qur’ān, 5:32. Translation Mustafa Khattab.



4. Suicide attacks are frequently carried out by these illegal jihadists and terrorist groups during their so-called jihad,¹⁰⁸ while suicide bombing is strictly prohibited according to Islamic law.

It is, therefore, a malicious attempt to demonize Islam by continuously associating it with these illegal jihadists, terrorists, and criminals who openly receive funding and support from certain states and secret services for geopolitical and economic interests.

Slavery and the Islamic legislation

There are three factors that play a crucial role in this issue:

1. Legal deviation, which anticipated slavery based on political-military equivalence with the enemy.
2. Once slavery was abolished by abolitionists, the legal deviation regarding slavery in Islamic law receded to common norms and criteria.
3. Ransom of slaves is a required remission for a large portion of sins and transgressions in Islamic law. Moreover, Islamic law has implemented favorable regulations for slaves.¹⁰⁹

For some, the Islamic laws regarding slavery pose a problematic issue. In reality, the issue is merely a product of ignorance or a false portrayal of things. Naturally, weak believers are influenced by this, as they learn Islamic knowledge superficially or not at all. Therefore, this issue is very appealing for many to voice their opinions, even for Muslims who supposedly try to defend Islam but are actually engaged in its destruction. Hence, it is important first to understand this subject properly and then correctly instruct others to dispel doubts and uncertainties.¹¹⁰

Slavery was not a new phenomenon introduced by Islam. Slaves have always existed in the times of ancient Greeks, Egyptians, Israelites, Romans, and early Arabs.

¹⁰⁸ Barret, *The Islamic State*, 35-40.

¹⁰⁹ *hādhihi mushkilātuhum* of Professor Ramadan al-Buti (Dar al-Fikr, 2019, p. 54-63).

¹¹⁰ *hādhihi mushkilātuhum* of Professor Ramadan al-Buti (Dar al-Fikr, 2019, p. 54-63).



They had no rights and were considered inferior. Therefore, it is not Islam that introduced or endorsed slavery. Islamic law had to anticipate this phenomenon that was an integral part of human life. As long as the rest of the world deemed slavery valid, absolute abolition was not realistic. Hence, Islamic law includes laws and regulations concerning slavery. However, Islam did everything to promote the reduction of slavery. Thus, freeing slaves is one of the most virtuous acts in the Islamic religion. Moreover, it is a required remission for many sins and transgressions in Islamic law. Additionally, Islam introduced a whole new concept and perception of slavery. With this, slaves gained rights and a better position in society.¹¹¹

Islamic law has reduced the legitimate reasons for slavery to one, which is war. According to Islamic law, no one can become a slave except for prisoners of war, whereas previously, there were various ways to enslave people, such as through their debts. If someone could not pay their creditor, the creditor had the right to make the debtor their slave.¹¹²

The most significant component in the Islamic regulation concerning prisoners of war is that they were used as a means to recover one's own prisoners of war from the enemy.

Furthermore, there could be no military-political equivalence with the enemy if Muslims were not able to take prisoners of war. This would mean the enemy could take prisoners of war while the other party could not, resulting in a military-political disadvantage. Think of a chess game where the white player's king can move multiple steps at once, while the black player's king can only move one step at a time, following the normal rules. Due to the absence of equivalence between the two players, the likelihood of the black player achieving checkmate against the enemy king is relatively diminished.

Islamic law was the first to bring equality between slaves and free people. Therefore, it is strictly forbidden in Islamic law to humiliate, abuse, or oppress slaves. The beloved Prophet Mohammed ﷺ made many statements on this matter, instructing that one should treat their slave as they would treat their own children. In fact, one should address their slave as "my child."

¹¹¹ *hādhihi mushkilātuhum* of Professor Ramadan al-Buti (Dar al-Fikr, 2019, p. 54-63).

¹¹² "Tarihimizde Kölelik" van professor Ekrem Buğra Ekinci (article published in: *Köleleri Evlat Sayan Medeniyet, Tarih ve Medeniyet*, no: 11, January 1995, p: 20-25).



Similarly, one should feed their slaves the same food they eat and clothe them in the same garments they wear. According to Islamic law, the master is responsible for the education, upbringing, housing, and other primary needs of the slave. Islamic law has given a completely different interpretation to slavery through these rules, which is favorable to the slaves. This blurred the traditional definition of slavery to the extent that it is possible to speak of an indirect abolition of slavery. Therefore, Islam has a very different form of slavery.¹¹³

Many prominent scholars and Muslims were originally slaves, such as Hasan al-Basri, Ibn Sirin, Ata ibn Abi Rabah, Mujahid, Sa'id ibn Jubayr, Makhul, Tawus, Nafi', Ibrahim al-Nakha'i, Malik ibn Dinar, Abu Hanifa and his teacher Nu'aym ibn Hammad, A'mash, and the renowned historian Ibn Ishaq. Meanwhile, in Europe and America, it was prohibited until the modern era to teach slaves how to read and write.¹¹⁴

The same success for slaves can be observed in the Ottoman Empire. Many prominent statesmen were originally slaves. The most famous grand viziers, the highest officials in the caliphate, were slaves, such as Dawud Pasha, Ishak Pasha, Koca Sinan Pasha, Rustam Pasha, Mahmud Pasha, Mesih Pasha, Maktul Ibrahim Pasha, Ayas Pasha, Jazzar Ahmad Pasha, and Sokullu Mehmed Pasha. The latter was one of the most successful statesmen of the Ottoman Empire, despite once being a slave of the Balkans whose family converted to Islam through the Ottoman conquests.¹¹⁵

This is what Islam made of slaves and slavery. Of course, this portrayal may seem far-fetched and absurd to a Westerner since the West has a very different reality of slavery. In European history, slavery was widespread, resulting in the ruthless treatment of slaves, who were subjected to harsh conditions like abuse, hunger, and abject poverty under the control of their masters.

¹¹³ "Tarihimizde Kölelik" van professor Ekrem Buğra Ekinci (article published in: Köleleri Evlat Sayan Medeniyet, Tarih ve Medeniyet, no: 11, January 1995, p: 20-25).

¹¹⁴ *Slavery & Islam*, Professor Jonathan A. C. Brown (One World Publications, 2020).

¹¹⁵ *Slavery & Islam*, Professor Jonathan A. C. Brown (One World Publications, 2020).



Many European explorers, such as Baron de Tott, Helmuth von Moltke, and d'Ohsson, wrote that slaves in the Islamic world had a much better position than slaves in Europe. The popular Western Universities such as George Washington University and Harvard University were even involved in slavery and had made a lot of money.¹¹⁶ An illustrative example is the European slave trade between Africa and America, where Europeans wrongly deported millions of Africans to America to work under severe conditions.

Based on historical evidence, it is even possible to argue that slaves in the classical Islamic world were better off than workers in the capitalist consumer society of the modern world. Why do you think slavery was abolished? Simply put, slaves became more expensive, while workers were responsible for the maintenance costs of themselves and their families. Reflect upon this, and may Allah ﷻ guide you!

¹¹⁶ <https://www.harvardmagazine.com/2016/04/harvard-acknowledges-slave-connections>
https://www.washingtonpost.com/local/education/as-colleges-investigate-slavery-ties-george-washington-university-joins-in/2017/12/10/23fe3aa2-d466-11e7-b62d-d9345ced896d_story.html