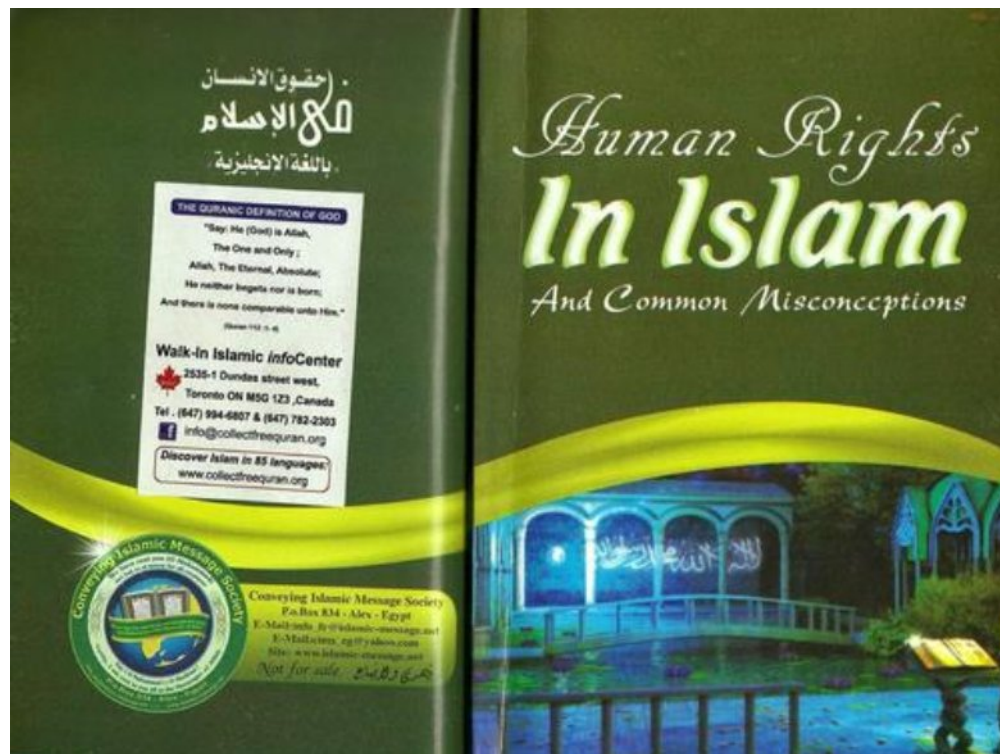


DISPELLING MISINFORMATION ABOUT ISLAM

Human Rights in Islam and Common Misconceptions

(Background information for educators and counselors)



Introduction

The Canadian Human Rights Commission (CHRC) has launched on August 25, 2016 a new guide that “will help Canadian teachers better understand and provide support to students living with the effects of geopolitical violence and Islamophobia.”

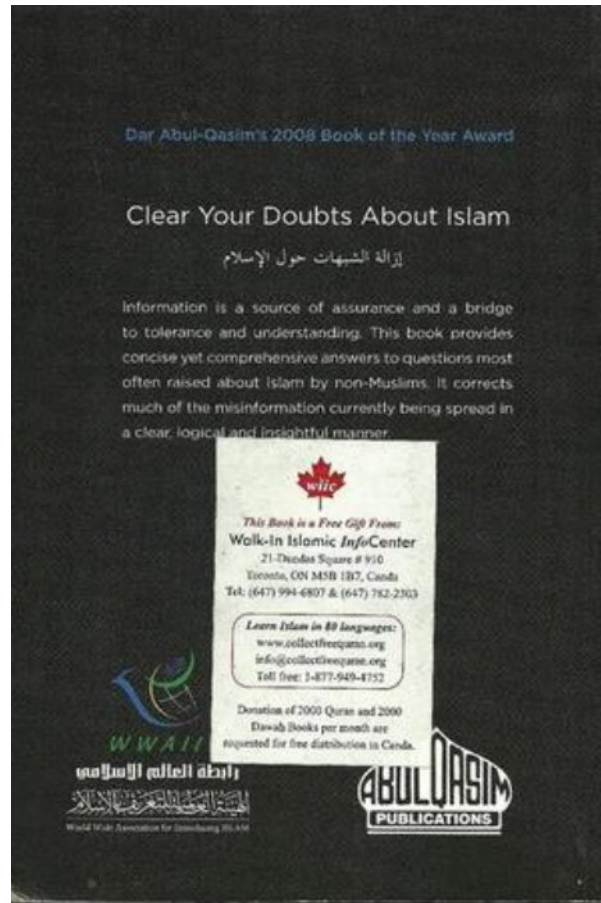
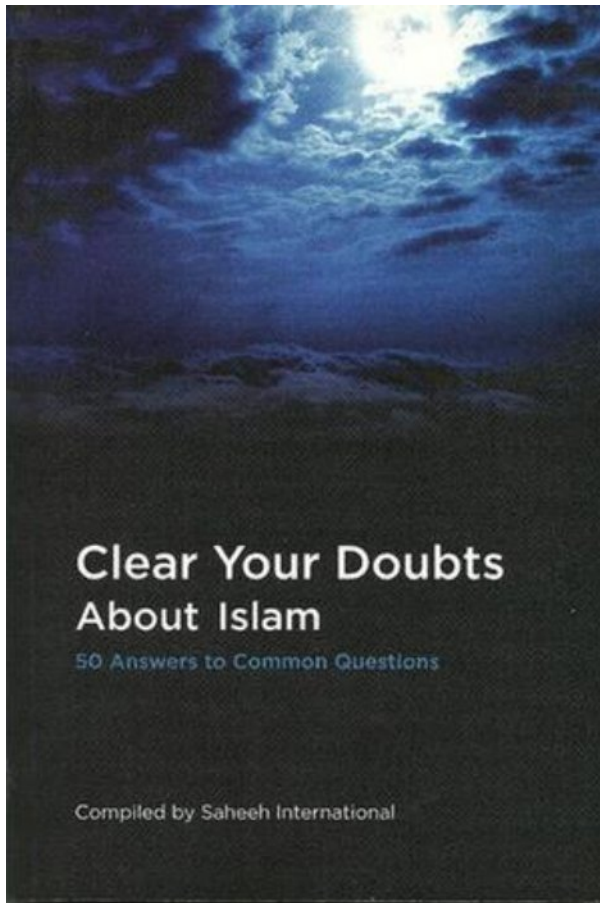
Among other things, the guide encourages educators and counselors “to have conversations [with students] that help dispel stereotypes and misinformation about Islam.”

The booklet was produced to help the Canadian Human Rights Commission dispel misinformation about Islam. It is based on official Islamic literature distributed for free by Islamic groups at Toronto's Dundas Square as documented by www.CIJnews.com.

Sources:

<http://www.chrc-ccdp.gc.ca/eng/content/new-guide-support-teachers-creating-inclusive-and-compassionate-classroom-muslim-students>

<http://www.issacanada.com/helping-students-deal-trauma-guide-educators/>



“Why does Islam oppose homosexuality? Where is freedom of choice?”

“In the West today, homosexuality and lesbianism have come to be seen as an alternative lifestyle subject to personal preference. It is no longer considered an abnormality that requires restraint and treatment, and is being actively promoted by its adherents and their sympathizers as a legitimate way of life. Arguments in favor of tolerance toward same sex relationships are based on the assumption that homosexual behavior is biologically based and not merely learned from society.

“**Islam considers homosexuality to be the result of human choice.** Human beings are not robots that do only what they are programmed to do. They choose how to behave and God holds them responsible for their choices. It is inconceivable that God would have made some people homosexuals then declared it a **punishable crime**. To accept such a proposition is to suggest that God is unjust.

“**Inclinations can exist within humans toward a variety of natural acts and unnatural ones such as rape, paedophilia or bestiality.** These inclinations may arise from media influence or direct contact, but it does not mean that free reign should be given to them.

“Muslims are under obligation to control and overcome such inclinations in obedience to God. It should be noted that Islam did not introduce anti-gay legislature to the world. The texts of the Torah are replete with clear condemnation of such practices.

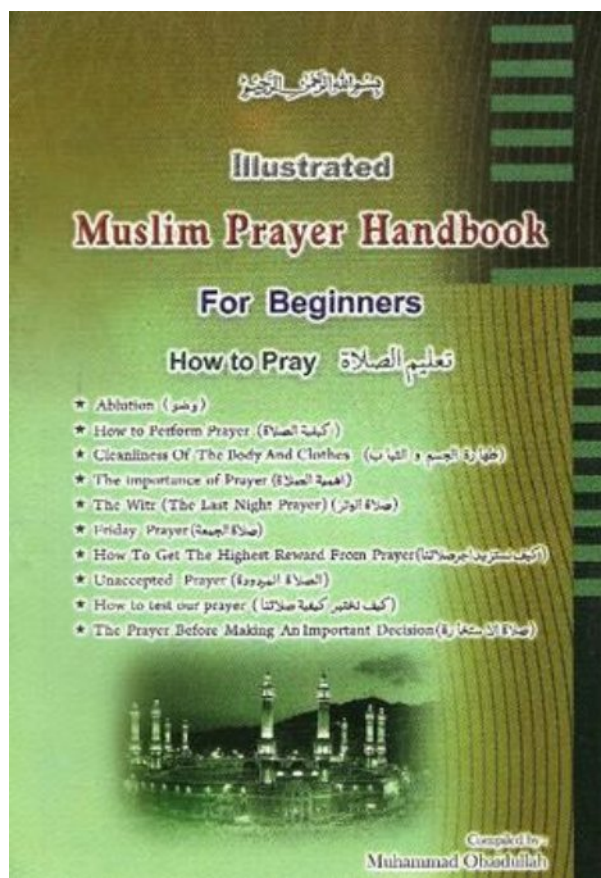
“But among the things foretold by the Prophet of Islam is this: “Immorality will not appear among a people to the extent that they publicize it but that painful diseases will spread among them which were not known to their predecessors.”

“Sexually transmitted diseases are steeply on the rise in permissive societies — in particular

HIV/AIDS, which causes loss of acquired immunity and usually leads to death. The early spread of AIDS was first observed among homosexual communities. Later, it entered the heterosexual community through so-called bisexuals as well as blood transfusions and intravenous drug usage, and now it continues to spread among promiscuous heterosexuals. AIDS remains incurable, and infections continue to increase in gay and bisexual men, who accounted for more than half of HIV infections in 2006.

“*God has created everything in due proportion. He established the means for populating the earth and maintaining life by the creation of male and female. not only in man but among almost all living things. Islam considers deliberate efforts to change this nature as rebellion against the Creator. °Narrated by Ibn Majah and al-Hakim.

“Islamic teachings emphasize the distinctions between male and female. Islam instructs parents to separate their children in their beds by the age of ten in order to avoid sexual experiences which may result from childhood experimentation. Such experiences are often reinforced by contacts in school or through abuse from perverted adults. Islam also encourages early marriage in order to facilitate lawful sexual relations for young people as soon as possible and keep them away from unlawful and unnatural ones.”



P. 4

“Du’a [supplication] to overcome enemies

“...Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and **give us victory over the disbelieving people.**” (3:147)

P. 13

“Say: O disbelievers! I worship not which you worship. Nor will you worship what which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. to you be your religion, and to me my religion.” [109: 1-6]

“Note: The Prophet [Muhammad] PBUH used to recited Surah al [chapter of the Quran] Kafiroon [disbelievers] in the first rak'ah [an individual unit of prayer] and Surah Al-Ikhlās [The Sincerity] in the second rak'ah of the sunnah [Islamic normative way] of Fajr (dawn) prayer (صلاة الفجر). (Muslim).”

P. 23

The Witr (The Last Night prayer)...

P. 24

“O Allah, we seek Your help and request Your forgiveness and believe and trust in you and we praise You in the best manner and we thank You and we are not ungrateful to You, we also abandon and reject anyone who disobeys you.

“O Allah, we worship nothing but You, and we perform prayers for You, we Prostrate to You, and we hope for your mercy and we fear. **Your punishment surely overtakes the disbelievers.**” (Baihaqi)

P. 32

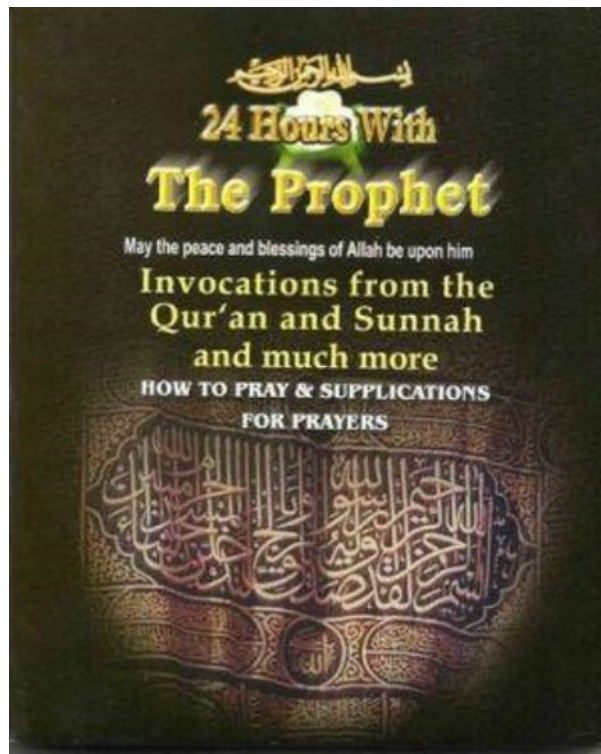
“For patience and endurance

“Our Lord! Bestow on us patience, make our foothold sure, and **give us help against the disbelieving folk.**” [2: 250]

The most comprehensive Supplication

“Our Lord! Punish us not if we forget, or fall into error. Our Lord! Let not on us a burden like that which You laid on those before us. Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness . Have mercy on us. You are our protector, and **give us victory over the disbelieving people.**” [2:286]

“The Prophet, peace be upon him, said: “Whoever recite the two verses [2:285-286] at night, it will sufficient to protect him from misfortune.” (Bukhari)



P. 2

“What is Islam?

“Islam is an Arabic word which means 'surrender'. This means to accept the oneness of Allah (S.W.T.) (The Exalted and the Great) and to follow His Commands. **Islam is not only a religion, but a complete way of life.** This means that **it shows us how to live all aspects of our lives** in the best possible way.

“A Muslim should always think good of another Muslim. He should not be jealous and should not hate others. Muslims should treat other Muslims like brothers and sisters.”

P. 11

“The Only Unforgivable Sin polytheism

“Polytheism, which is the opposite of Monotheism, is the belief in, or worship of, many gods, Islam rejects this concept totally and the Prophet PBUH spent his entire life opposing it.

“Polytheism is the only sin that will prevent one from entering Paradise. All other sins, no matter how big they are, can either be forgiven by Allah, if He wishes to do so, or He may punish the person accountable for the sins and then admit him/ her in Paradise...”

P. 12-13

“Say (O Muhammad PBUH)... 'Come not near to Fawahish (lews sins) whether committed openly or secretly; **and kill not anyone whom Allah has forbidden, except for a cause (according to Islamic law).** This He has commanded you that you may understand.” [6:151]

P. 57

“Surah Al-Kafiroon

“Say: **O disbelievers!** I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I

worship. To you be your religion, and to me my religion.” [109:1-6]

P. 71-73

The Witr (Night Prayer)

“... O Allah, we seek your help and request Your forgiveness and believe and trust in You and we praise You in the best manner and we thank You and we are not ungrateful to You, **we also abandon and reject anyone who disobeys You.**

“O Allah, we worship nothing but You, and we perform prayers for You, we Prostrate to You, and we hope for Your mercy and we fear Your punishment. Your punishment. **Your punishment surely overtakes the disbelievers.**”

P. 114-115

“Inviting others to the way of your Lord

“Allah says:

“Invite (mankind) to the way of your Lord (i.e. Islam) with wisdom and fair preaching, and reason with them in a way that is better. Truly, Your Lord knows best who gone astray from His path, and He is the Best Aware of those who are guided.” [16:125]

“The word invite **عِد** is an order given by Allah. This means that **it is compulsory on all muslims to give Dawah (propagate Islam) to Non-muslims**, and to remind Muslims to practice Islam according to the Sunnah of the Prophet PBUH.

“**This obligation becomes even more important for those Muslims who live in Non-Muslim countries**, where the Non-Muslim outnumber the Muslim population. Not only must the handful of Muslims give Dawah to the Non-Muslims, but they must also protect their Deen (belief in Islam) by enjoining each other towards Islam.

“It is a good idea to set aside a few hours every week (especially on weekends and holidays) for this cause. **Start with your friends, co-workers, and neighbours.** A friendly chat or **distributing Dawah literature** (which is easily available free of cost at Mosques and Islamic Centres) **is a good way to begin.**

“Tell Non-Muslims about Islam, the Oneness of Allah, Prophethood, and the belief in life after death, as follows:

“Islam:

“Islam is the total submission, surrender and obedience to Allah. It also means "peace" - of mind, body, heart and society.

P. 120-121

“For Patience and endurance

“**Our Lord!** Bestow on us patience, make our foothold, and **give us help against the disbelieving folk.**” [2:250]

“The most comprehensive Supplication

“...Our Lord! Punish us not if we forget, or fall into error. Our Lord! Lay no us a burden like that which You laid on those before us. Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Protector, and **give us victory over the disbelieving people.**” [2:286]

“The Prophet PBUH said: “Whoever recites the two verses [2:285:286] at night, it will sufficient to protect him from misfortune.” (Bukhari)

P. 122

“To overcome enemies

“Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and **give us victory over the disbelieving people.**” [3:147]

P. 124

Protection from oppressors

“...Our Lord! **Make us not a trial for the people who are Zalimun (polytheists and wrongdoers) (i.e. do not make them overpower us).** And **save us** by Your Mercy **from the disbelievers.**” [10:85:86]

P. 133

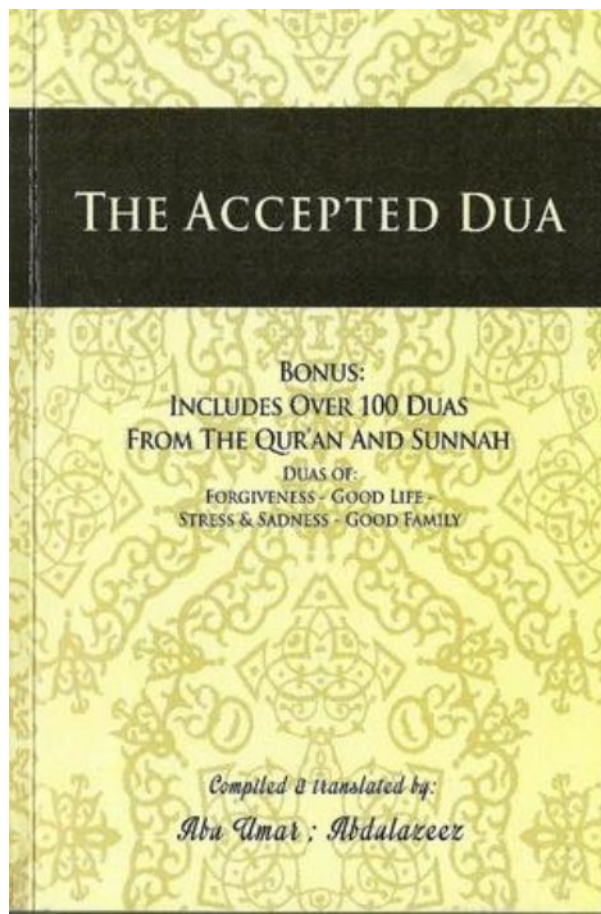
“Some Major Sins

“... Homosexuality... Lying about Allah... offending and abusing Muslims... Wife's bad conduct”

P. 156

“Protection from the enemies

“O Allah, we beg You to **restrain them by their necks** and we seek refuge in You from their evil.” (Abu Dawood)



p. 5

“Du’a is a great act with great effects on our lives. The benefits are immense and amazing. None can know this unless they have experienced it. And that is the main reason for publishing the book.”

p. 6

“I decided to title this book: The Accepted Du’a, since this is what the book is solely aimed for, to make the Muslim aware of what is needed to have his Dua’s accepted... Abdul Azeez al-Athari, 3 November 2010.”

p. 7

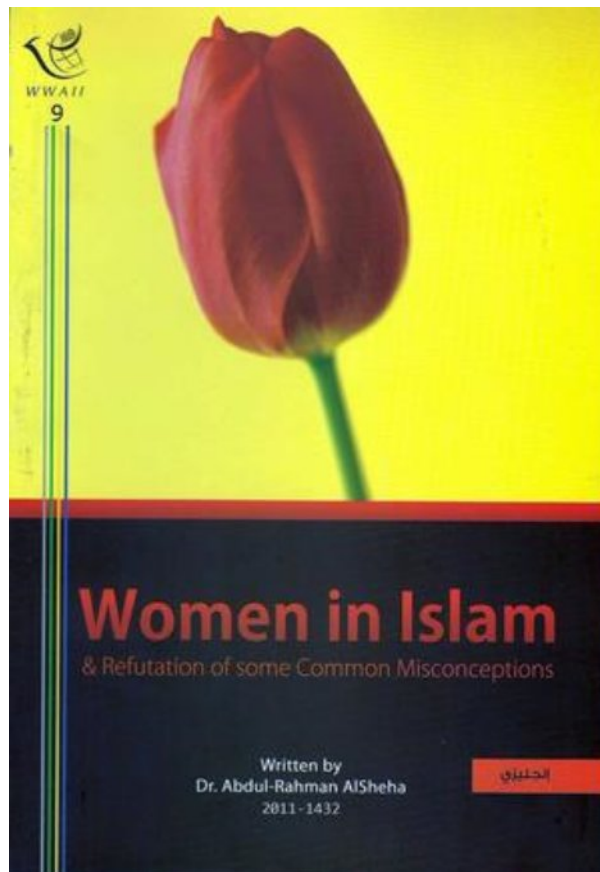
“Introduction of Shaykh Muhammad Al-Hamad...”

“Surely the Du’a is a great blessing and a noble favour which The Patron Mighty and Majestic has bestowed on His servants. Such that He commanded them to Du’a and promised them response and reward. The Du’a is immense in value, its benefit[s] are wide in the religion, surely nothing brings the blessings better than it...”

p. 8

“In addition, if he is a mujaahid (on the path of Allaah) during that time how much is he in need of calling his Lord!? The One whom for Him victory is asked, the descent of tranquility and firmness during the duel. Not to mention, he asks his Lord for the humiliation of the adversaries and the descent of fear into their hearts, their conflict between themselves and their defeat.”

p. 80



"Polygamy in the Islamic society is limited to four wives only, the marriages being performed lawfully with a proper marriage contract, witnesses, etc. The man must bear all financial burdens and responsibilities to his wives and children that arise from his marriages. All the children are legitimate, who must be raised and cared for under the responsibility of both parents...

"Wife Discipline

Allah, the Exalted, stated in the Glorious Qur'an: "(... **As to those women on whose part you see ill-conduct**, admonish them (first), (next,) refuse to share their beds, (and last,) **beat them** (lightly, if it is useful). But if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Most High, Most Great.) [4:34]

"Islam forbids beating women and warns strictly against it. The Prophet (Peace be upon Him) never beat any of his wives or servants, as his wife Aishah (may Allah exalt their mention) reported in an authentic tradition (Bukhari #2328). Women are, in general, weaker than men in their physique and stamina. Women are often unable to defend themselves against violence. **Although beating of women is generally forbidden, Islam permits the beating of wives in a restricted and limited sense only as a final solution and acceptable valid reason when all else fails. This is analogous to spanking children** when all else fails and they must learn a lesson in obedience for their own protection and success.

"In the verse we quoted, Allah deals with the case of a wife who behaves immorally towards her husband's rights. The treatment of this extremely sensitive issue comes in gradual stages, as we have noticed from the verse. Medicine, or treatment of any ailment, can be very bitter at times. But an ill person will take the remedy gladly and bear the bitterness of the medicine in order to be cured from his illness. **The remedy to treat a wife blameworthy of immoral behavior, as we have noticed, comes**

in three gradual stages:

"1. First stage: The stage of advice, counseling and warning against Allah's punishment. A husband must remind his wife of the importance of protecting his rights in Islam. This stage is a very kind and easy one. But, if this treatment does not work and proves to be ineffective, then the husband may resort to the next stage.

"2. Second stage: To leave the wife's bed. Or, if one sleeps in the same bed with her, he will turn his back to her, not touch her, talk to her or have intercourse with her. This stage, as noticed, combines both strictness and kindness, although it is a very harsh practice on both. But, if this treatment does not work, then the husband may resort to the final stage of discipline explained below.

"3. **Third and final stage: Beating without hurting**, breaking a bone, leaving black or blue marks on the body, and avoiding hitting the face or especially sensitive places at any cost. **The purpose of beating her is only to discipline** and never retaliation or with desire to hurt by any means. Islam forbids severe beating as punishment.

"The Prophet (Peace be upon Him) said: "None of you should beat his wife like a slave-beating and then have intercourse with her at the end of the day". [Bukhari #4908]

"**This treatment is proved to be very effective with two types of women**, as psychologists have determined:

"The first type: **Strong willed, demanding and commandeering women**. These are the type of women who like to control, master and run the affairs of their husbands by pushing them around, commanding them and giving them orders.

"The second type: **Submissive or subdued women. These women may even enjoy being beaten at times as a sign of love and concern...**

"Beating, according to the Islamic teachings, is listed as the last and final stage of disciplining methods. Islam does not permit, allow or even condone beating unless the first two stages are proven to be ineffective. Moreover, beating must not be employed as a remedy, if a wife prefers to be divorced.

"The three stages of discipline stated in the verse of the Glorious Qur'an are only meant to be a means of discipline for the protection of the family unit. One form of destruction of a family is when the wife becomes a victim of divorce. Islam aims to relieve unnecessary pains, problems and conflicts...

"On Honor Killings

"In some traditional and tribal custom based societies, custom gives the male such a dominant role that if the honor of his womenfolk are perceived, even without proper verification, to have been violated by an action of promiscuity on her part, the man kills her to protect his honor. This situation has been hyped up in the media because some unscrupulous people who continue to do this and others who allow it to continue.

"The answer to this is simple. To begin with, people are not allowed to take the law into their own hands and punish in this manner based on unverified accusations of promiscuity, as the rules of testimony in Islam are very strict. Therefore, this is a direct violation of the Islamic law. If the court assesses the case as an outright premeditated murder, after considering all circumstances and receiving proofs conclusively, it becomes punishable by the Islamic law of equity and retribution in cases of premeditated murder.

"The unfortunate reality is that because secular laws are in place in these countries, and because politicians appease tribal and other leaders for political advantages, these unjust customs are allowed to continue. **If the Islamic laws were established and executed, the severe punishments for**

fornication, adultery, murder, etc, would satisfy the Muslim population; that justice has been done, and this would curtail the sense of vengeance that one needs to have recourse to...

"Testimony of Women

"Allah, the Exalted, stated in the Glorious Qur'an: □ And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. □ [2:282]

"Allah clarifies to assure the rights of others that testimonies will not be valid unless two men, or one man and two women offer them.

"Divine wisdom has granted **women, in general, very sensitive emotions, tender feelings**, and a predisposition towards care and love of other members of the family. This makes a woman capable of her natural task of childbearing, nursing, taking care of all the needs of the young child, etc. Based on these emotional characteristics of the woman, she might very well follow her emotional inclinations and swerve from harsh realities due to an emotional involvement in a case. **A woman's loving and kind feelings might overcome what she has witnessed, and thus she may distort the story of her witness and testimony.** At the same time **the biological changes that occur in her body due to menses, pregnancy, child-birth and post-natal conditions reduce the sharpness of her memory and may make her forget the details of the issue.** Therefore, a divine precautionary measure was established to eliminate any shortcoming on a woman's part in any case of testimony. We would like to point out here one of the essential principles of the legal and judicial system in Islam, which states that the case is not valid for proceedings if a doubt arises in the case. Therefore, the strength of two female witnesses is intended to eliminate this doubt.

"Besides testimony that involves other people's rights, Islam has granted women full financial freedom in terms of independence and financial decision-making, and made her exactly equal to men in that regard. However, **woman's natural role in life, in raising children and caring for the family requires her to stay in the home for longer and extended periods in comparison to men, thus limiting her knowledge and experience** to the affairs she stays involved most of her life...

"Travel Without a Male Guardian

"The Prophet (Peace be upon Him) said: "A woman must not travel alone without a mahram. No man may enter the house of a woman unless there is a mahram with her."

"A man stood up and asked Allah's Prophet (Peace be upon Him): "O Messenger of Allah! My wife is going on Hajj (pilgrimage), while I want to participate in a battle, what should I do?" The Prophet of Allah (Peace be upon Him) said: "Go out with her." [Bukhari #1763]

"For the protection of the person and honor of women, the Islamic rule encompassed in this tradition forbids any woman, whether she be young or old, single or married, to travel alone without (mahram) as a travel companion. This man must be of those to whom she is permanently prohibited to marry due to their close blood relationship, such as a father, a brother, an uncle, an elder son or nephew after he has reached puberty, or a husband, etc. Some people might say that this regulation restricts the freedom of the woman and her basic right of movement. The purpose of this rule is not to prevent her travel but to free her from harm and molestation, and thus to maintain and preserve her right of dignity.

"Traveling entails many hardships and dangers, and since women are physically weaker than men, and moreover she may have circumstances of pregnancy, menses, nursing and childcare, or some ailments, she is in more need of help and service. Also women are generally more emotional and impressionable; they are more susceptible to unscrupulous and characterless men in search of victims. The Prophet of

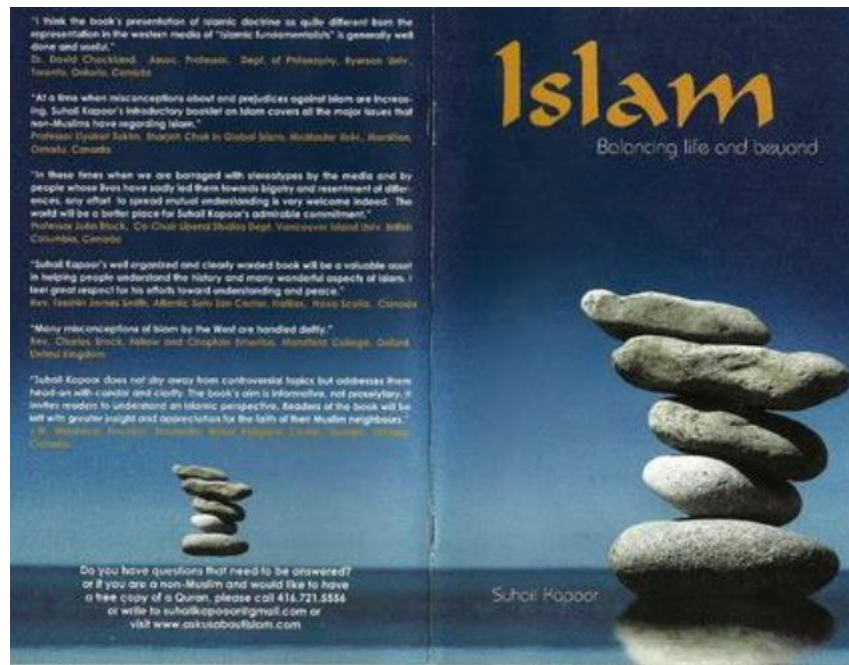
Allah (Peace be upon Him) expressed this most eloquently when he said to a man singing travel songs with a beautiful masculine voice in order to help the steady movement of the riding and pack animals, as per the custom of travelers:

"Go gently, O Anjashah, you're urging on the delicate glassware." [Bukhari #5857]

"The phrase "delicate glassware" describes the fragileness and softness of the women's nature, who were the riders in that caravan, easily broken or disturbed.

"There are, as we all know, wicked minded, evil and violent men who lurk about and seek to take advantage of women whom they find susceptible, gullible or traveling alone. Such wicked-minded men are of course either interested in robbery, trickery, seduction, or rape. Therefore, a woman is very much in need of someone to care for, protect and fulfill her special needs while traveling, providing her the needed security, service and attention to help her in the difficulties and ward off strangers and potential predators. The "mahram" of a woman in Islam protects and serves with utmost sincerity since this is a natural obligation on him, rewarded by Allah (The Almighty).

"We find that many civilizations have similar rules about escorting women in travel, but often they allow other than the "mahram" to escort her since they do not differentiate between a "mahram" and a "non-mahram" in their cultures, which results in terrible stories. Therefore, and upon this line of reasoning, **forbidding a woman to travel alone, and mandating a male escort who must be a "mahram", is not in any way a humiliating restriction or insult to her abilities, but, in fact, is an honor that she is served**, protected and given companionship by a male escort who has to give her preference over his personal matters and needs."



p. 53

“**Mixed gatherings offer opportunities where base desires are unleashed**, and once allowed free reign, have the potential to even destroy families. Are the results of promiscuity not in front of us? The illegitimate and abandoned children, broken homes, adultery, abortions, divorces and sexual diseases and more. **Relationship out of wedlock is known as ‘fornication’, punishable by Islamic Law in an Islamic state.** It is in the larger interest of our society that Islamic high moral standards are advocated and enforced.”

p. 46

“...because of the **apparent restriction on Muslim women to remain away from the public realm**, many Westerners see the Muslim hijab as a symbol of female oppression. However, on the contrary as per those women, especially Westerners who embraced Islam, the hijab is instead a symbol of ‘liberation’. **The Islamic tradition of hijab frees women from being perceived primarily as sexual objects.**”

p. 48

“Human beings are conditioned by the society in which they live. Naturally when you see a woman scantily dressed and revealing her physical features, versus when you see a woman modestly dressed, covering her head, not revealing any of her physical features, impressions that will come to mind do not need mentioning. Needless to say, dress represents her modesty, and through it she commands the respect in the society. **Whereas when a woman chooses to show her body in one form or another, the message is only one: she wants attention and possibly much more.**”

p. 50

“**Islam puts an upper limit of four wives and gives a man permission to marry two, three or four women**, only on the condition that he deals justly with them, which, if not impossible, is certainly extremely difficult. Knowing well of our shortcomings, Allah in His infinite wisdom says later in the same chapter: “You will not be able to do justice between your wives however much you wish (to do so).” (Qur’an 4:128-130) This verse serves as a deterrent of fear of Allah and as such, less than 2% men

in the Muslim world exercise this option. Therefore polygamy is not a rule but an exception. Many people labour under the misconception that it is an open-ended verdict for a Muslim man to have more than one wife. This is absolutely not true.”

p. 51

“**The system of polygamy according to Islamic Law is a moral and human one.** It is moral because it does not allow man to have intercourse with any woman he wishes, at any time he likes. He is not allowed to have intercourse with more than three women in addition to his (first) wife, and he cannot do that secretly, but must proceed with a contract and announce it, even if among a limited audience. To attain full legitimacy it must be registered with the law.”

Older version of the book:

Does Islam allow Wife Beating?

The verses mostly referred to are 34 and 35 of chapter 4, An-Nisa of the Qur’an that are mentioned below. The issue has been greatly misconceived by many people who focus merely on its surface meaning, taking it to allow wife beating. When the setting is not taken into account, it isolates the words in a way that distorts or falsifies the original meaning. Before dealing with the issue of wife-battering in the perspective of Islam, we should keep in mind that the original Arabic wording of the Qur’an is the only authentic source of meaning. If one relies on the translation alone, one is likely to misunderstand it.

The Qur’an is very clear on this issue. Almighty Allah says: “**Men are the protectors and maintainers of women**, because Allah has given the one more strength than the other, and because they support them from their means. **Therefore the righteous women are devoutly obedient** and guard in the husband’s absence what Allah would have them to guard. **As to those women on whose part you fear disloyalty and ill-conduct, admonish them [first], [next], refuse to share their beds, [and last] beat them [lightly]; but if they return to obedience**, seek not against them means [of annoyance]; for Allah is most High and Great [above you all]. If you fear a breach between them twain, appoint [two] arbiters, one from his family and the other from hers. If they wish for peace, Allah will cause their reconciliation; for Allah has full knowledge and is acquainted with all things.” (Qur’an 4:34-35)

It is important to read the section fully. One should not take part of the verse and use it to justify one’s own misconduct. This verse neither permits violence nor condones it. It guides us to ways to handle delicate family situation with care and wisdom. **The word “beating” is used in the verse, but it does not mean “physical abuse”.** The Prophet explained it “dharban ghayra mubarrih” which means “**a light tap that leaves no mark**”. He further said that **face must be avoided**. Some other scholars are of the view that it is no more than **a light touch by siwak, or toothbrush** [Note: around 20cm wooden stick].

It is also important to note that even **this “light strike”** mentioned in the verse is not to be used to correct some minor problem, but it is **permissible to resort to only in a situation of some serious moral misconduct.**” Such a measure is more [P .35] accurately **described as a gentle tap on the body, but never on the face, making it more of a symbolic measure than a punitive one.** Even here,

that maximum measure is limited by the following:

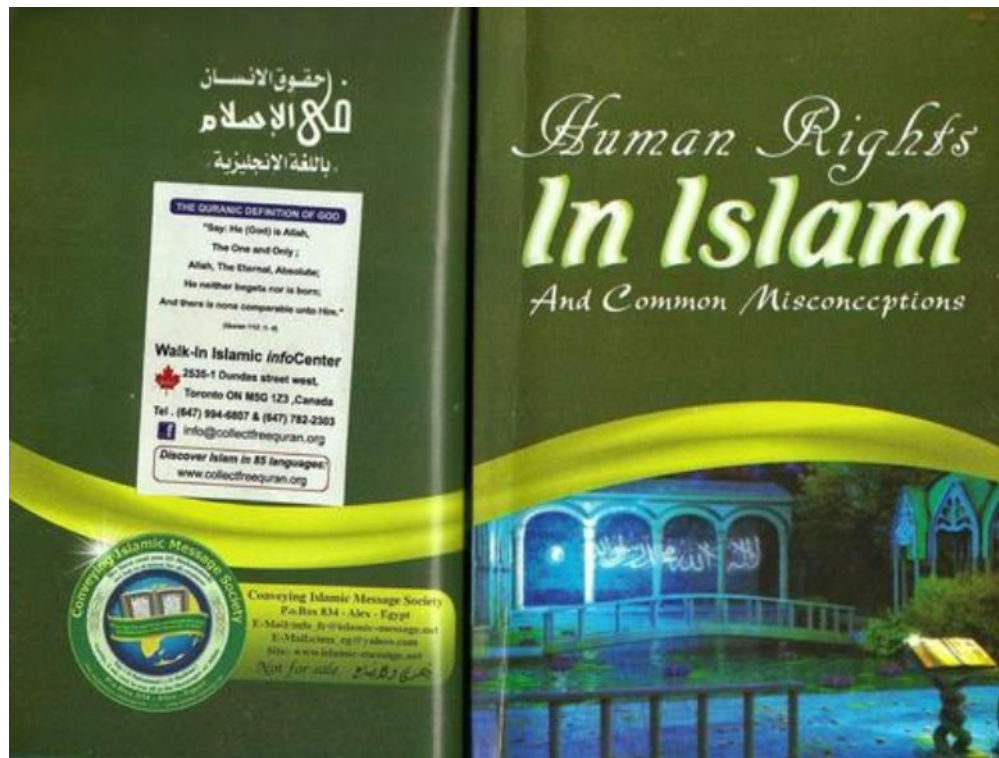
a. It must be seen as a rare exception to the repeated exhortation of mutual respect, kindness and good treatment. Based on the Qur'an and Hadith, this measure may be used in the cases of lewdness on the part of the wife or extreme refractoriness and rejection of the husband's reasonable requests on a consistent basis. Even then, other measures, such as exhortation, should be tried first. If the problem relates to the wife's behavior, the husband may exhort her and appeal for reason.

b. As defined by Hadith, it is not permissible to strike anyone's face, cause any bodily harm or even be harsh. What the Hadith qualifies as "dharban ghayra mubarrih", or light striking, was interpreted by early jurists as a (symbolic) use of siwak! They further qualified permissible "striking" as that which leaves no mark on the body. It is interesting that this latter fourteenth-century-old qualifier is the criterion used in contemporary American law to separate a light and harmless tap or strike from "abuse" in the legal sense. This makes it clear that even this extreme, last resort, and "lesser of the two evils" measure that may save a marriage does not meet the definitions of "physical abuse," "family violence," or "wife battering" in the 20th century law in liberal democracies, where such extremes are so commonplace that they are seen as national concerns.

c. True following of the Sunnah is to follow the example of the Prophet who never resorted to that measure, regardless of the circumstances.

d. Islamic teachings are universal in nature. They respond to the needs and circumstances of diverse times, cultures and circumstances. Some measures may work in some cases and cultures or with certain persons but may not be effective in others. By definition, a "permissible" act is neither required, encouraged or forbidden. In fact it may be to spell out the extent of permissibility, such as in the issue at hand, rather than leaving it unrestricted or unqualified, or ignoring it all together. In the absence of strict qualifiers, persons may interpret the matter in their own way, which can lead to excesses and real abuse.

e. Any excess, cruelty, family violence, or abuse committed by any "Muslim" can never be traced, honestly, to any revelatory text (Qur'an or Hadith). [P. 36] Such excesses and violations are to be blamed on the person(s) himself.



“**Jihad is**... an honorable 'struggle' and resistance against oppressors and those who oppose the peaceful spread of Allah's Word and faith in Him and His religion of Islam... Islam prohibits this 'war' and allows for Jihad in the three situations, namely:

“1) Defense of Life, Property and National Boundaries, without transgression...

“2) Removing oppression and championing the just rights of the oppressed people...

“3) Defense of Faith and Religion... A 'Mujahid' (Muslim fighter for the cause of Allah)... has a clear understanding that Jihad is only for just reasons: to protect Islam and the Muslims, and **to spread the message of Islam** and Word of Allah. If the enemies of Islam who are fighting the Muslims cease their attack, and accept terms for a just peace, the Muslim fighters are commanded to cease hostilities...

“The **non-Muslim residents of an Islamic state are required to pay a minimal tax called 'Jizyah'** which is specific type of head-tax collected from individuals who do not accept Islam and desire to keep their religion while living in an Islamic state and under Islamic rule...

“The **punishment of flogging** is legislated for a not previously married male or female who commit fornication...

“As for the **married male or female who commits adultery** while being married or after divorcing one's spouse, the penalty for such a criminal person is... **stoning to death**...

“**Islam considers deliberate abortion a premeditated murder** that entitles punishment for all who participate...

“Islam entitles the owner of a wealth or property to defend all that he owns, even to the point of killing the oppressor if he will not desist and continues his attack on him and his property. If the owner kills his oppressor he is not to be killed for killing the oppressor if he can prove that he killed him while defending his ownership...

“A **husband has the right of ultimate authority of the home management** since he is responsible for

them and is accountable for all aspects of their maintenance...

“One reason among many for this degree of responsibility is that **men are generally stronger and rational whereas women are generally weaker and more emotional**, traits given by their

Creator to serve their complementary roles in life and in the family. A **wife is required to obey the commands and instructions of her husband** as long as these do not involve any act of disobedience to Allah's command and the Prophet's instructions...

“A wife is required to protect the children and the lineage of her husband by protecting herself and being completely chaste. She should be a trustworthy guardian of his wealth. **She should not leave her husband's home without his prior knowledge** and approval, nor allow any person to enter in his home whom her husband dislikes. This is to protect the honor and harmony of the family, as instructed by the Messenger of Allah...

“The basis for the Islamic ruling and legal judgments is Shariah, Islamic law. The constitution of a Muslim State must be based on Qur'an and Sunnah... There should be no room for personal opinion if an authenticated text is available. Islamic law is a comprehensive system of jurisprudence including personal and family law, criminal law, national and international law, which fulfills all requirements of man in the most upright manner since it is based upon the revelations from Allah to His Messenger for the guidance of man...

“Crime in Islam is divided into two categories:

“1) Crimes that have prescribed punishments according to Shari'ah laws. These crimes include apostasy and blasphemy, murder and manslaughter, assault, fornication and adultery, robbery, theft, drinking alcohol and intoxicants, false accusation of adultery or other immoral acts, aggression against people, etc.

“2) Crimes that do not have a definite punishment according to Shari'ah laws. The legal authority sets the punishments for such crimes according to the public interest of Muslims and the Islamic society. These types of punishments are known as 'Ta 'zeer' (reprimands)...

“The second category refers to punishments for violating the Commands of Allah and other prescribed Shari'ah injunctions. These crimes include drinking alcohol, fornication and theft. Penalties for such crimes once brought before the authorities and confirmed, cannot be dropped even if the plaintiff drops the charges.

“The rules in application of the Hudood, (capital and corporal punishments) of the Islamic Shari'ah are many to ensure justice... The objective of executing these harsh punishments is to teach exemplary lessons to the criminal elements of the society. They act as proven and successful deterrents against the temptations towards committing criminal acts, and therefore protect the rights of all individuals: consequently, the entire society enjoys peace and security.

“For example, if someone knows that he may be struck with the same force cutting the skin and breaking the bone in return of his crime, would he be inclined to go ahead with his assault?...

“Hiraabah includes highway robbery, killing as a result of robbery, breaking into residential or commercial areas with weapons and intimidating innocent residents with weapons. It literally means waging warfare with the society...

“If the robber kills and seizes the money, the punishment may be killing and crucifixion. If he takes money and threatens but does not kill or assault, the punishment may be amputation of his hand and leg. If he kills the victim but does not take his money, he may be executed as in murder. If he frightens innocent residents but does not kill any of them, he may be exiled, which is

imprisonment according to some scholars.

“Murder and manslaughter: **The punishment of Qisas (execution) is legislated for premeditated murderer** as a just and suitable penalty for taking life unjustly. Qisas acts as a successful deterrent to prevent murder...

“Robbery and Theft: Allah (ft) set the **penalty of cutting the hand as a penalty for theft...** Theft is a very serious crime which if left without proper punishment may become a widespread phenomenon threatening the social and economic life of the community. Thieves may confront resistance, prompting them to commit other crimes like manslaughter and assault. If a thief realizes that his hand would be cut off because of his theft, he will definitely either hesitate or desist from his crime

“**Fornication and adultery:** Islam prescribes the **punishment of flogging for those that have never been previously married** and are guilty of fornication...

“As for **the previously married male or female who commit adultery, the punishment applied to them is stoning to death...**

“Slander: **Public flogging is the prescribed punishment for false accusation of fornication or adultery...** The purpose of establishing and executing this punishment is to protect the honor and reputation of the innocent...

“**Islam sets the punishment of flogging for public intoxication and traffickers.** Lashing is the prescribed punishment in Islam in order to eradicate the use of such harmful substances and ensure the protection of wealth, and mental and psychical health...

“All the above punishments in Islam are to preserve human rights and dignity of law-abiding citizens and they are a demonstration and illustration of the absolute divine wisdom and justice...

“**Islamic Shari'ah decrees execution for the person who apostatizes after accepting Islam** as a way of life, and rejects Islamic beliefs and laws...

“Rejecting Islam as a way of life after its acceptance implies malicious propaganda against Islam and a disgrace to the immediate Muslim community where the apostate lives. Such rejection will not only discourage people from accepting Islam as a way of life, but will encourage all varieties of criminality and blasphemy...

“Declaring general disbelief and rejection is unacceptable in Islamic Shari'ah because such a person does not honor the sacred commitment to his or her faith. He is more dangerous and worse than an original non-believer who never was a Muslim...

“We should take the following points into consideration concerning apostates from Islam.

“The killing of an apostate from the Islamic faith implies that such a person has violated the basis of Islam and attacked Islam openly and publicly with treachery and blasphemy. As such, he threatens the very basis of the moral and social order. This treachery may precipitate the beginning of internal revolution and dangerous rebellion within the Islamic society. This kind of crime is the most serious in any society, and therefore is called 'High Treason'...

“**Execution of such an apostate is, in reality, a salvation for the rest of the society members** from the maliciousness and violence he would spread if left to propagate his disbelief and blasphemy among the other members of the society...

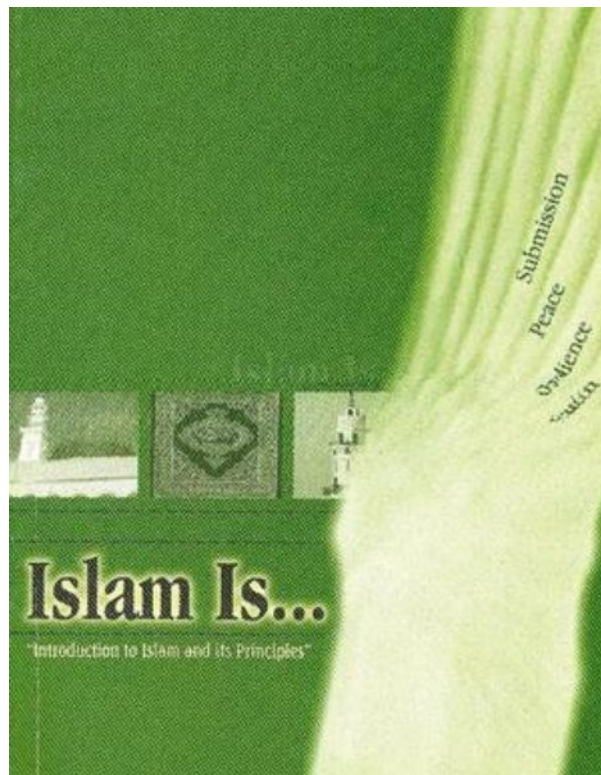
“Islam does not treat rejection of the faith as a personal matter but rather a rejection that harms the entire system. This rejection is a seed of internal revolution and instigation towards rebellion in the society... Islam only punishes the apostate himself with the simple, direct and very effective deterrent...

“**Slavery**, according to Islamic teachings, is limited to physical slavery only and there are no forced conversions to the way of the master. A slave has the right to maintain his own faith... **two exceptions as legitimate sources of slaves...**

“(1) **War captives**, or prisoners of lawfully declared wars by a Muslim ruler...

“(2) **An inherited slave born from two slave parents**. Such a child is considered a slave as well. However, if the master of a slave girl took her as legal concubine, the product of this relation is a free child who is also attached in lineage to his free father. In such case, the slave-girl is called 'a mother of a child' who cannot be sold and cannot be given as a gift and must be freed upon the death of her master...

“In brief, we can say that Islam did not legalize and encourage slavery but rather established laws and regulations that contributed significantly and effectively to help restrict the sources of slavery and liberate slaves once and for all...”



p. 6

“Islam is a global faith... Islam is a complete way of life, implying total submission to God...”

p. 7

“Islam calls humanity away from the worship of any part of creation to the worship of The One and Only True God. No act of worship or devotion has any meaning or value if the concept of monotheism is in any way compromised...”

p. 9

“In Islam, to believe that any of God’s creation shares in His power or attributes is considered polytheism and disbelief... The purpose of Islam is to call people away from creation and to direct them toward the worship of The Creator alone...”

p. 10

“God created humans with an innate, natural inclination toward the worship of Him alone. Satan, on the other hand, does his utmost to get people to turn away from monotheism, enticing mankind to the worship of creation (idolatry)... Due to the allure of Satan, people repeatedly deviated to the worship of created beings (idolatry and polytheism)... In Islam, the greatest possible sin is to worship anything or anyone other than [p. 11] God...”

p. 11

“If any sort of gain, be it wealth, job, power or recognition, becomes more important than pleasing God, even that is a form of polytheism...”

P. 13

“To ascribe to God attributes of created things is a form of polytheism. It is likewise a form of polytheism to ascribe to created things attributes that belong to God alone. For instance, anyone who

believes that any other than God is The All-Wise or the All Powerful has committed the sin of polytheism...”

P. 16

“A Muslim must believe in all of the Prophets and Messengers sent by God. God has mentioned some of them in the Quran. Among those mentioned by name are Adam, Noah, Abraham, Moses, Jesus and Muhammad...”

“All the Prophets and Messengers of God brought the teachings of Islam...”

P. 17

“Likewise, when Jesus came and declared his Prophet-hood with clear signs and miracles, it was obligatory for everyone to accept him unconditionally if they were to be considered Muslims. All those who rejected Jesus became disbelievers in Islam...”

P. 34

“The changing of God’s laws is forbidden in Islam. God condemns religious leaders who alter divine principles. One who attempts to make changes places him or herself on the same level [p. 35] with God, committing polytheism...”

P. 36

“The Jinn were created before Adam; they have free will. Disobedient jinns are demons. They live here with us in some manner by which they can see us but we cannot see them unless they choose to make themselves appear. Sorcery, which is forbidden in Islam, is also performed through them...”

p. 38

“Every human being is responsible for his or her actions and is born as a Muslim, pure and free from sin...”

p. 45

“An Islamic society can legislate any laws for the improvement of life (e.g. traffic laws) as long as they are not in contradiction to Islamic Law...”

p. 48

“From the Islamic point of view, ‘liberated’ Western women who must worry about their looks, figure and youth for the pleasure of others are trapped in a form of slavery...”

p. 50

“A man is responsible for maintaining and protecting his family and providing the basic needs such as food, clothing and shelter for his wife, children and (if needed) other female relatives in the household. Women are not primarily responsible for this, even if married...”