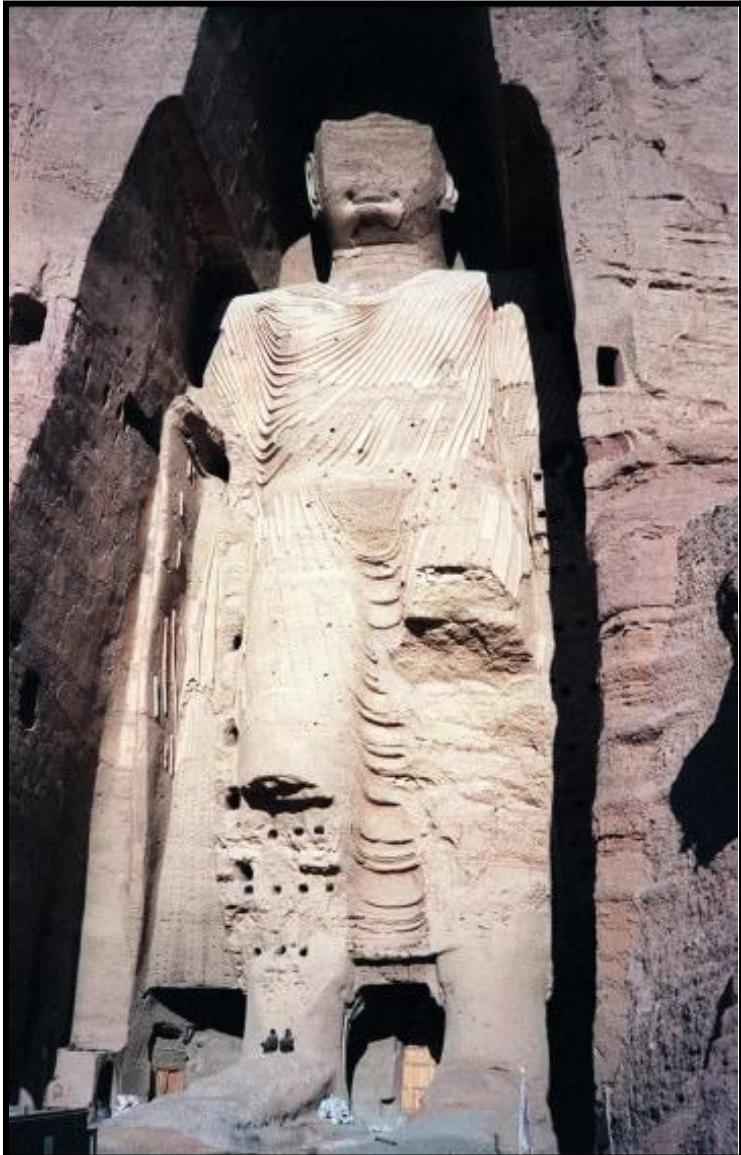


- Aside from out-of-date Sharia, incompatible with Constitutions, Islamism has to answer for many, many things...
- The fact that saying or doing nothing, in order to avoid offense, is itself an offense to God.



## MIMS 2.83.6 - The POS Philosophy of Islamism

Sf. R. Careaga, BSEE, MSTOM  
March 2023

Figure 1 - The Bamiyan Buddha, destroyed (see Appendix). Note the face was actually *already destroyed* and disrespected. This is a habit of Islamism and not merely of a particular political movement (such as the Taliban).

### ABSTRACT

In this paper the author makes the clear case - since many of you have forgotten 9/11 and ISIS - for why the terrors of the world's worst highly active toxic philosophy (save perhaps Marxism) is still a danger. It's a danger not only to non-Muslims, but Muslims and indeed even Islam itself. For the co-mingling of Islam with religiofascism (in a modern context) only heightens some of the more dangerous and violent or toxic aspects latent in the design of Sharia, and

perpetuated (in a more innocent and ignorant age) by Muhammed himself. However, with the leverage of technology, money, and modern warfare, these become increasingly dangerous philosophical issues, with incredibly anti-mimetic qualities. The choice of being rid of these is not on the West, which must cease foisting itself upon the Middle East, but upon Muslims. For our part we merely need increased awareness, honesty, and to stop [cowardly] hiding behind political correctness. Also, it'd be good to stop letting xenophobic-Islamophobia embolden the warmongers of the political system. The best way to handle this is with all the facts.

**Keywords:** Sharia Law - ISIS - Islamism - miswak - taqiyah - Hudaibiya - Jihad - kitman - tawriya

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*"Another major reaction to the abolition of the Caliphate was the emergence of Islamist ideas in Egypt associated with the Muslim Brotherhood. Islamism is a political ideology which posits that modern states should be reconstituted constitutionally, economically, and judicially in accordance with what is held as a return to authentic Islamic practice. Founded in 1928, the **Muslim Brotherhood** sought to establish a modern Islamic theocratic state by political means. It wields considerable influence in Egypt although it is formally banned and repressed by the state, wary of a group whose members have assassinated, among others, President Sadat in 1981, and attempted to assassinate President Nasser in 1954. Its ideas have subsequently spread into neighbouring Sudan and Somalia, as well as elsewhere."<sup>1</sup> ~ Nick Megoran, in International Encyclopedia of Human Geography, 2009*

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## Note to Readers:

This text is not about hating anyone. I like Muslims the way I like Democrat voters (the non-POS ones), IPOC, homosexuals, and other diverse groups of people, while acknowledging that I think the philosophies and organizations such as the DNC, SPLC, antifa, BLM, the LBGTQ lobby, etc. are all dangerous, extremist, [very] racist, violent, etc. The way these groups hate my people, gender, and culture is unacceptable to me.

The Muslim Brotherhood and groups like CAIR are terrorist affiliated, and just because the Nazi backgrounded Bush family were neocons<sup>2</sup> and 9/11 was an Inside Job, does not excuse what happened on 9/11 or since; on either side. Even Muslim comedians know about the “religion of pieces”<sup>3</sup> and the way that extremism is all too easy in Islam, due to Sharia and the educational processes in Islam in certain places of the world. It is for the reason that presently you cannot separate Islam from Sharia or Sharia from Islam, or criticize Muhammed’s pederasty that I find the ‘philosophy’ behind Islam 1.0 to be a POS philosophy.

It is within the hands of modern Muslims to do this, to sever these POS items from Islam, or relegate them to history. But no one else can force Muslims to change. They have to look at what happened with the Taliban, al-Qaeda, and ISIS/ISIL, and want to change it from the inside out.

There are many beautiful things written in the Quran. The cataclysmic origin of the Ka’aba is very important and interesting. If it were legal I would even like to walk the Hajj. However, we need to be honest, there are five things for which modern Muslims and POS simplices (simps) need to deal with and stop sweeping under the rug about modern Islamism. And perhaps, just maybe, they could adapt to the modern world and change their ways and en route to the New Religion of the future, where Islam’s best traits (moderated and dialed back from extremist to freedom) could be utilized.

1. Sharia itself
2. Miswak
3. Taqiya
4. Habudiya
5. Jihadism

**What this author won’t tolerate: references to ragheads, sand people, sand ‘n-word’, goat-f\*ckers, or other forms of xenophobia. Being afraid of terrorism is one thing. Ignoring facts: not permissible. But actual racism is also not tolerable. Don’t be ‘that guy’!**

---

<sup>1</sup> [Islamism - an overview | ScienceDirect Topics](#)

<sup>2</sup> and part of the CIA and Skull & Bones Society, and waged a hateful and illegal war/crimes in Iraq, followed up with the shill, neoliberal President Obama’s incessant 100% bomb rate of seven Muslim countries...

<sup>3</sup>  Muslims Can’t Take a Joke About Islam? Don’t Tell That to These Muslim Comedians.

## Sharia - Particularly “Sharia Law” as a differentiation from ‘goodness’

A portrait photograph of Muhammadu Buhari, the President of Nigeria. He is wearing a white traditional Nigerian cap (Agbada) and glasses, looking directly at the camera with a slight smile.

I will continue to show openly and inside me the total commitment to the Sharia movement that is sweeping all over Nigeria God willing, we will not stop the agitation for the total implementation of the Sharia in the country.

— *Muhammadu Buhari* —

AZ QUOTES

Figure 1 - Islamism is a political, and aggressive, movement.; credit: M. Buhari/AZ Quotes

- “A Muslim is a person who follows Allah's laws without question. (1) *Sharia is our law. No interpretation is needed, nor are laws made by men. (2) Allah is the only lawmaker. (3)*” ~Abdul Sattar Abu Risha
- “Muslims consider the honor of the Prophet Muhammad to be dearer to them than that of their parents or even themselves. (4) To defend it is considered to be an obligation upon them. (5) The strict punishment if found guilty of this crime under sharia, the Islamic law, (6) is capital punishment implementable by an Islamic State. (7) This is because the Messenger Muhammad said, ‘Whoever insults a Prophet, kill him.’” (8) ~Anjem Choudary
- “Every religion oppresses women. I talk about the Koran because I know this book best. It allows for torture and other mistreatment, especially for women. (9) And I despise the Sharia laws. They cannot be changed. They must be thrown out, abolished.” (10) ~Taslima Nasrin
- “I believe that adulterers should be stoned to death. I believe that we should cut the hands off of thieves. (11) I believe the Sharia should be implemented in Denmark. (12) Maybe we should change the Christiansborg Palace [the Danish Parliament building] to Muslimsborg to have the flag of Islam flying over the parliament in Denmark. (13) I think this would be very nice.” ~Anjem Choudary
- “The defining mission of the Muslim Brotherhood is the implementation of sharia.” (14) ~Andrew C. McCarthy
- “I cannot understand the logic of those who have been deliberately and mischievously propagating that the Constitution of Pakistan will not be based on Islamic Sharia. Islamic principles today are as much applicable to life as they were 1300 years ago.” (15) ~Muhammad Ali Jinnah
- “If you've been to the city of Malmo in Sweden, or to Berlin or to Hamburg or to London or to Paris in the suburbs, or Rotterdam in my own country. You see many cities where there is a city within a city - where even today in the United Kingdom - I don't know if you're aware of that - there are even sharia

courts active, (16) whether it's rulings that the worth of a woman is half of that of a man." (17) ~Geert Wilders

- "...In the linguistic practices of Islamic theologians, ethicists, and jurists in the Islamic tradition, the broad meaning of Shari'ah is the way or path to well-being or goodness, (18) the life source for well-being and thriving existence, the fountain or source of nourishment, and the natural and innate ways and order created by God. (19) **In the legal context, Shari'ah is God's eternal, and immutable law--the Way of truth, virtue, and justice.** (20) In essence, Shari'ah is the ideal law in an objective and non-contingent sense, as it ought to be in the Divine's realm. As such, Shari'a is often used to refer to the universal, innate, and natural laws of goodness. (21) Islamic law, or what is called al-ahkam al-Shari'yya or ahkam al-Shari'ah, refers to the cumulative body of legal determinations and system of jurisprudential thought of numerous interpretive communities and schools of thought all of which search the Divine Will and its relation to the public good. (22) The stated objective of Islamic law is to achieve human well-being (tahqiq masalih al-'ibad). (23) Islamic law is thus the fallible and imperfect attempt by Muslims over centuries to understand and implement the Divine norms, explore right and wrong, and to achieve human welfare...." (24) ~(From Reasoning with God, An Introduction to Shari'ah)<sup>4</sup>

## ● ON SHARI'AH VS. SHARIAH LAW

"...The term Shari'a is often erroneously equated with Islamic law. Although, both in Western and native discourses, it is common to use Shari'a interchangeably with Islamic law, Shari'a is a much broader and all-encompassing concept. (25) In the linguistic practices of theologians, ethicists, and jurists, the broad meaning of Shari'a is the way or path to well-being or goodness, the life source for well-being and thriving existence, and the natural and innate ways and order created by God. Hence, in Islamic literature the term is employed to refer not just to the way-of-life, or what one may call the philosophy and method of life of Muslims alone, (26) but also to any other group of people bonded by a common set of beliefs or convictions. (27) Therefore, Islamic literary sources such as the Qur'an will often speak of "the ways of previous generations" (shar' or shari'at man sabaq or man qablana), or "the Jewish way-of-life" (shar' or shari'at al-yahud) or even "the methods of Greek logicians" (shar' al-falasifa or tariqat al-falasifa). (28)

"In Islamic legal usage, typically, the expression shari'at Allah or shar' Allah refers to the broad concept of the all-inclusive, and total path to and from God, which equated by necessity to the path leading to and resulting from social goodness (ma'ruf) and moral goodness (husn or husna). Shar' Allah or Shari'a does not denote a positive set of divine commands with which humans must comply, but rather the ultimate good God desires for human beings. (29)

"On the other hand, Islamic law, or what is called al-ahkam al-Shari'yya or ahkam al-Shari'a, refers to the cumulative body and system of jurisprudential thought of numerous communities and schools of thought about the Divine Will and its relation to the public good. (30) Islamic law is thus the fallible and imperfect attempt by human beings over centuries to explore right and wrong and to discern what is good for human beings. The moral and ethical foundations and principles of natural justice in Shari'a are accessible and cognizable by human beings, but this does not necessarily lead to a determinative system of law. (31) Shari'a, as the foundations of and pathway to goodness, (33) is everlasting, unchangeable, eternal, and perfect. (33) But these foundations and pathway are not perfectly cognizable or realizable by human beings. (34) Moreover, positive legal commandments that follow from or are based on these foundations and pathway are indeterminate, changeable, and

<sup>4</sup> <https://www.searchforbeauty.org/what-is-shari-ah/quotable-quotes-on-shari-ah-and-islamic-law/>

*contextual.*" (35) ~[From "The Language of the Age: Shari'a and Natural Justice in the Egyptian Revolution"](#)

- ON THE QUR'AN, THE SHARI'AH AND ISLAMIC LAW

*...Muslim and non-Muslim writers often refer to Islamic law as shari'a law, which is not entirely accurate. Linguistically, the word shari'a literally means the fountainhead that quenches the thirst of living beings or the way to goodness. Jurisprudentially, the shari'a is the revealed guidance of God--perfect, complete, incorruptible, immune, and immutable. In a sense, the shari'a provides the skeletal ethical and moral norms of the Islamic legal system. (36)*

*The main, but not exclusive source of the shari'a is the Qur'an, (37) which focuses on general ethical and moral principles and a few specific laws. Roughly, there are eighty verses in the Qur'an that might be seen as laws in the strict sense, but the Qur'an is mainly a book of ethical and moral teachings. (38) The specific laws that are considered a part of the immutable shari'a must fulfill two criteria: **first, they must be stated by the Divine in a clear, specific, and unambiguous fashion**, (39) and second, the specific law must by its very nature fully embody the ethical principle that it is intended to articulate. (40) Examples of such laws would include the command to pray five times a day, fast during the month of Ramadan, or give alms, and the prohibitions against extra-marital sex, slander, or the consumption of alcohol and pork. Another example would include the Qur'anic command that all contracts be consensual and free from coercion, fraud, deception, or misrepresentation, and also that parties to a contract must in good faith make every effort to honor their promises.*

*Muslim jurists argued that laws such as these clearly mandated by God, are stated in an unambiguous fashion in the text of the Qur'an in order to stress that the laws are in and of themselves ethical precepts that by their nature are not subject to contingency, context, or temporal variations. (41) It is important to note that the specific rules that are considered part of the Divine shari'a are a special class of laws that are often described as Qur'anic laws, (42) but they constitute a fairly small and narrow part of the overall system of Islamic law. In addition, although these specific laws are described as non-contingent and immutable, (43) the application of some of these laws may be suspended in cases of dire necessity (darura). (44) [FN12] Thus, there is an explicit recognition that even as to the most specific and objective shari'a laws, human subjectivity will have to play a role, at a minimum, in the process of determining correct enforcement and implementation of the laws..." (45) ~[From "The Place of Ethical Obligations in Islamic Law"](#)*

The problem, succinctly stated

The problem is that in the minds of most of the Muslims in the world, Sharia is both Law and a way of life that is immutable. Meaning that it is very difficult to change the minds of the individuals, without changing the ahkam al-Shari'ah through some kind of democratic or imam-led voting process or coalition. Now that Islam is worldwide, the chances of this are minuscule. Each imam could issue a fatwa for or against the process, and the result of this would be either catastrophic for Islam, or for the world, depending on the outcome. Therefore, the Muslim Brotherhood acts as if they have the defacto sway to achieve this, and the net result of this is to leave the fate of both Islam (the world's fastest-growing religion) in the hands of Islamists (the creators of jihadi-related terrorism and jihadism in general).

Also and this is clear: so long as liberals and conservatives alike give quarter, philosophically and politically, to progressives & socialists, then the social degradation they create will embolden Islamists, too.

## Point by Point, the Philosophical Bankruptcy of Sharia.

In an ideal world, Sharia would be Taoism's feng shui<sup>5</sup> to Islam. Theoretically, they are similar and probably had much more in common once upon a time, when gemstones were part of the religious practice, among other high-minded aspects of the Middle Ages of history, and the "golden age of Islam".

But one look at Mosul, or at the behavior of the Taliban during the reconquest of Afghanistan, and we know the two are not comparable. Perhaps, without American or western interference it would be, but this is highly doubtful. There's more discord within Islam than from outside of it. The Islamists are tribalistic, self-centered warlords. Nevertheless, let's look at these ideas, and consider them each in turn. The quotes above give us plenty of fodder to deal with, without "assaulting" the Holy Quran or the texts of laws themselves. Let it be clear, there is plenty to assault, of hypocrisy and out-of-date thinking. But we're not here to attack Islam. However, there are aspects of Islam that must be dealt with, and there is no way to do that, except by critiquing Sharia, which is to say Islam, too. Because:

★ Islam is Sharia, without Sharia there is no Islam.

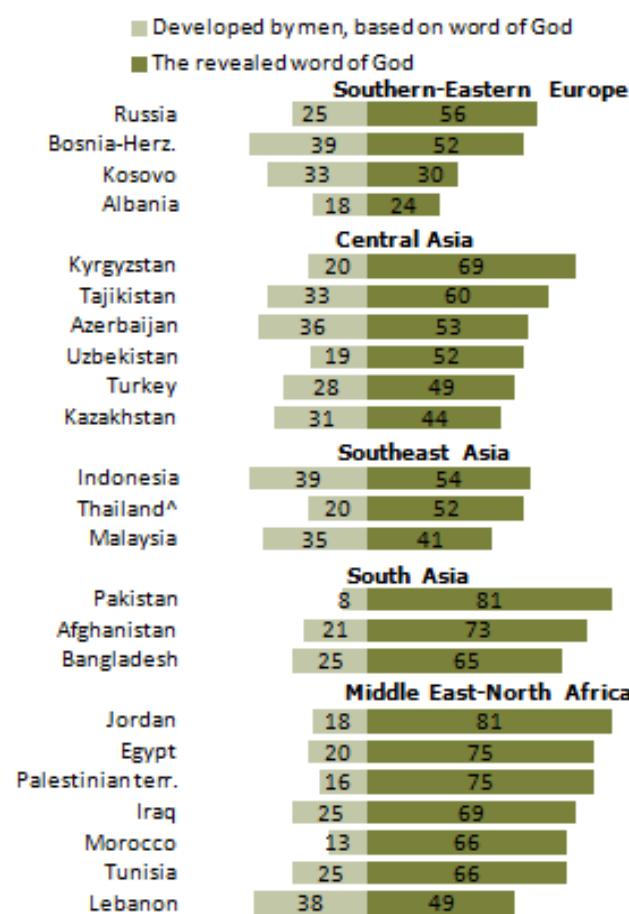
1. Without question the above is **always** a problem in philosophy, no matter where it comes from. This is not technically a Sharia sentiment, it is a sentiment of Islamists. If it were true then so many sects and holy writings would never have been made. But no one is able to add to these due to the fatwas of philosophically bankrupt POS.
2. As will be shown later, this is factually in error. Ankhām is made by men, And people who say this are always the men writing and claiming no one can question them.
3. If Allah were the only lawmaker, wouldn't the world be a better place. Unfortunately like in western civilization, judicial rulings and fatwas are living doctrines, and they are treated as law, as well. This statement is more of an Islamist sentiment than a true Islam edict. It's written by the establishment in this way, with the same controller-type mindset as the Council of Nicea.
4. Even if not an edict this is a truism that is hammered home in the educational level; and as such even talking about the bad behaviors of the Prophet, who was a mortal man and a sinner, is considered an assault on Islam. That's, of course, philosophically bankrupt.
5. Sadly, this form of Islamism is a very aggressively defended form.
6. Again, Sharia is seen as Islamic Law, while many may try to divide them. In practice, they are one and the same.
7. Isn't that a bit extreme? Islamism is that way. Hence: ISIS.
8. Then Muhammed was weaksauce, philosophically, and wrong. Strength of arms does not equate to philosophical strength. And when dealing with the illiterate and plunder-minded of the time, it's easy to see that a little booty and some satiation of bloodthirstiness is not enough to make up for that.
9. What she is expressing is that built within Islam, is something we all know, but few are willing to say, even modern [toxic] feminists. It's that in Islam, women are lesser than men. This violates the Constitutional and legal rights of women throughout the modern world.
10. I agree, but she must convince women, and then all Muslims, or 95% of them, to agree. That seems unlikely.
11. It is true these are done less today. But if the West was not in control of optics and money, it'd revert back to the old Sharia, especially under Islamism. Clearly these are "cruel and unusual" levels of punishment. But, they are considered quite fine by many, if not most Muslims.<sup>6</sup> (Figures 3 - 13)

<sup>5</sup> MESS0046: Feng Shui and Externalized Memory

<sup>6</sup> Muslim Beliefs About Sharia | Pew Research Center

## Sharia as the Revealed Word of God

% of Muslims who say sharia is ...

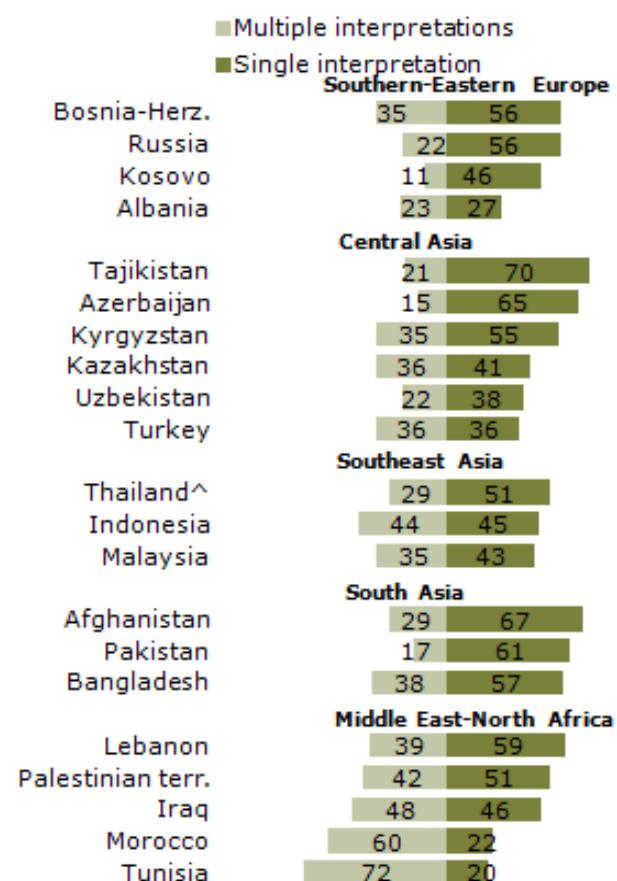


<sup>^</sup>Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q66.

## One or Multiple Interpretations of Sharia?

% of Muslims who say sharia has ...



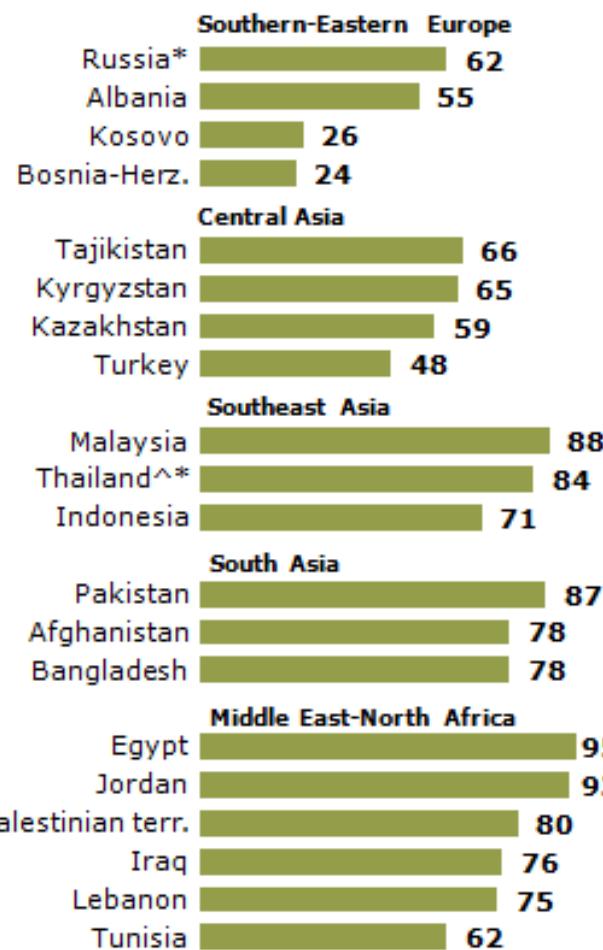
<sup>^</sup>Interviews conducted with Muslims in five southern provinces only.

Data from Egypt and Jordan are not available due to an administrative error.

PEW RESEARCH CENTER Q67.

## Should Religious Judges Decide Family or Property Disputes?

*Among Muslims who say sharia should be the law of the land, % who say that religious judges should decide domestic and property disputes*



Based on Muslims who favor making sharia the law of the land.

\*Based on Muslims who favor making sharia the law in Muslim areas.

^Interviews conducted with Muslims in five southern provinces only.

Results for Azerbaijan not shown due to small sample size.

PEW RESEARCH CENTER q79a and Q92a.

## Muslims Who Pray More Frequently Are More Likely to Favor Sharia as Law of the Land

*% of Muslims who favor implementing Islamic law as the law of the land*

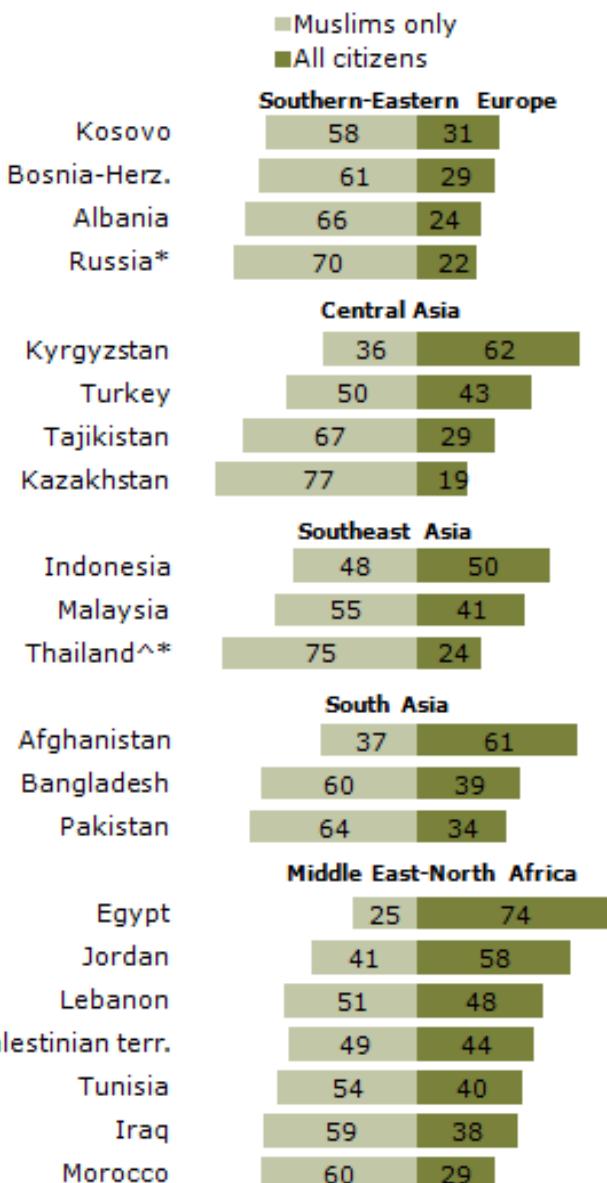
	Pray several times a day	Pray less often	Diff.
Russia*	65	28	+37
Lebanon	39	11	+28
Palestinian terr.	95	68	+27
Tunisia	64	39	+25
Kyrgyzstan	54	30	+24
Bosnia-Herz.	29	12	+17
Malaysia	90	74	+16
Morocco	88	73	+15
Indonesia	74	64	+10
Turkey	18	8	+10
Bangladesh	88	79	+9
Kosovo	25	16	+9

\*Question was modified to ask if sharia should be the law of the land in Muslim areas.  
Only countries where differences are statistically significant are shown.

PEW RESEARCH CENTER Q61 and Q79a.

## Should Sharia Apply to Both Muslims and Non-Muslims?

*Among Muslims who say sharia should be the law of the land, % who say it should apply to ...*



Based on Muslims who favor making sharia the law of the land.

\*Question was modified to ask if sharia should be the law of the land in Muslim areas.

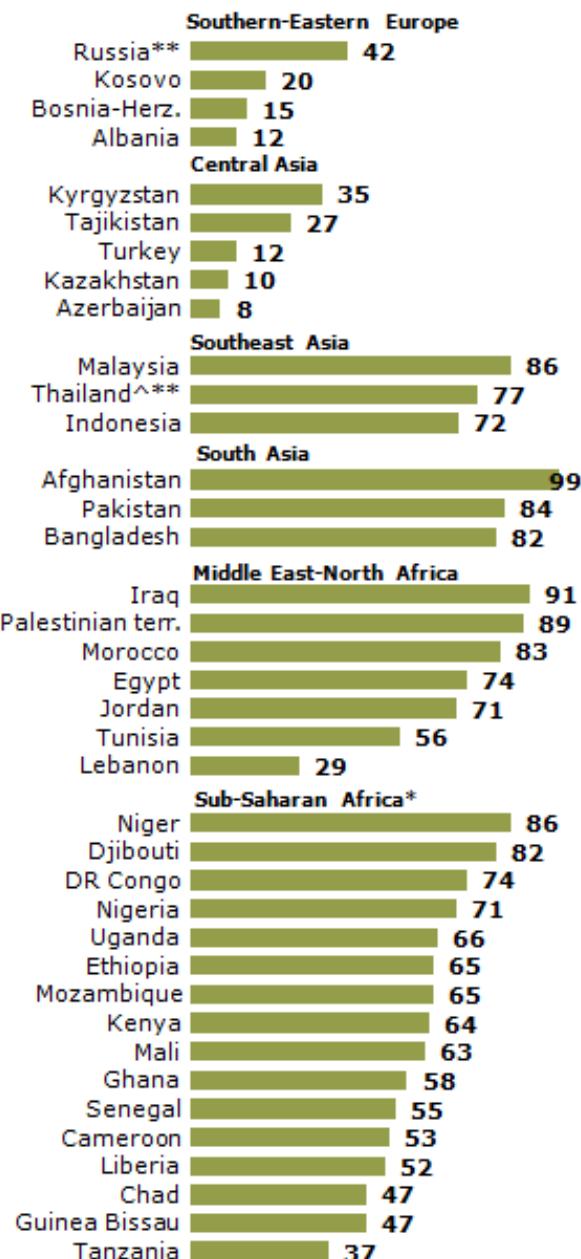
^Interviews conducted with Muslims in five southern provinces only.

Results for Azerbaijan not shown due to small sample size.

PEW RESEARCH CENTER Q79a and Q81.

## Favor or Oppose Making Sharia the Law of the Land?

*% of Muslims who favor making Islamic law the official law in their country*



<sup>\*</sup>Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

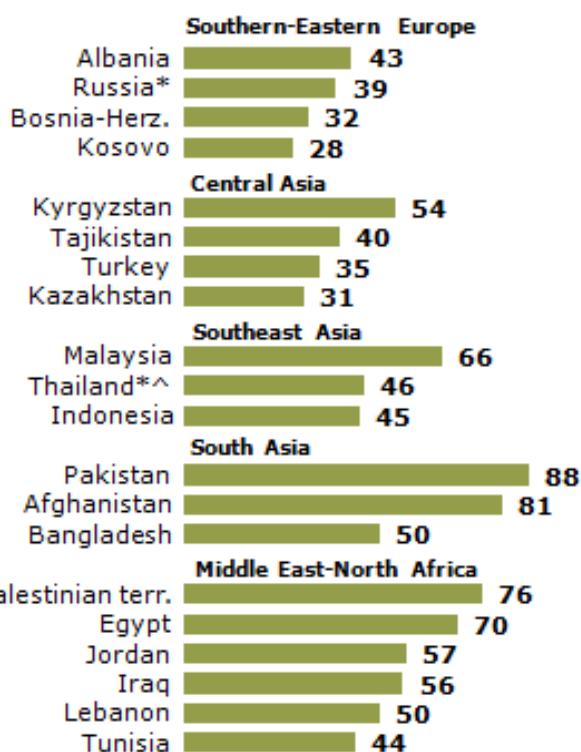
<sup>^</sup>Interviews conducted with Muslims in five southern provinces only.

<sup>\*\*</sup>Question was modified to ask if sharia should be the law of the land in Muslim areas.

PEW RESEARCH CENTER Q79a.

## Do You Favor Corporal Punishments for Crimes Such as Theft?

*Among Muslims who say sharia should be the law of the land, % who favor corporal punishment*



Based on Muslims who favor making sharia the law of the land.

\*Based on Muslims who favor making sharia the law in Muslim areas.

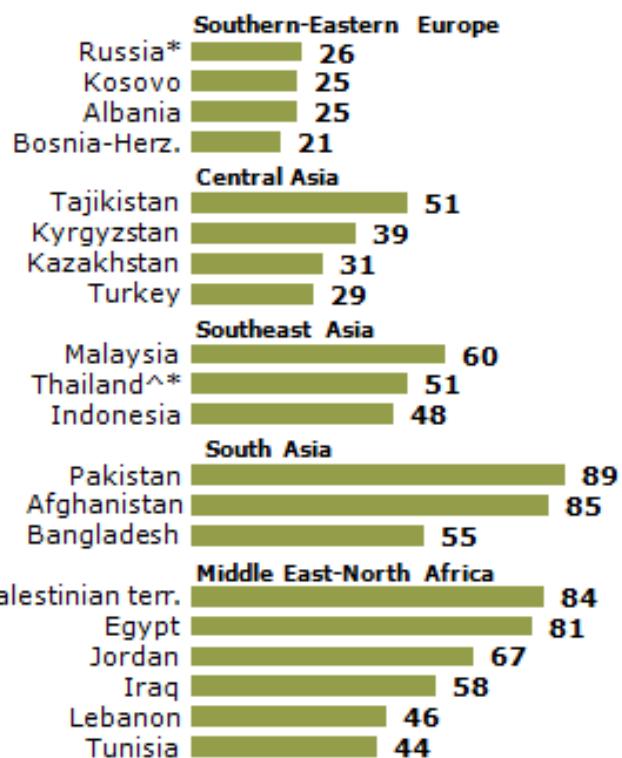
^Interviews conducted with Muslims in five southern provinces only.

Results for Azerbaijan not shown due to small sample size.

PEW RESEARCH CENTER Q79a and Q92c.

## Stoning as Punishment for Adultery

*Among Muslims who say sharia should be the law of the land, % who favor stoning as a punishment for adultery*



Based on Muslims who favor making sharia the law of the land.

\*Based on Muslims who favor making sharia the law in Muslim areas.

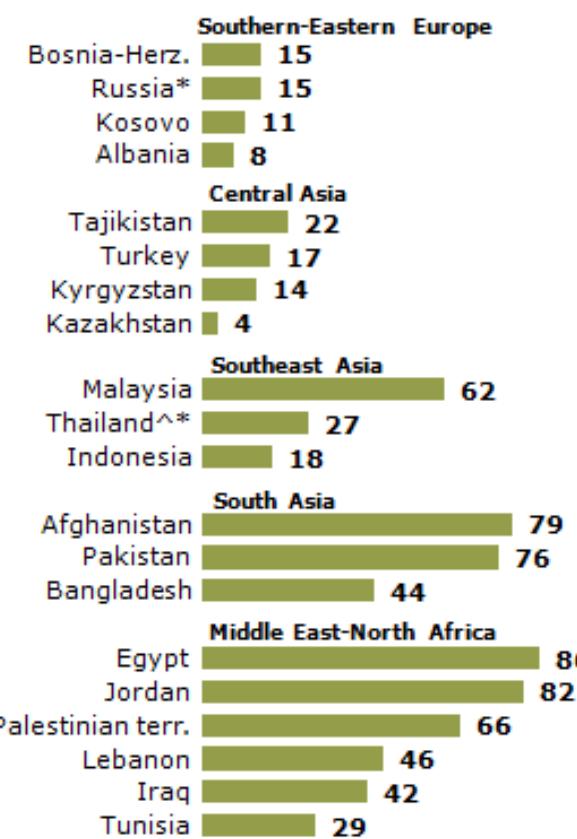
^Interviews conducted with Muslims in five southern provinces only.

Results for Azerbaijan not shown due to small sample size.

PEW RESEARCH CENTER Q79a and Q92d.

## Death Penalty for Leaving Islam

*Among Muslims who say sharia should be the law of the land, % who favor the death penalty for converts*



Based on Muslims who favor making sharia the law of the land.

\*Based on Muslims who favor making sharia the law in Muslim areas.

^Interviews conducted with Muslims in five southern provinces only.

Results for Azerbaijan not shown due to small sample size.

PEW RESEARCH CENTER Q79a and Q92b.

## How Closely do the Country's Laws Follow Sharia?

*% of Muslims who say...*

		Very/ Somewhat Closely	Not too/ Not at all Closely	DK
<b>Southern-Eastern Europe</b>				
Bosnia-Herz.	23	68	9	
Russia	27	61	12	
Kosovo	10	59	30	
Albania	10	43	48	
<b>Central Asia</b>				
Tajikistan	51	38	10	
Kyrgyzstan	37	54	9	
Azerbaijan	16	69	15	
Kazakhstan	15	72	13	
<b>Southeast Asia</b>				
Malaysia	58	29	14	
Indonesia	54	42	4	
<b>South Asia</b>				
Afghanistan	88	11	2	
Bangladesh	48	49	3	
Pakistan	41	45	15	
<b>Middle East-North Africa</b>				
Iraq	56	37	7	
Morocco	54	26	20	
Jordan	41	57	1	
Tunisia	40	56	4	
Palestinian terr.	39	59	2	
Egypt	39	56	6	
Lebanon	9	79	13	

PEW RESEARCH CENTER Q68.

12. One of the key aspects of Islamism is the belief that it needs to be everywhere, not for the same reasons as evangelism: the saving of souls. But for political reasons and protectionism, but primarily economic and to bring about a new Caliphate and resurrect a giant “Islamic State.” Naturally, all of the POS Supremes of Islamism think that only they should lead this, and will sit atop this Islamic Utopia. Naturally, none of them will, because they cannot even get along with their neighbor, Israel, or each other, peacefully.

13. Islamism’s fever dreams are not limited to controlling Africa, Asia, Asia Minor, or the Middle East. It leaves no room for anyone else.

14. Precisely stated. **The Islamic State is the point of the Muslim Brotherhood.**

“Bate #ISE-SWI 1B1010000414 In the name of God, the Beneficent, the Merciful Thanks be to God,

*Lord of the Two Worlds And Blessed are the Pious The beloved brother The General Masul, may God keep him The beloved brother secretary of the Shura Council, may God keep him The beloved brothersMernbers of the Shura Council, may God keep them God's peace, mercy and blessings be upon you. . . To proceed, I ask Almighty God that you, your families and those whom you love around you are in the best of conditions, pleasing to God, glorified His name be. I send this letter of mine to you hoping that it would seize your attention and receive your good care as you are the people of responsibility and those to whom trust is given. Between your hands is an "Explanatory Memorandum" which I put effort in writing down so that it is not locked in the chest and the mind, and so that I can share with you a portion of the responsibility in leading the Group in this country. What might have encouraged me to submit the memorandum in this time in particular is my feeling of a "glimpse of hope" and the beginning of good tidings which bring the good news that we have embarked on a new stage of Islamic activism stages in this continent. The papers which are between your hands are not abundant extravagance, imaginations or hallucinations which passed in the mind of one of your brothers, but they are rather hopes, ambitions and challenges that I hope that you share some or most of which with me. I do not claim their infallibility or absolute correctness, but they are an attempt which requires study, outlook, detailing and rooting from you. My request to my brothers is to read the memorandum and to write what they wanted of comments and corrections, keeping in mind that what is between your hands is not strange or a new submission without a root, but rather an attempt to interpret and explain some of what came in the long-term plan which we approved and adopted in our council and our conference in the year (1987). So, my honorable brother, do not rush to throw these papers away due to your many occupations and worries, All what I'm asking of you is to read them and to comment on them hoping that we might continue together the project of our plan and our Islamic work in this part of the world. Should you do that, I would be tha&il and grateful to you. I also ask my honorable brother, the Secretary of the Council, to add the subject of the memorandum on the Council agenda in its coming meeting. May God reward you good and keep you for His Daw'a Your brother Moharned Akrarn Bate #ISE-SWI 1B1010000415 (1) In the name of God, the Beneficent, the Merciful Thanks be to God, Lord of the Two Worlds And Blessed are the Pious Subject: A project for an explanatory memorandum for the General Strategic goal for the Group in North America mentioned in the long-term plan One: The Memorandum is derived from: 1 - The general strategic goal of the Group in America which was approved by the Shura Council and the Organizational Conference for the year*

### **Is It Good or Bad that Laws Do Not Follow Sharia Closely?**

*Among Muslims who say country's laws do not follow sharia, % who say this is ...*

	Good	Bad	Neither/DK
<b>Southern-Eastern Europe</b>			
Russia	10	47	42
Bosnia-Herz.	50	29	21
Albania	32	28	40
Kosovo	50	26	23
<b>Central Asia</b>			
Kyrgyzstan	26	47	27
Tajikistan	25	32	43
Kazakhstan	42	18	40
Azerbaijan	47	13	39
<b>Southeast Asia</b>			
Malaysia	11	65	23
Indonesia	22	65	13
<b>South Asia</b>			
Pakistan	5	91	4
Afghanistan	13	84	3
Bangladesh	10	83	7
<b>Middle East-North Africa</b>			
Palestinian terr.	5	83	12
Morocco	13	76	11
Iraq	9	71	20
Jordan	21	69	10
Egypt	25	67	8
Tunisia	25	54	21
Lebanon	41	38	21

PEW RESEARCH CENTER Q69.

[I9871 is "Enablement of Islam in North America, meaning: establishing an effective and a stable Islamic Movement led by the Muslim Brotherhood which adopts Muslims' causes domestically and globally, and which works to expand the observant Muslim base, aims at unifying and directing Muslims' efforts, **presents Islam as a civilization alternative, and supports the global Islamic State wherever it is**". 2- The priority that is approved by the Shura Council for the work of the Group in its current and former session which is "Settlement". 3- The positive development with the brothers in the Islamic Circle in an attempt to reach a unity of merger. 4- The constant need for thinking and future planning, an attempt to read it and working to "shape" the present to comply and suit the needs and challenges of the future. 5- The paper of his eminence, the General Masul, may God keep him, which he recently sent to the members of the Council. Two: An Introduction to the Ex~lanatory Memorandum: - In order to begin with the explanation, we must "summon" the following question and place it in front of our eyes as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: "How do you like to see the Islam Movement in North America in ten years?", or "taking along" the following sentence when planning and working, "Islamic Work in North America in the year (2000): A Strategic Vision". Also, we must summon and take along "elements" of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are: [1- Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood. 2- Adopting Muslims' causes domestically and globally. 3- Expanding the observant Muslim base. 4- Unifying and directing Muslims' efforts. Date #ISE-SW 1B10/0000416 5- Presenting Islam as a civilization alternative 6- Supporting the establishment of the global Islamic State wherever it is]. - It must be stressed that it has become clear and emphatically known that all is in agreement that we must "settle" or "enable" Islam and its Movement in this part of the world. - Therefore, a joint understanding of the meaning of settlement or enablement must be adopted, through which and on whose basis we explain the general strategic goal with its six elements for the Group in North America. Three: The Concept of Settlement: This term was mentioned in the Group's "dictionary" and documents with various meanings in spite of the fact that everyone meant one thing with it. We believe that the understanding of the essence is the same and we will attempt here to give the word and its "meanings" a practical explanation with a practical Movement tone, and not a philosophical linguistic explanation, while stressing that this explanation of ours is not complete until our explanation of "the process" of settlement itself is understood which is mentioned in the following paragraph. We briefly say the following: Settlement: "That Islam and its Movement become a part of the homeland it lives in". Establishment: "That Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built". Stability: "That Islam is stable in the land on which its people move". Enablement: "That Islam is enabled within the souls, minds and the lives of the people of the country in which it moves". Rooting: "That Islam is resident and not a passing thing, or rooted "entrenched" in the soil of the spot where it moves and not a strange plant to it". Four: The Process of Settlement: - In order for Islam and its Movement to become "a part of the homeland" in which it lives, "stable" in its land, "rooted" in the spirits and minds of its people, "enabled" in the live of its society and has firmly-established "organizations" on which the Islamic structure is built and with which the testimony of civilization is achieved, the Movement must plan and struggle to obtain "the keys" and the tools of this process in carry out this grand mission as a "**Civilization Jihadist**" responsibility which lies on the shoulders of Muslims and - on top of them - the Muslim Brotherhood in this country. Among these keys and tools are the following:<sup>7</sup> [\[continued in the full document\]](#) →

<sup>7</sup> [Explanatory Memorandum on the General Strategic Goal for the Group in North America](#)

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15. The sheer skullduggery of saying this when anyone can plainly see a) how backwards and behind Islamic states are, despite the use of western engineering and technology and b) when that person obviously does not live as they did 1300 years ago. In fact, could not live, wouldn't even make it... and probably has many liberal habits both publicly and privately that prove this. Well, the philosophical bank account is quite empty.
  16. This is actually a fact. And when exposed by the likes of Tommy Robinson, even merely sharing leaflets of the Quran will get fined<sup>8</sup>, jailed<sup>9</sup>, and his campaigns - as an ENGLISHMAN - derailed<sup>10</sup> by progressives owned (as is easy to do when someone who loves God buys a slave who adores money and not God).
  17. This is actually one of the things which people may say the author is being an extremist, but here is the verse:  
Quran (4:11) - (Inheritance) "*The male shall have the equal of the portion of two females*" (see also verse 4:176<sup>11</sup>)  
As a fairly chivalrous man, this statement isn't particularly offensive, however, it is only one of a long line of sexist ideals which are embedded in Sharia.<sup>12</sup>
  18. Again, accurate, but also not. In practice Sharia is law, for what is good was decided by imams/sheikhs, either in the past, or now, through fatwas. Philosophically this is incredibly problematic. In the same way that if all doctors agree that germs don't exist, then putting Selma Weiss in an insane asylum 'makes sense' to 'protect the public good.' Or having Socrates drink the hemlock because he 'corrupts the youth.' But in fact, people of weak philosophy and understanding are never doing the public "good." Not even through the forced harmony they create.
  19. Philosophically this has always been a problematic issue among all religions. Invariably each decides their interpretation of God's will as the only legitimate one possible. The real curiosity here is that when individuals, such as Muhammed, John Smith, or L.R. Hubbard do it and get away with it - unlike D.

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<sup>8</sup> [Tommy Robinson found guilty of contempt of court for filming defendants in criminal trial - Press Gazette](#)

<sup>9</sup> [Right-wing activist Tommy Robinson reportedly jailed after filming outside child grooming trial | Fox News](#)

<sup>10</sup> [Steve Bannon calls for Tommy Robinson to be released from prison](#)

<sup>11</sup> "4: 176. They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allah makes clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything."

<sup>12</sup> Quran (2:282) - (Court testimony) "And call to witness, from among your men, two witnesses. And if two men be not found then a man and two women."

Quran (2:228) - "and the men are a degree above them [women]"

Quran (4:24) - "24. Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. Thus has Allah ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is Ever All-Knowing, All-Wise."

Quran (33:50) - "50. O Prophet (Muhammad)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (captives or slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammah (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khala (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess, - in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful."

Koresh - then for some reason it is also now considered sacrosanct. If a Muslim is rational, they can see the hypocrisy in this. It's not possible for sinners to determine for everyone a specific ideal dao of living; only to say "there is a Great Way (or dharma, or sharia)" and seek it, and try to find it no matter how the Tao changes today or tomorrow." Hence Yeshua said "do not conform to the patterns of this world."<sup>13</sup> And the Bible warns, "there is a way that seemeth right to a man, but inso following leads only to death."<sup>14</sup> (paraphrased)

20. And there's the issue explained in **black**. Sharia cannot evolve despite the fact that societies, governments, and ways of life do, as we develop and grow... because it's supposedly perfect already. Well, Earth to Muslims: Sharia Law is not perfect. As a means to govern, it sucks.<sup>15</sup>
21. By referring to itself as innate and unchanging, it's more like inert. That is not alive. Which isn't how Muslims live today. Like Jews and Christians, Hindus and Buddhists, modern people ignore edicts of holy law left and right in order to a) survive and b) strike a balance between their spiritual dimensions and material needs, particularly in the face of c) trying to find enough convenience to achieve some leisure and entertainment to make it through the world.
22. If Mosul and what ISIS did; if what the Taliban does; is "public good" then throw your learning in the water. You're an illogical mess. Go back to farming/Tao and being quiet. Then Sharia will be "fengshui" in actuality.
23. Again, at the time 1300 years ago this was (probably) basically true. But it cannot be true now, because it now doesn't work. Not in the era of cell phones and nuclear bombs and automobiles. Not in the era of the internet and hardcore pornography and the Human Flesh Industry. It's just not the same world.
24. You will never get this admission out of an Islamist, as you will out of an academic of Islam. And while the academic might in some way fit in with the minds of Moorish Spain 600 years ago, even if they couldn't live that way... the Islamists *imagine* they could, but in point of fact would run headlong into entrenched beliefs of the same ilk, and be executed for their apostasies. Not because modern Muslims are all degenerates... no that's not the issue. They're just people trying to live, if they aren't Jihadis. The issue is that the way you have to live in the modern world is at variance and odds with Sharia, and therefore with how Islamic caliphates existed before. We know this in the West, and have Renaissance Fairs to remind ourselves of these variances.  
But among Islamists a form of "kool-aid" has been spread around which is delusional. In no way can modern Muslims in modern industrializing and developed countries, even hope to live like they did before, save perhaps Bedouins or the like, and extremely remote backwater or rural Afghans and others of the stans and steppes, who actually still live that way.  
And these are not the places that are producing hordes of Jihadis that want to leave the area to come to Europe or kill the "Great Satan" of America. (see: Pew research in #11) The Islamists are in places like Egypt, Iran, Libya, and Indonesia, where there is a strong impetus for political turmoil and geopolitical positioning, deals, etc. with the great powers of the world. And in these places, all of the people there like to modernize... albeit in many ways privately.
25. Apologetics only get you so far. How people live is different than the world of theology or deep academic rigor. It's a sidestep from the broader issue, and therefore, frankly irrelevant.
26. And in the world of politics it is used to refer to not only how to control and govern Muslims, but also any region with an appreciable number of them in a living community. Therefore, when Minnesota, New

<sup>13</sup> Romans 12:2

<sup>14</sup> Proverbs 14:12

<sup>15</sup> Not that technocratic oligarchical corporatism or welfaristic socialism is any better. Probably why there are so many anarcho-capitalists these days...

York, and Detroit demand to create Sharia zones and have separate police to deal with them, and therefore deny Muslim children and women of God-Given and born Constitutional Rights, it becomes an ongoing fact. Therefore we can see that the fulfillment of the Muslim Brotherhood's plans is in actual effect coming to pass. Conspiracy fact: confirmed.

27. And yet no one, outside of Islam, wants or is interested in Sharia. That's why the rest of the world doesn't understand it. They don't read the fatwas or allegedly holy words of Muhammed. In the same way that Christians don't read sutras to find ways of living and Hindus don't read the Torah. So the academics are being a bit weasley here.
28. This is key to understand: Muhammed was a consummate Visioneer and excellent warlord and propagandist. He **designed** the religion to last, and spent a good deal of time studying with the Jews about their shared Hebrew ancestry, and how to actually develop Sharia. The way it is bound together is probably more strongly done than the "three Gods are one" concept is for Christians. Most Christians do **not** know anything about the Ru'ach or Holy Ghost<sup>16</sup>. They have heard of it, but do not have the same close personal relationship with Him as with Jesus (whom they assume was white and named Jesus, both wrongly) or even the Heavenly Father (Creator God, Jehovah) whom they struggle immensely to please. Muslims similarly have a struggle with Allah but they simply give into Him, though He isn't defined very well so much as a "great Will." But the Islamic concept of Sharia is much closer in practice to the prohibitions found in the sutras of the Pali Canon<sup>17</sup>, and indeed very likely the idea came to him from the Buddha's religion out of the East. But the point is that Sharia is much more integrated in the triangle of faith for Islam, than the Holy Ghost is for Christians, due to the strength and emphasis on propagandized early education, and restriction from critical thinking as a child ages. For girls, for thousands of years: nothing beyond age 9-13 depending on when she is defined as a woman. For boys, as they became potentially deadly, and rebellious, they were encouraged among the main non-nobility to go into religious education, which ensures their cooperation within the Sheikh and Imams system of feudal control. For the nobility they were sent for many hundreds of years either East to India or west to Europe and Rome for finishing. Some even went as far as Moorish Spain to witness the grandeur of their architecture. But India was also a place of importance in Islamic development, and great things were built, such as the Taj Mahal.<sup>18</sup>
29. The ideal is lofty, but the practical effect of Islamism is the equivalent of atheistic fascism: a boot stamping on the face of the Muslim, forever. The fact that this is not seen is why - and this is key - the only way for Sharia Law to be divorced from the Muslim life is for Muslims to do it themselves, and for reasons of bankruptcy, inequality, and violent jihadi destruction that are so easy to cite, the author fears as of this writing the bibliography and ext may become over-run with examples. Christians, too, live in hypocrisies. The difference is there is an insistence - especially among the Amish or Mennonites - that people lose themselves and find their way back to Him, for Jesus loved the sinners. But in Islamic Law, sinning is very, very dangerous. Conservatives joke that Islam "got it right," and MGTOW<sup>19</sup> men say that Muslims "got women right." But in point of fact, they don't grasp how potentially dangerous the ideals are, without a strong education in a) reticence and restraint and b) tolerance of non-Muslims. Guess what Islamism eliminates? Both a and especially b.

<sup>16</sup>  The Holy Spirit and You | Billy Graham Classic

<sup>17</sup> [Classes of Agent and the Moral Logic of the Pali Canon | SpringerLink](#)

<sup>18</sup> [Taj Mahal - Wikipedia](#)

<sup>19</sup> Men Going Their Own Way

30. And... there it is. Sharia Law or 'Islamic Law' is **also** Sharia, only it is a differentiation. Much in the way daojia and daojiao are different, but both are Daoism, proper.
31. Not necessarily, but in actual fact: they do, have, and always will. Because people love to control people. Almost every POS philosophy out there has this same basic axis-mundi or MO. Controllerism.
32. *A priori*; mimsically speaking: Sharia is pretty terrible at this. JD Kines has spent much time in the Middle East and may beg to differ, but the point is he spent time in a **modernized** Middle East, which is to say **not run by Sharia**. The modern conveniences, too, are mostly derived from western civilization. Even the much ballyhooed algebra and arabic numerals, by the way, are actually both from Brahmic India, long before Islam was a dream.<sup>20</sup>
33. Clearly not. Maybe the concept, if equated to dharma<sup>21</sup>. But the actual practice of application of Sharia is very imperfect. And in comparison: just see how peacefully Bali Hindus live, and in plenty and happiness. And then see what Islamists did there, as a matter of racial and religious jihad and violence.
34. Agreed. Which makes the concept all the more dangerous, philosophically. Consider the upcoming paper on the anti-MIMS of "blind faith" which Christians are often accused of. Anything you're not allowed to question because it ceases to produce results, is, by definition, anti-mimsical. If it doesn't facilitate energetic positive exchange from the material to spiritual back to material, it's a poor MIMS by definition. The promotion of an anti-MIMS is part of what would constitute a POS philosophy<sup>22</sup>, like Islamism.
35. And for this reason, there is always hope, that the mass of Muslims that live in the places that aren't protected with the peace of mimsical western civilization will wake up and recognize the common thread. In places where Sharia follows immigrants, like the "no go" zones in England... violence and extremism follow, as well as sex slavery and women being treated as a lower class.
36. And where does it derive from? Text. And where does that text come from? Men. And only men.
37. With minimal quotation of the 'mysterious' Quran (so archaic and out of place that Muslims attend much more closed and protected Mosques, just as Jews attend very private temples themselves), we can show how out of place Sharia is in any context of the modern world. Not only the West, but anywhere in the world. The places where it is most closely forced on people, the development is worst.
38. Setting aside the extreme lack of ethics in the Quran, which is deep, since there are many good moral things within it and it is sometimes quite inspirational and even touches a sense of divinity, the idea that Sharia is derived outside the Quran is frightening, philosophically for two reasons:
  - a. If the Quran is the fountainhead, but we are to blame the body, then how weak is the head? Why does it need a deflection? No one says "the best way to learn to live like a Christian is to read outside the Gospels." No one says the best place to learn to be Buddhist is outside the sangha and sutras. So why argue that Sharia Law is best found outside the 80 sayings? Because while saying it is divine and immutable, it is in fact hypocritically also asserted to be the work of men in holy scripts beyond the Quran. This is very ingenious in terms of religious design, because it is how people themselves work. This is including the Constitution and American government, which is much larger than the founding documents. However, the Founding Fathers intended for the Constitution's rights enumerated to be a final arbiter. No one that supports self defense wants to rely on anything but the 2<sup>nd</sup> amendment. So it is philosophically specious to decry that Sharia is holy, except when it isn't because [see other

<sup>20</sup> [Five ways ancient India changed the world – with maths](#)

<sup>21</sup> [Dharma | religious concept | Britannica](#)

<sup>22</sup>  [MIMS 2.83 - POS Theory](#)

text]... but if you attack that text then “you can’t do that, Sharia is from the Holy book!” This is a form of circular reasoning.

- b. If the Quran is *not* the final arbiter, then who is? If not Muhammed, then who? Any old warlord who claims to be inspired and close to the Prophet? In practice, this is **exactly** what Islamism is. If you have the money and firepower, you are the new imam of sheikh of power, and once you’re a warlord, you’re also responsible for leading Jihad. There’s probably more men “leading jihad” and misleading their impressionable young men, at any one time, than there are people claiming to be the Maitreya<sup>23</sup>. Only: the Matitreya will be at peace with everyone, out of a requirement for that role, and a warlord need be nothing other than very deadly to infidels. The more infidels beheaded, or blown up in “holy jihad”... the more virgins in Heaven they can promise some seriously undersexed young men who are raging with testosterone and pumped up with extreme lack of worldwide knowledge and [scriptural] understanding.

39. Fair enough.

40. Again: good luck with the actual practice of the second requirement. People are very messy, and sinners. Islam doesn’t deny this. The reason men are permitted whores even though they have wives, is that they understood men will sleep with prostitutes for the simple fact that there is a non-trivial number of women who will either be Strange Women and a danger to men or literal prostitutes who sell their genitals’ access for material gain (money, protection, etc.). Feminists want to claim the former is the fault of men and the latter is the right of women and yet the abuse of men, but the truth is that, biologically speaking, a large percentage of women follow their procreative program, and seek multiple DNA sources for partners. This DNA remains lodged in the women (studies show), and this is just how it is. Some men, too, become prostitutes and for similar enough reasons, but usually never achieve the kind of economic and social mobility that the top prostitutes do; especially in a sexually liberated society. But Islam was smartly designed to take all of this into account, and it was also engineered to control or regulate the Strange Women. It does so with ruthlessness. But as to the behavior of actual slaves and prostitutes, it simply abandons them for they will never reach Allah. So they may be abused and used, and it is somehow **not a sin**, if the man pays. Also he must do other things, if he touches women. MIMSically, it’s a shitty design, but for a religion it’s bloody brilliant.

41. There it is: all the things that people do being people, and sinners, are against God. Fine. But the fact is that Muslims believe these are so immutable - so fundamental to Sharia - that there is no means to not have them as part of Islam.

Have you ever noticed that Islam is rarely treated in SPACERS type literature, or visions of far-off alien places, for example in Star Trek, or the Marvel movies, or “Wall-E” etc.? That’s because it is **impossible** to easily see something which has such rigid conformity fitting into the expansion process.

In the case of “Chronicles of Riddick” it was easier to see a far off Islamic population that lived on an established world and still made the holy trip to a form of space-Mecca. (Figure 14: “New Mecca”)

But actually visualizing them as the space faring people is



<sup>23</sup> [Maitreya | Buddhism | Britannica](#)

difficult. Usually it's done through caricature... sometimes in a racist way (Sand people?<sup>24</sup> Come on Lucas!). But the reason is that Sharia and human evolution just don't mix. Sharia is designed, by its very inception, to keep people worshiping Muhammed, with things to do that are not terribly productive or even very anti-mimical (like the banishment of graven images or portraits, arts, etc.), to keep people stuck in the past. To force a conservatism which is unnatural to the human spirit and to nature's evolution itself. And we see the results active in that part of the world today but especially the overthrow of the Iranian republic.

42. Noted.

43. Again, this is less like a religious design and much more like our judicial system; ie - a competitor. While we have an [ever-growing] amount of laws and statutes, that's only  $\frac{1}{3}$  of our judicial system of laws. The other parts are "bench law" and "executive orders." Bench law is extremely versatile, and more or less equivalent to fatwas, even being based, ultimately upon God. However, in our system the jurisdictional codes can be changed between one of a half dozen types, by a change in flag and dress, and court behaviors. Please note, too, that courts were based on feudal castles, and not upon religious temples. Executive orders are common, and usually overthrowing one another or expiring, but also include things like pardons, economic deals, military actions, etc. This is like the private decrees of sheikhs and imams which then lead to the changing behaviors of Muslims, and especially Jihadis. People doing what "the leader" tells them.. Not too different than Nazi Germany. Only, in this case, their claiming it is Allah and it is even more philosophically bankrupt. Never has any of them produced an email, letter, or message in physical form sent by Allah. Never happened.

Among the Mormons some gold plates were said to exist, but 'mysteriously' disappeared. And among the Hebrews there were tablets, because likely they were descended of Sumerians who had "Tablets of Destiny." But in the proof that gods ever produce "ME"<sup>25</sup> no evidence has ever been proved, scientifically. And likely, it never will. MIMS don't appear<sup>26</sup> to work *that way*. Moses carved the tablets, as he was inspired from his meditations and likely psychedelic use. And J. Smith invented his golden plates. Muhammed may have fabricated his experience (as Saul/Paul did, perhaps), but what matters is he *penned the Quran (and his followers)*, and this is without a doubt how it appeared. Nothing else is logically possible. But one thing about gullible humanity, aside from its religion to Authority and naivety renewed every generation, is that humans have always been willing to excuse the behaviors of religious leaders, so long as the leader claims "God made me do it."

Well, what if Satan made them do it? What if Abraham had slain Isaac... would it be easier to prove that God made him do it, or Satan? Or schizophrenia? The point is, we should go with what is empirical, rational, and logical, for all things being equal the decrees of man are likely as corrupt one man to the next, and none of them are strictly speaking divine.

44. And there it is: the escape clause. Only when "I do it" is it permissible. But "you better not do it!"

45. And this is the responsibility that is required, no matter what, to make the system *actually work*. Now, explain it to the Islamists and jihadi-terrorists "hajjies" (as the soldier calls em).

<sup>24</sup> "Sand people, they're the worst!" ~Star Wars Episode IV

<sup>25</sup> [Me \(mythology\) - Wikipedia](#)

<sup>26</sup> I say appear because we're still in the empirical and theoretical stages of the philosophy, and looking for how these "pores" enable energetic information to come and go through or "from" the æther.

## The Only Compromise Possible

In the context of a western, Constitutional, liberal and egalitarian civilization that promotes a Kryptonian like ideal of tolerance or even acceptance, there is only one acceptable solution that does not involve a jihad or a crusade/reconquista. That is to invoke the liberal concept of home sovereignty - of the God-given right of property (which the New World Order hates for you to have) - and give semi-autonomy to Sharia within the home of Muslims. Not in their mosques, or schools, or communities, or streets where others mingle. The homes and that is it, with the understanding that upon marriage the woman has the right to decide how much Sharia she agrees is appropriate, in pre-written contract that protects herself from violence, disease, or enslavement (abuse). After which if she has agreed to X% of Sharia and that is their religious belief, then by the first amendment or equivalent law of the Constitution of that republic, wherever it is, if she be required by her husband to wear a hijab, or burqa, etc., or for him to marry two, three, or more women, then she will agree this is his Holy Right, as decreed by the Prophet Muhammed - peace be upon him. And then she has quite literally, "made her bed." And that includes how to acquire a divorce should she find it not to her liking, so long as her basic human rights remain, also, available to the court, as is usually true. And the authority to perform the religious divorce **given to** religious leaders, under licensure that they understand with certain contexts:

- Certain illegal activities must be reported or risk jail time and/or fines and loss of licensure.
- Certain evil acts performed upon women or children must receive State-sanctioned punishments after juris-prudence and rights of the potentially innocent are protected.
- That they will **remand into custody those that have performed unlawful deeds, unto the county Sheriff or his/her deputy**, and not hide that person as a form of religious sanctuary, or they will forfeit their licenses to operate a religious body and permits to have that building be sanctioned.

These are the only ways to ensure that the rights of girls, women, and boys are protected with Sharia around in a modern context. Muslims themselves need it, right now, because they cannot wish it away. And Islam needs to grow into the society, or risk annihilation from more superior forces in reprisals related to extreme, wanton, religious type violence. It'd be good, too, if the west could stop using violence since Muslims naturally do not understand these acts in the context of "world peace" but as "attacks upon the faith." However, Islamic states and governments will also have to stop harming each other, or Israel, in order to demonstrate they can, after all, follow Sharia Law itself, and also the commandments of the Prophet Moshe - peace be upon him. Chiefly: Thou Shalt Not Kill,<sup>27</sup> comes to mind.

### Bear in Mind

The **proper** Holy Text prominence goes chronologically, in terms of the giving of Law (unless a law be rescinded): Old Testament → New Testament → Quran → Hadith → Sira

So while the writings of the Prophet Muhammed - peace be upon him - are considered prominent, by his own words all the prophets are Holy. Therefore Sharia must conform to the Ten Commandments, and the commands within Genesis, or the Law is broken.

- Thou Shalt Not Kill.
- Thou Shalt Not Lie.
- Love Thy Neighbor as Thyself.

<sup>27</sup> Not exactly the belief of the Satanic CIA, so all's fair in love and war. Move towards God, and He will move towards you. Inshallah.

## Miswak (siwak) - wife-beating

It was said, “What is a striking without severity?” Ibn Abbas said: بِالسُّوَاقِ وَنَحْوِهِ

It is with a **toothstick** or something similar.

Source: *Tafsīr al-Tabarī* 4:34

Westerners are often lied to (see: Taqiyya) about this topic. But from the mouths of imams themselves, the author has learned this doctrine<sup>28</sup>, and the lies are easy to see.<sup>29</sup> There are three takes on wife-beating in the Quran, and you should read all these ideas, and then see the conclusion that is logical afterwards:

Table 1 - “May you hit your wife, under Sharia?”

**Critics:** Yes the Quran permits and advises the proper and useful hitting of wives to control them.

<https://www.thereligionofpeace.com/pages/quran/wife-beating.aspx>

**Apologists:** No, the Quran wants to men to adore their wives; however sometimes you must beat them.

[Does the Quran let men beat their wives?](#)

**Deniers:** The Quran is not for the beating of wives! However, here are some exact verses that contradict what we’re spinning.

[Beating Wife in Islam - Islam Question & Answer](#)

\* note the first site is shadow-banned by Google, and the title replace script doesn't work, but works fine for the other two. Author chose to leave as is as a form of protest.

Aside from the fact that no other religion the author can think of has so many resources dedicated to trying to a) spin the facts, apologize and b) actively try to teach husbands how to safely beat their wives, is telling enough.

However, the fact is what you see above are three sources that give you verse by verse proof that you may - and should - hit your wife in certain circumstances, but if possible not very hard, unless she goes too far in defying you, especially sexually or in embarrassing or defying you. The only disagreement is in how it should seem to the outside world. Within Sharia, it is quite clear, you should not hit your wife, unless you need to. Then you can, but not “too hard.” Isn’t that clear enough? No? That’s why you need a lot of education on it!

Remember: don’t trust your lying eyes. Because Sharia is immutable and divine. But also, everyone knows this is not how modern Muslims should live, unless you come from some backwater Azrapistan. Modern, erudite Muslims wouldn’t be caught dead defending Miswak (as a verb) outside the confines of a mosque room filled with nothing but Muslim men.

<sup>28</sup>  Ruling on beating one's wife in Islam - Assim al hakeem

<sup>29</sup> [Michigan mosque leader says 'wife beating' is a way to remind a woman she 'misbehaved' | Fox News](#)

## Taqiyya - lying to infidels

Lying, of course, is against the Ten Commandments, and against the tenets of Islam. However, it isn't against the tenets of Sharia or Sharia Law, if it enables a believer to "smooth over differences," to hide amongst infidels (see: modern Jihad and the Muslim Brotherhood), and to "gain the upper-hand over the enemy." Most of these are related to the ability to break oaths or trysts you cannot or no longer wish to keep (see: Hudaibiya). But in actual practice, it's fairly continuous. For example, Congresswoman Ilhan Omar claimed that, "*CAIR was founded after 9/11, because they recognized that some people did something and that all of us were starting to lose access to our civil liberties.*" This, of course is a double lie:

1. CAIR was founded in 1994<sup>30</sup>, as relating to the Muslim Brotherhood plans (see above).
2. The 'some people' were jihadi terrorists, mostly from Saudi Arabia, and all decidedly Muslim and filled to the brim with Islamist philosophies and distortions of the Quran.

Again, let's present the unique perspectives:

Table 2 - Lying to Infidels

**Critics: absolutely the prophet Muhammed condoned lying to infidels and in other situations.**

[Quran \(16:106\)](#) - Establishes that there are circumstances that can "compel" a Muslim to tell a lie.<sup>32</sup>

[Quran \(3:28\)](#) - This verse instructs believers not to take those outside the faith as friends...

[Quran \(9:3\)](#) - "...Allah and His Messenger are free from liability to the idolaters..."

[Quran \(66:2\)](#) - "Allah has already ordained for you the dissolution of your oaths..." ... (Presumably, whatever

**Apologists: Lying is against the Quran except in special circumstances, ultimately for 'self-defense'.<sup>31</sup> (Art of War)**

"To better understand Islam, one must appreciate the thoroughly legalistic nature of the religion. According to sharia (Islamic law) every conceivable human act is categorised as being either forbidden, discouraged, permissible, recommended, or obligatory.

"Common sense" or "universal opinion" has little to do with Islam's notions of right and wrong. Only what Allah (through the Quran) and his prophet Muhammad (through the Hadith) have to say about any given issue matters; and how Islam's greatest theologians and jurists – collectively known as the ulema, literally, "they who know" – have articulated it.

**Deniers: Lying is not permitted in Islam, and this isn't even the usual way of Muslims, but only a few sects believe in Taqiyya.**

"From Wikipedia,<sup>35</sup>

... In Islam, **Taqiya** or **Taqiyya** (Arabic: تقىٰ, taqīyah, literally "prudence, fear")<sup>[1][2]</sup> is a precautionary dissimulation or denial of religious belief and practice.<sup>[1][3][4][5]</sup> Generally, taqiya is the action of committing a sinful act (such as feigning unbelief) for a pious goal.<sup>[6]</sup>

A related term is **Kitmān** (lit. "action of covering, dissimulation"), which has a more specific meaning of dissimulation by silence or omission.<sup>[7][8]</sup>

This practice is emphasized in Shi'ism whereby adherents are permitted to conceal their religion when under threat of persecution or compulsion.<sup>[3][9]</sup>

Taqiyya was initially practiced under duress by some of Muhammad's

<sup>30</sup> [Council on American-Islamic Relations - Wikipedia](#)

<sup>31</sup> [https://www.meforum.org/2095/islams-doctrines-of-deception](#)

<sup>32</sup> "Such was the reputation of early Muslims for lying and killing that even those who "accepted Islam" did not feel entirely safe. Consider the fate of the Jadhima. When Muslim "missionaries" approached this tribe, one member insisted that they would be slaughtered even though they had already "converted" to Islam (to avoid just such a demise). However, the others insisted that they could trust the Muslim leader's promise that they would not be harmed if they simply offered no resistance. (After convincing the skeptic to lay down his arms, the unarmed men of the tribe were tied up and beheaded by the missionaries - Ibn Ishaq 834 & 837)." [https://www.thereligionofpeace.com/pages/quran/taqiyya.aspx](#)

<sup>35</sup> [https://en.wikipedia.org/wiki/Taqiya](#)

advances the cause of Islam would qualify as 'doing good').

[Quran \(40:28\)](#) - A man is introduced as a believer, but one who had to "hide his faith" among those who are not believers.

[Quran \(3:54\)](#) - "And they (the disbelievers) schemed, and Allah schemed (against them); and Allah is the best of schemers." The Arabic word used here for scheme (or plot) is makara, which means 'cunning,' 'guile' and 'deceit'. If Allah is supremely deceitful toward unbelievers, then there is little basis for denying that Muslims are allowed to do the same. (See also [8:30](#) and [10:21](#))

## Hadith and Sira

[Sahih Bukhari \(52:269\)](#) - "The Prophet said, 'War is deceit.'" The context is thought to be the murder of Usayr ibn Zarim and his thirty unarmed companions by Muhammad's men after they were "guaranteed" safe passage...<sup>33</sup>

[Sahih Bukhari \(49:857\)](#) - "He who makes peace between the people by inventing good information or saying good things, is not a liar." In other words, lying is permissible when the end justifies the means.

[Sahih Bukhari \(84:64-65\)](#) - Speaking from a position of power at the time, Ali confirms that lying is permitted in order to deceive an "enemy." The

According to sharia, in certain situations, deception – also known as 'taqiyya', based on Quranic terminology, – is not only permitted but sometimes obligatory. For instance, contrary to early Christian history, Muslims who must choose between either recanting Islam or being put to death are not only permitted to lie by pretending to have apostatised, but many jurists have decreed that, according to Quran 4:29, Muslims are obligated to lie in such instances.

### Origins of taqiyya

As a doctrine, taqiyya was first codified by Shia Muslims, primarily as a result of their historical experience. Long insisting that the caliphate rightly belonged to the prophet Muhammad's cousin and son-in-law, Ali (and subsequently his descendants), the Shia were a vocal and powerful branch of Islam that emerged following Muhammad's death. After the internal Islamic Fitna wars from the years 656 AD to 661 AD, however, the Shia became a minority branch, persecuted by mainstream Muslims or Sunnis – so-called because they follow the example or 'sunna' of Muhammad and his companions. Taqiyya became pivotal to Shia survival.

Interspersed among the much more numerous Sunnis, who currently make up approximately 90 per cent of the Islamic world, the Shia often performed taqiyya by pretending to be Sunnis externally, while maintaining Shia beliefs internally, as permitted by Quranic verse 16:106. Even today, especially in those Muslim states where there is little religious freedom, the Shia still practice taqiyya. In Saudi Arabia, for instance, Shias are deemed by many of the Sunni majority to be heretics, traitors and infidels and like other non-Sunni Muslims they are often persecuted.

companions.<sup>[10]</sup> Later, it became particularly important for Shias due to their experience as a persecuted religious minority.<sup>[9][11]</sup> According to Shia doctrine, taqiyya is permissible in situations where there is overwhelming danger of loss of life or property and where no danger to religion would occur thereby.<sup>[9]</sup> Taqiyya has also been politically legitimised, particularly among [Twelver Shias](#), in order to maintain unity among Muslims and fraternity among the Shia clerics.<sup>[12][13]</sup>

Yarden Mariuma, sociologist at Columbia University, writes: "Taqiyya is an Islamic juridical term whose shifting meaning relates to when a Muslim is allowed, under [Sharia](#) law, to lie. A concept whose meaning has varied significantly among Islamic sects, scholars, countries, and political regimes, it nevertheless is one of the key terms used by recent anti-Muslim polemicists."<sup>[14]</sup>

## Taqiyya [Etymology]

The term *taqiyya* ([Arabic](#): تَقْيَاةٌ *taqīyah/taqīyah*) is derived from the [Arabic trilateral root](#) *wāw-qāf-yā*, literally denoting "caution, fear",<sup>[1]</sup> "prudence, guarding against (a danger)",<sup>[15]</sup> "carefulness, wariness".<sup>[16]</sup> In the sense of "prudence, fear" it can be used synonymously with the terms *tuqa(n)*, *tuqāt*, *taqwā* and *ittiqa'*, derived from the same root.<sup>[7]</sup> These terms also have other meanings. For example, the term *taqwa* generally means "piety" (lit. "fear [of God]") in an Islamic context.<sup>[17]</sup>

## Kitmān

A related term is *kitmān* ([Arabic](#): كِتْمَانٌ) – the "action of covering, dissimulation".<sup>[7]</sup> While the terms *taqiyya* and *kitmān* may be used synonymously, *kitmān* refers specifically to the concealment of one's convictions by silence or omission.<sup>[8]</sup> Kitman derives from the Arabic word 'katama', which is defined as, 'to conceal, to hide'.<sup>[18]</sup> The [Ibadi Muslims](#) used *kitmān* to conceal their Muslim beliefs in the face of persecution by their enemies.<sup>[19]</sup>

<sup>33</sup> Cowardice and a POS move.

Quran defines the 'enemy' as "disbelievers" ([4:101](#)).<sup>34</sup>

#### Sahih Bukhari (50:369) -

Recounts the murder of a poet, Ka'b bin al-Ashraf, at Muhammad's insistence...  
From Islamic Law:

Reliance of the Traveler (p. 746 - 8.2) - "Speaking is a means to achieve objectives. If a praiseworthy aim is attainable through both telling the truth and lying, it is unlawful to accomplish through lying because there is no need for it. When it is possible to achieve such an aim by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible ...

"One should compare the bad consequences entailed by lying to those entailed by telling the truth, and if the consequences of telling the truth are more damaging, one is entitled to lie."

## Notes

The Hadith makes it clear that Muslims are allowed to lie to unbelievers in order to defeat them or protect themselves. There are several forms:

Taqiyya - Saying something that isn't true as it relates to Muslim identity (i.e whether one is a Muslim or what that means). This is a Shiite term: the Sunni counterpart is Muda'rat.

Several of Saudi Arabia's highest clerics have even issued fatwas sanctioning the killing of Shias. As a result, figures on the Arabian kingdom's Shia population vary wildly from as low as 1 per cent to nearly 20 per cent. Many Shias living there obviously choose to conceal their religious identity. As a result of some 1,400 years of Shia taqiyya, the Sunnis often accuse the Shias of being habitual liars, insisting that taqiyya is ingrained in Shia culture. Conversely, the Sunnis have historically had little reason to dissemble or conceal any aspect of their faith, which would have been deemed dishonorable, especially when dealing with their historic competitors and enemies, the Christians. From the start, Islam burst out of Arabia subjugating much of the known world, and, throughout the Middle Ages, threatened to engulf all of Christendom. In a world where might made right, the Sunnis had nothing to apologise for, much less to hide from the 'infidel'. Paradoxically, however, today many Sunnis are finding themselves in the Shias' place: living as minorities in Western countries surrounded and governed by their traditional foes. The primary difference is that, extremist Sunnis and Shia tend to reject each other outright, as evidenced by the ongoing Sunni-Shia struggle in Iraq, whereas, in the West, where freedom of religion is guaranteed, Sunnis need only dissemble over a few aspects of their faith.

#### Articulation of taqiyya

According to the authoritative Arabic text, Al-Taqiyya Fi Al-Islam: "Taqiyya [deception] is of fundamental importance in Islam. Practically every Islamic sect agrees to it and practices it. We can go so far as to say that the practice of taqiyya is mainstream in Islam, and that those few sects not

## Quranic basis

The technical meaning of the term *taqiyya* is thought<sup>[by whom?]</sup> to be derived from the Quranic reference to religious dissimulation in Sura 3:28:

Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming. (*illā an tattaqū minhum tuqāt*).<sup>[20]</sup>

The two words *tattaqū* ("you fear") and *tuqāt* "in fear" are derived from the same root as *taqiya*, and use of the abstract noun *taqiya* in reference to the general principle described in this passage is first recorded in a Qur'anic gloss by [Al-Bukhari](#) (9th century).<sup>[citation needed]</sup>

Regarding 3:28, [Ibn Kathir](#) writes, "meaning, except those believers who in some areas or times fear for their safety from the unbelievers. In this case, such believers are allowed to show friendship to the unbelievers outwardly, but never inwardly." He quotes [Muhammad](#)'s companion, [Abu Ad-Darda'](#), who said "we smile in the face of some people although our hearts curse them," and [Al-Hasan](#) who said "the Tuqyah is acceptable till the Day of Resurrection."<sup>[21]</sup>

A similar instance of the Qur'an permitting dissimulation under compulsion is found in Sura 16:106.<sup>[22]</sup> Sunni and Shia commentators alike observe that verse 16:106 refers to the case of ['Ammar b. Yasir](#), who was forced to renounce his beliefs under physical duress and torture.<sup>[8]</sup>

## Contemporary debate

In the early 21st century, taqiyya has become the subject of debate. According to S. Jonathon O'Donnell, some theories posit "the idea that Muslims have a religious duty to deceive non-Muslims if it furthers the cause" of Islam. He argues the "claim rests on a misreading of the

<sup>34</sup> The Christ instructs us to love the sinners and not judge them, lest we be judged by the same rod and receive the same punishment; and hate only the sins. There's no comparison of these different ethics, in terms of mimsicla value. One is clearly short term and the other long term in consideration of outcomes and consequences.

Kitman - Lying by omission. An example would be when Muslim apologists quote only a fragment of verse [5:32](#) ...

Tawriya - Intentionally creating a false impression by saying something that is technically true, when knowing that the listener will interpret it in a different way. This practice has a broader application than taqiyya.

Muruna - 'Blending in' by setting aside some practices of Islam or Sharia in order to advance others. (this is a very common practice among terrorists).

practicing it diverge from the mainstream...Taqiyya is very prevalent in Islamic politics, especially in the modern era."

The primary Quranic verse sanctioning deception with respect to non-Muslims states: "Let believers not take for friends and allies infidels instead of believers. Whoever does this shall have no relationship left with Allah – unless you but guard yourselves against them, taking precautions." (Quran 3:28; see also 2:173; 2:185; 4:29; 22:78; 40:28.) Al-Tabari's (838-923 AD) Tafsir, or Quranic exegeses, is essentially a standard reference in the entire Muslim world. Regarding 3:28, he wrote: "If you [Muslims] are under their [infidels'] authority, fearing for yourselves, behave loyally to them, with your tongue, while harbouring inner animosity for them... Allah has forbidden believers from being friendly or on intimate terms with the infidels in place of believers – except when infidels are above them [in authority]. In such a scenario, let them act friendly towards them."

Regarding 3:28, the Islamic scholar Ibn Kathir (1301-1373) wrote: "Whoever at any time or place fears their [infidels'] evil, may protect himself through outward show."

As proof of this, he quotes Muhammad's companions. Abu Darda said: "Let us smile to the face of some people while our hearts curse them." Al-Hassan said: "Doing taqiyya is acceptable till the day of judgment [in perpetuity]."

Other prominent ulema, such as al-Qurtubi , al-Razi, and al-Arabi have extended taqiyya to cover deeds. Muslims can behave like infidels – from bowing down and worshipping idols and crosses to even exposing fellow Muslims' "weak spots" to the infidel enemy – anything short of actually killing a fellow Muslim.

" concept of *taqiyya*, by which believers may conceal their faith if under threat of violence. This misreading is widely deployed in Islamophobic writings.<sup>[51]</sup> The term has been used by writers and counter-jihadists such as Patrick Sookhdeo, who posit that Muslims use the doctrine as a key strategy in the *Islamization* of Western countries by hiding their true violent intents.<sup>[52][53]</sup>

In 2008 Raymond Ibrahim published in *Jane's Islamic Affairs Analyst* an article titled "Islam's doctrines of deception".<sup>[54]</sup> Ibrahim presented his own translation<sup>[55]</sup> of part of Lebanese Druze scholar Sami Makarem's monograph *Al Taqiyya Fi Al Islam* ("Dissimulation in Islam"). Ibrahim quoted:

Taqiyya is of fundamental importance in Islam. Practically every Islamic sect agrees to it and practices it. We can go so far as to say that the practice of taqiyya is mainstream in Islam, and that those few sects not practicing it diverge from the mainstream ... Taqiyya is very prevalent in Islamic politics, especially in the modern era.<sup>[54][55][56]</sup>

Michael Ryan,<sup>[57]</sup> also in *Jane's*, characterized Ibrahim's article as "well-researched, factual in places but ... ultimately misleading".<sup>[58][59]</sup> Ibrahim responded in 2009 with "Taqiyya Revisited: A Response to the Critics", on his blog and on the *Middle East Forum* website.<sup>[57][59]</sup> Ibrahim was again criticised for his view on Taqiya in 2019, by Islamic scholar Usama Hasan in the *Jewish Chronicle*.<sup>[60]</sup> Ibrahim also responded to Hasan in a *FrontPage Magazine* article titled "Taqiyya Sunset: Exposing the Darkness Shrouding Islamic Deceit."<sup>[61]</sup>

Stefan Wimmer argues that taqiyya is not a tool to deceive non-Muslims and spread Islam, but instead a defensive mechanism to save one's life when it is in great danger (giving the example of the *Reconquista*).<sup>[61]</sup> Similar views are shown by Jakob Skovgaard-Petersen from the *University of Copenhagen*.<sup>[62]</sup>

## Tawriya

It's said by defendants of Islamism and Sharia that taqiyya isn't practiced by all Muslims. This is itself a lie, because of course the doctrine is more or less the same, but the word is different due to cultural and regional differences:

*"Perhaps you have heard of [taqiyya](#), the Muslim doctrine that allows lying in certain circumstances -- primarily when Muslim minorities live under infidel authority. Now meet tawriya, a doctrine that allows lying in virtually all circumstances—including to fellow Muslims and by swearing to Allah—provided the liar is creative enough to articulate his deceit in a way that is "technically" true. Deceit and lying may be far more ingrained in the culture than previously thought.*

*The authoritative Hans Wehr Arabic-English Dictionary defines tawriya as, "hiding, concealment; dissemblance, dissimulation, hypocrisy; equivocation, ambiguity, double-entendre, allusion." Conjugates of the trilateral root of the word, w-r-y, appear in the Quran in the context of hiding or concealing something (e.g., 5:31, 7:26).*

*As a doctrine, "double-entendre" best describes tawriya's function. According to past and present Muslim scholars, several documented below, tawriya occurs when a speaker says something that means one thing to the listener, although the speaker means something else, and his words technically support this alternate meaning.*

*For example, if someone declares "I don't have a penny in my pocket," most listeners will assume the speaker has no money on him—although he might have dollar bills, just literally no pennies.*

*This ruse is considered legitimate according to Sharia law; it does not constitute "lying," which in Islam is otherwise forbidden, except in three cases: lying in war, lying to one's spouse, and lying in order to reconcile people. For these exceptions, Sharia permits Muslims to lie freely, without the strictures of tawriya, that is, without the need for creativity.*

*As for all other instances, in the words of [Sheikh Muhammad Salih al-Munajid](#) (based on scholarly consensus): "Tawriya is permissible under two conditions: 1) that the words used fit the hidden meaning; 2) that it does not lead to an injustice" ("injustice" as defined by Islamic law, which mandates any number of things -- such as executing apostates, subjugating non-Muslims, [pedophilia](#), amputating limbs for theft, stoning for alleged adultery, death for homosexuality, and so on—that are by Western standards, considered total injustices). Otherwise, it is permissible for a Muslim even to swear when lying through tawriya. Munajid, for example, cites a man who swears to Allah that he can only sleep under a roof (*saqf*); when the man is caught sleeping atop a roof, he exonerates himself by saying "by roof, I meant the open sky." This is legitimate. "After all," Munajid adds, "Quran 21:32 refers to the sky as a roof [*saqf*]."*

*A recent example of tawriya in action is -- because it is [a "great sin](#)" for Muslims to acknowledge Christmas -- [this sheikh](#) counsels Muslims to tell Christians, "I wish you the best," whereby the Christians might "understand it to mean you're wishing them best in terms of their [Christmas] celebration." But — here the sheikh giggles as he explains—"by saying I wish you the best, you mean in your heart I wish you become a Muslim."*

*As with most Muslim practices, tawriya is traced to Islam's prophet. After insisting Muslims "need" tawriya because it "saves them from lying," and thus sinning, [Sheikh Uthman al-Khamis](#) adds that Muhammad often used it. Indeed, Muhammad is recorded saying "Allah has commanded me to equivocate among the people inasmuch as he has commanded me to establish [religious] obligations";*

and "I have been sent with obfuscation"; and "whoever lives his life in dissimulation dies a martyr" (Sami Mukaram, *Al Taqiyya Fi Al Islam*, London: Mu'assisat al-Turath al-Druzi, 2004, p. 30).

More specifically, in a canonical hadith [the purported acts and sayings of the prophet Mohammed's life], Muhammad said: "If any of you ever pass gas or soil yourselves during prayers [*breaking wudu*], hold your nose and leave" (*Sunan Abu Dawud*): Holding one's nose and leaving implies smelling something offensive—which is true—although people will think it was someone else who committed the offense.

Following their prophet's example, many leading Muslim figures have used tawriya, such as *Imam Ahmed bin Hanbal*, founder of one of Islam's four schools of law, practiced in Saudi Arabia. Once when he was holding class, someone came knocking, asking for one of the students. Imam Ahmed answered, "He's not here, what would he be doing here?"— all the time pointing at his hand, as if to say "he's not in my hand." Obviously the caller, who could not see Ahmed, assumed the student was simply not there.

Also, *Sufyan al-Thawri*, another important Muslim thinker, was once brought to Caliph Mahdi who refused to let him leave, until Thawri swore to return. As he was going out, Thawri left his sandals by the door. After a while, he returned, took his sandals and left for good. When the caliph asked about him, he was told that, yes, Thawri had sworn to come back—and, indeed, he had come back: only to take his sandals and leave.

Lest it seem tawriya is limited to a few colorful anecdotes more befitting the Arabian Nights than the religious law (Sharia, or "the Path") of over a billion people, there are also modern Muslim authorities who justify it, such as *Sheikh Muhammad Hassan*, the famous cleric who says Islam *forbids* Muslims from smiling to infidels, except when advantageous, and *Dr. Abdullah Shakir*. They both give the example of someone knocking on your door; you do not wish to see them, so you hide in another room, as a relative answers the door and says, "He's not here" -- by "here" meaning the immediate room.

Similarly, on the popular *Islam Web*, where Muslims submit questions and Islamic authorities respond with fatwas [religious edicts], a girl poses her moral dilemma: her father has explicitly told her that, whenever the phone rings, she is to answer it by saying, "He's not here." The fatwa solves her problem: she is free to lie, but when she says, "He's not here," she must mean that he is not in the same room, or not directly in front of her.

Of course, while all the sheikhs give examples that are innocuous and amount to "white" lies, tawriya can clearly be used to commit "black" lies, especially where the non-Muslim infidel is concerned. As *Sheikh al-Munajid* puts it: "Tawriya is permissible if it is necessary or serves a Sharia interest." Consider the countless "Sharia interests" that can run directly counter to Western law and civilization -- from empowering Islam, to subjugating infidels. To realize these Sharia interests, Muslims, through tawriya, are given a blank check to lie, which undoubtedly comes in handy — whether at high-level diplomatic meetings or the signing of peace-treaties.<sup>36</sup>

<sup>36</sup> Note: The purpose of this essay is to document and describe the doctrine of tawriya. Future writings will analyze its full significance — from what it means for a Muslim to believe that the Supreme Being advocates lying, to how tawriya suppresses one's conscience to the point of being able to passing lie detector tests — as well as compare and contrast it to the practices of other religions..

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## Hudaibiya - breaking contracts or oaths

Hudaibiya is not a practice is was an an event. The following is a false, lying version of the event, after which we will see the factual, historians' version:

"The **Treaty of Hudaybiyyah** (Arabic: صلح الحديبية, romanized: Ṣulḥ Al-Hudaybiyyah) was an event that took place during the time of the Islamic prophet Muhammad. It was a pivotal treaty between Muhammad, representing the state of Medina, and the Qurayshi tribe of Mecca in January 628 (corresponding to Dhu al-Qi'dah, AH 6). It helped to decrease tension between the two cities, affirmed peace for a period of 10 years, and authorised Muhammad's followers to return the following year in a peaceful pilgrimage, later known as *The First Pilgrimage*.<sup>[1][2]</sup>

### Attempted pilgrimage

See also: [Pledge of the Tree](#)

Muhammad had a premonition that he entered Mecca and did [tawaf around the Ka'bah](#). His companions in Madinah were delighted when he told them about it. They all revered Mecca and the Kaaba and they learned to do tawaf there. In 628, Muhammad and a group of 1,400 Muslims marched peacefully without arms towards Mecca, in an attempt to perform the [Umrah](#) (pilgrimage). They were dressed as pilgrims, and brought sacrificial animals, hoping that the Quraish would honour the Arabian custom of allowing pilgrims to enter the city. The Muslims had left Medina in a state of [ihram](#), a premeditated spiritual and physical state which restricted their freedom of action and prohibited fighting. This, along with the paucity of arms carried, indicated that the pilgrimage was always intended to be peaceful.<sup>[3]</sup>

Muhammad and his followers camped outside of Mecca, and Muhammad met with Meccan emissaries who wished to prevent the pilgrims' entry into Mecca. After negotiations, the two parties decided to resolve the matter through [diplomacy](#) rather than warfare, and a treaty was drawn up.<sup>[4]</sup>

### Conditional points of the treaty

After a long discussion, both parties agreed with some conditional points, such as:

1. The Messenger of Allah will have to return to Medina instead of having entered Mecca that year. The Muslim shall perform their pilgrimage in the upcoming year and they would stay in peace at Mecca for three days including the years onward with no arms except sheathed swords.
  2. There will be a truce between both parties for ten years, whereby during this period all the people may enjoy safety and harmony.
  3. Whoever wishes to enter into a covenant with the Prophet will be allowed to do so, and whoever wishes to enter into a covenant with the Quraish will be allowed to do so. Whoever enters into any one of the parties will be considered part of that party. Likewise, any sort of aggression against them will be considered aggression against that party.
  4. Whoever flees to Muhammad from Mecca without the permission of his guardians will be sent back to the Quraysh, but whoever comes to the Quraysh from the Muslims will not be sent back to the Muslims.
- The writer of the treaty was Ali Ibn Abi Talib.<sup>[5]</sup>

### Umar's opposition

After the treaty was signed, some of the pilgrims objected to Muhammad giving in on most points to the Quraysh, use the name of Allah and call himself the Messenger of God. That led to Umar questioning points of the treaty.<sup>[6][7][8][9][10][11]</sup> After that he allegedly used to regret that he used to talk to the Prophet in the manner that he had never done before.<sup>[citation needed]</sup> This was recorded in Sahih Muslim.<sup>[12][original research?]</sup>

## Significance

The Treaty is very important in Islam, as it was an indirect recognition of the Islamic state in Medina. The treaty also allowed the Muslims who were still in Mecca to practice Islam publicly. Further, as there was no longer a constant struggle between the Muslims and the polytheists, many people saw Islam in a new light, which led to many more people accepting Islam.<sup>[citation needed]</sup> In addition, the Treaty of Hudaybiyyah paved the way for the conquering of other tribes, through the use of treaties with the Muslims. The treaty also serves as an example that Islam was not merely spread with the sword as Muhammad had an army that could have attacked Mecca, but Muhammad chose to make a peace treaty. After the polytheists broke the treaty, he marched on Makkah and conquered the polytheists.<sup>[citation needed]</sup>

The oath that Muhammad took "under the tree" at al-Hudaybiyyah made him a true ruler over parts of western Arabia. In early Islamic Egypt, having a forefather who had "pledged allegiance under the tree" conferred considerable social prestige.<sup>[13]</sup>

A verse of the Quran was revealed about the treaty, which means, "Verily we have granted thee a manifest victory" (Quran 48:1).<sup>37</sup>

The importance of this event should not be understated. After Yasser Arafat was criticised for signing a peace deal with Israel, brokered by the United Sates and UN, he is said to have remarked, "Remember Hudaibiya." That's a dog whistle. Because the above missing citation is, in fact, a **bold-faced lie**. Not surprising considering the last section. But, in fact...

### "Who Broke the Treaty?

The pilgrimage to the holy Kaaba is essential for Muslims; hence the treaty played an important role in the life of every individual. It allowed the Muslims to peacefully conduct the pilgrimage and become one with Allah. Further, the treaty was significant in stopping the long struggles of Muslims to visit the holy land and city of Makkah. In 630, right after two years when the treaty of Hudaibiyyah was drawn, one of the clauses was violated. It so happened that Banu Khuza'a's tribe, who was an ally of the Muslims, and Banu Bakr, who was with the Quraish people, clashed in a fight. During the battle between the two in 8/629-630, some members of the former tribe were slain by the latter group. In this way, a vital clause of the treaty was breached. Afterwards, the Quraish people went to Prophet Muhammad (PBUH) to apologise to him with Abu Sufyan, but they were not pardoned by him.<sup>38</sup> [because it was not expedient for the breaking of the treaty, which was needed to conquer Mecca.]

Another way of putting this is, as soon as Islam was given legitimacy as a religion, it was officialized as a legalist and "art of war" governance. Thus, modern day Islamism is not completely without origin in Islamic

<sup>37</sup> [https://en.wikipedia.org/wiki/Treaty\\_of\\_Hudaybiyyah](https://en.wikipedia.org/wiki/Treaty_of_Hudaybiyyah)

<sup>38</sup> <https://zamzam.com/blog/treaty-of-hudaibiya/>

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history. However, after these bloody origins, Muhammed did attempt to convert the movement into a more peaceful religion. He was not successful because of the constant bickerings with neighbors and other religions. However, it is also clear that the religion was founded in blood, and not the kind that is sacrifice of the messiah. Nowhere is Prophet Muhammed - peace be upon his name - considered a messiah. And yet he is nearly worshiped. This is contradictory. But more importantly, the reason he was worshiped was not necessarily for the holy aspects but his cunning in dealing with the pagans.

## The Truth

*In 628, Muhammad signed a treaty with the people of Mecca that allowed his people to enter the city and peacefully perform the pilgrimage. Less than two years later, he returned with an army and took the city by surprise.*

*Although this has been a traditional source of pride for Muslims down through the centuries, contemporary scholars are more apt to construct excuses for Muhammad's action, since it contrasts with the claim that Islam is a religion of peace.*

*Rather than making the case that Muhammad was forced into war, which the historical account clearly does not support, today's apologists argue that he was justified in taking Mecca on the basis that the other party had violated the treaty between them. Of particular interest are the technicalities concerning alliances.*

*After the treaty of Hudaibiya was made, two feuding tribes aligned themselves on opposite sides of the Meccan-Muslim divide. The tribe allied with the Meccans had suffered a series of murders at the hands of the other prior to the alliance, which they sought to avenge.*

*Rather than get bogged down with names for the moment, let's summarize it as follows:*

- A member of Tribe A (later allied with Mecca) is murdered by members of Tribe B (later allied with Muhammad).
- Tribe A murders a member of Tribe B in revenge.
- Tribe B then murders three members of Tribe A in revenge.
- After committing these murders, Tribe B joins the Muslim alliance.
- In response, Tribe A joins the Meccans.
- Tribe A then seeks revenge for the last murders by killing members of Tribe B.

*This is detailed in Ibn Ishaq/Hisham 803, in which Tribe A is called the Banu Bakr and Tribe B is the Khuza'a. Although the Khuza'a had started the original chain of murder, the fact that they were attacked by the tribe allied with the Meccans after allying with the Muslims constituted a technical breach of the treaty - which Muhammad then capitalized on by marching his superior forces into Mecca and establishing the authority of Islam by force.*

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*On the surface then, it would appear that the Meccans were the first to violate the treaty. Even though it is apparent that the city did not want war, Muslim apologists still insist that Muhammad was justified in taking Mecca because of the treaty violation.*

*It is significant that the treaty's main purpose was to allow Muslims to enter Mecca and perform the haj (pilgrimage) at the Kaaba. This had been the main grievance of Muhammad (as evidenced in the early Medinan portion of the Quran - ie. Sura 2). Not even the staunchest apologist claims that the people of Mecca hindered Muslim pilgrims following the treaty's signing. In other words, they were faithful to the terms, making armed conflict unnecessary.*

*However, even within the realm of technicalities, Muhammad was still the first to violate the Treaty of Hudaibiya. In fact, the Quran acknowledges this, which means any knowledgeable Muslim must as well.*

*The terms of the treaty specified that any Muslim who flees Mecca for Medina (where Muhammad resided) must be returned. But when a group of Muslims did exactly that a few weeks after the treaty was signed, Muhammad did not return all of them according to the terms, but kept the women. A verse from Allah arrived conveniently to justify his decision (60:10).*

*Today's Muslims have only one answer for this: **Allah gave Muhammad His personal permission to break the treaty.** It is an obvious double standard, but one that they are comfortable with, since Muslims believe their religion makes them superior. (It remains unclear as to why Allah had Muhammad sign on to terms that were intended to be violated).*

*Eschewing technicalities at this point, apologists then talk of the seriousness of violations, claiming that the killing of those tribe members allied with the Muslims constituted a graver offense. They are correct, of course, but there is yet another piece to the story that drives home the double standard all the more:*

*As it turns out, Muslims were murdering Meccans after the treaty signing and prior to the revenge killings between the allied tribes! Bukhari 50:891 tells of a man named Abu Basir who embraced Islam and then killed a Meccan. Muhammad sends the man to live on the coast, where he forms a group of seventy Muslims who support themselves by attacking Meccan caravans. According to the Hadith, he and the other Muslims "killed them and took their property." Muir words it as follows, "They waylaid every caravan from Mecca (for since the truce, traffic with Syria had again sprung up) and spared the life of no one."*

*Attacking and killing Meccans was an obvious violation of the treaty of Hudaibiya, but the victims did not want war with Muhammad and thus did not march against him. Yet, Muhammad jumped on the first excuse to attack Meccans who were not threatening him. His adversaries wanted peace, but he wanted power. Needless to say, they had little choice but to surrender to him without a fight.*

*The dual ethics of Islam are ingrained in the faith, including the disparate treatment of unbelievers. It should be no surprise that Muhammad held others to standards by which he was personally unwilling to abide. In this case, he was the first to violate the treaty of Hudaibiya. Thus did he establish the example that a promise to non-Muslims is not obligatory for the believer. As Abu Bakr, himself a military leader, put it:*

**"If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath."** (Bukhari 78:618)

*Muhammad no doubt would have agreed: "The Prophet said: 'War is deceit'."* (Bukhari 52:269)<sup>39</sup>

## Holy Jihad - not just self-defense anymore

One of two things is true about the origins of Jihad:

1. The Muslims, surrounded by many religious and politico-economic enemies, needed a reason to stay allied between tribes, and had a right to defend them-selves, and their faith (naturally) from the incursions of pagans and other tribes.
2. The Muslims, upon seeing how valuable the concept was, after many years of fighting, set about to pre-define themselves in a perpetual state, a permanent relationship, with all infidels. They aren't the first to feel their religion is superior, and from time to time they were in fact in defense of land and faith (see: the Crusades). However, there's nothing religious about Jihad, and it is clearly about war.

Rather than attacking the obvious, and famous, morally bankrupt (and completely bullshit) idea jihadis are fed by Islamists about receiving 72 Virgins in paradise, the author would like to focus on the POS philosophy of jihad itself.

Every religion has recognized the normalcy of self-defense, and of protecting "the Faith." Islam cannot be faulted for such an idea, such a natural concept. Does it perhaps prey upon the impressionism of young men, mostly ignorant of history and ethical nuances? Of course, but that's besides the point, as well. The real issue is that the concept itself violates another Commandment, "Love thy neighbor as thyself." To love your neighbor doesn't mean presupposing you exist in a state of war with him/her because they have an inferior belief system, God or gods. Jews and Christians can be criticized for similar means as well. However, the difference is there is no stated doctrine that this should be a permanent ideal, or in the modern world a permanent state of Islamism (as it supplants and replaces Islam itself with a fascist, morally bankrupt overhaul).

Therefore, what are the conditions of Jihad? And what are the ways it is promulgated **today**?

### War is deceit

*"None of this should be surprising considering that Muhammad himself, whose example as the "most perfect human" is to be tenaciously followed, took an expedient view on the issue of deception. For instance, Muhammad permitted deceit in three situations: to reconcile two or more quarreling parties; husband to wife and vice-versa; and in war (See Sahih Muslim B32N6303, deemed an "authentic" hadith).*

<sup>39</sup> <https://www.thereligionofpeace.com/pages/muhammad/hudaibiya.aspx>

*During the Battle of the Trench (627 AD), which pitted Muhammad and his followers against several non-Muslim tribes collectively known as "the Confederates", a Confederate called Naim bin Masud went to the Muslim camp and converted to Islam. When Muhammad discovered the Confederates were unaware of Masud's conversion, he counseled him to return and try somehow to get his tribesmen to abandon the siege. "For war is deceit," Muhammad assured him.*

*Masud returned to the Confederates without their knowledge that he had switched sides and began giving his former kin and allies bad advice. He also went to great lengths to instigate quarrels between the various tribes until, thoroughly distrusting each other, they disbanded and lifted the siege. According to this account, deceit saved Islam during its embryonic stage (see Al-Taqiyya Fi Al-Islam; also, Ibn Ishaq's Sira, the earliest biography of Muhammad).*

*More demonstrative of the legitimacy of deception with respect to non-Muslims is the following account. A poet, Kab bin al-Ashraf, had offended Muhammad by making derogatory verse about Muslim women. Muhammad exclaimed in front of his followers: "Who will kill this man who has hurt Allah and his prophet?"*

*A young Muslim named Muhammad bin Maslama volunteered, but with the caveat that, in order to get close enough to Kab to assassinate him, he be allowed to lie to the poet. Muhammad agreed.*

*Maslama traveled to Kab and began denigrating Islam and Muhammad, carrying on this way till his disaffection became convincing enough for Kab to take him into his confidences. Soon thereafter, Maslama appeared with another Muslim and, while Kab's guard was down, they assaulted and killed him. They ran to Muhammad with Kab's head, to which the latter cried: "Allahu akbar" or "God is great" (see the hadith accounts of Sahih Bukhari and Ibn Sad).*

*The entire sequence of Quranic revelations are a testimony to taqiyya and, since Allah is believed to be the revealer of these verses, he ultimately is seen as the perpetrator of deceit. This is not surprising since Allah himself is often described in the Quran as the "best deceiver" or "schemer." (see 3:54, 8:30, 10:21). This phenomenon revolves around the fact that the Quran contains both peaceful and tolerant verses, as well as violent and intolerant ones.*

*The ulema were uncertain which verses to codify into sharia's worldview. For instance, should they use the one that states there is no coercion in religion (2:256), or the ones that command believers to fight all non-Muslims until they either convert or at least submit to Islam (9:5, 9:29)? To solve this quandary, they developed the doctrine of abrogation – naskh, supported by Quran 2:105. This essentially states that verses "revealed" later in Muhammad's career take precedence over those revealed earlier whenever there is a discrepancy.*

*Why the contradiction in the first place? The standard answer has been that, because Muhammad and his community were far outnumbered by the infidels in the early years of Islam, a message of peace and co-existence was in order. However, after Muhammad migrated to Medina and grew in military strength and numbers, the militant or intolerant verses were revealed, urging Muslims to go on the offensive.*

*According to this standard view, circumstance dictates which verses are to be implemented. When Muslims are weak, they should preach and behave according to the Meccan verses; when strong, they should go on the offensive, according to the Medinan verses. Many Islamic books extensively deal with the doctrine of abrogation, or Al-Nasikh Wa Al-Mansukh."*

## War is eternal

*"The fact that Islam legitimises deceit during war cannot be all that surprising; strategist Sun Tzu (c. 722-221 BC), Italian political philosopher Machiavelli (1469-1527) and English philosopher Thomas Hobbes (1588-1679) all justified deceit in war.*

*However, according to all four recognised schools of Sunni jurisprudence, war against the infidel goes on in perpetuity, until "all chaos ceases, and all religion belongs to Allah" (Quran 8:39). According to the definitive Encyclopaedia of Islam (Brill Online edition): "The duty of the jihad exists as long as the universal domination of Islam has not been attained. Peace with non-Muslim nations is, therefore, a provisional state of affairs only; the chance of circumstances alone can justify it temporarily.*

*Furthermore there can be no question of genuine peace treaties with these nations; only truces, whose duration ought not, in principle, to exceed ten years, are authorised. But even such truces are precarious, inasmuch as they can, before they expire, be repudiated unilaterally should it appear more profitable for Islam to resume the conflict."*

*The concept of obligatory jihad is best expressed by Islam's dichotomised worldview that pits Dar al Islam (House of Islam) against Dar al Harb (House of War or non-Muslims) until the former subsumes the latter. Muslim historian and philosopher, Ibn Khaldun (1332- 1406), articulated this division by saying: "In the Muslim community, holy war [jihad] is a religious duty, because of the universalism of the Muslim mission and the obligation to convert everybody to Islam either by persuasion or by force. The other religious groups did not have a universal mission, and the holy war was not a religious duty for them, save only for purposes of defence. But Islam is under obligation to gain power over other nations."*

*This concept is highlighted by the fact that, based on the ten-year treaty of Hudaibiya , ratified between Muhammad and his Quraish opponents in Mecca (628), ten years is theoretically the maximum amount of time Muslims can be at peace with infidels (as indicated earlier by the Encyclopaedia of Islam). Based on Muhammad's example of breaking the treaty after two years, by citing a Quraish infraction, the sole function of the "peace-treaty" (hudna) is to buy weakened Muslims time to regroup for a renewed offensive. Muhammad is quoted in the Hadith saying: "If I take an oath and later find something else better, I do what is better and break my oath (see Sahih Bukhari V7B67N427)."*

*This might be what former PLO leader and Nobel Peace Prize winner Yasser Arafat meant when, after negotiating a peace treaty criticised by his opponents as conceding too much to Israel, he said in a mosque: "I see this agreement as being no more than the agreement signed between our Prophet Muhammad and the Quraish in Mecca."*

*On several occasions Hamas has made it clear that its ultimate aspiration is to see Israel destroyed. Under what context would it want to initiate a "temporary" peace with the Jewish state? When Osama bin Laden offered the US a truce, stressing that "we [Muslims] are a people that Allah has forbidden from double-crossing and lying," what was his ultimate intention?*

*Based on the above, these are instances of Muslim extremists feigning openness to the idea of peace simply in order to bide time.*

*If Islam must be in a constant state of war with the non-Muslim world – which need not be physical, as radicals among the ulema have classified several non-literal forms of jihad, such as "jihad-of-the-pen" (propaganda), and "money-jihad" (economic) – and if Muslims are permitted to lie*

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*and feign loyalty to the infidel to further their war efforts, offers of peace, tolerance or dialogue from extremist Muslim corners are called into question.*<sup>40</sup>

## Jihad in the Quran

Some of the biggest BS hot-takes is that because Jihad means “struggle” or “effort” literally, therefore “holy war” (against the infidels) is not a justified translation. Yes, literally Jihad means effort... in Arabic.<sup>41</sup> But there is no ambiguity coming from extreme Muslims themselves - only from corporate apologists and academics. Muslims know the dog whistle because it is defined in the Quran what jihad means. There are hundreds of verses (160) about jihad in the Quran, so we cannot quote them all (so important is conflict in the history and teachings of Islam), It does mean self-defense of the religion, but not only this:

### ***I. Introduction***

#### **A. Jihad Verse Selection Criteria**

*Each of the 164 Jihad verses in this list was selected based on how clearly and directly it spoke about Jihad, at least when considered in its immediate context. Most of the listed passages mention a military expedition, fighting, or distributing war spoils. Verses NOT generally listed are those that speak about aspects of Jihad other than the raiding, fighting and looting, such as:*

- *Muhammad's poor opinion of those who did not go on Jihad, even though they were able-bodied and able financially (for instance, some verses in K 009:081-096),*
- *The heavenly rewards for Jihadists, and*
- *The many generic mentions of "victory" found in the Koran.*

*Such omitted verses can readily be found in proximity to the Jihad verses listed below.*

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<sup>40</sup> <https://www.meforum.org/2095/islams-doctrines-of-deception> cont'd

<sup>41</sup> "In Arabic "jihad" means struggle. In Islam it means holy war.

*The Quran specifically exempts the disabled and 'weak' from Jihad (4:95, 9:91), which would make no sense if the word is being used within the context of spiritual struggle. It is also unclear why Muhammad and his Quran would use graphic language, such as smiting fingers and heads from the hands and necks of unbelievers if he were speaking of character development.*

*With this in mind, Muslim apologists generally admit that there are two meanings to the word, but sometimes claim that "inner struggle" is the "greater Jihad," whereas "holy war" is the "lesser." In fact, this misconception is based on a weak single hadith that Islamic scholars generally agree was fabricated.*

*By contrast, the most reliable of all Hadith collections is that of Bukhari. Jihad is mentioned over 50 times in reference to the words of Muhammad (in sahih verses). Each carries a clear connotation to holy war, with only a handful of possible exceptions (dealing with a woman's supporting role during a time of holy war, and a non-combatant's obligation to supply funding).*

*Neither the Shiite tradition nor any of the four schools of Sunni jurisprudence have much to say about Jihad in a context other than physical warfare against unbelievers and its funding. According to Reliance of the Traveler, "Jihad means to war against non-Muslims, and is etymologically derived from the word mujahada signifying warfare to establish the religion" (o9.0).*

*The association of 'Jihad' with spiritual struggle in the modern discourse is a rhetorical strategy to downplay the association of Islam with violence."* <https://www.thereligionofpeace.com/pages/myths/jihad.aspx>

### B. Related Issues

*Abrogation is a reoccurring topic whenever verses of the Koran are discussed. As a rule, later verses counseling Holy War, such the Sword Verse (K 009:005), abrogate earlier verses counseling tolerance and peace, such as K 002:256. The Sword Verse is just one of the 164 Jihad verses listed below. It follows that not many, if any, of the Holy War verses in this list are abrogated.*

*The list gives the verses in the order they occur in the Koran, but this is not the chronological order the verses were written. To gain a deeper understanding of the verses, one can study these verses in chronological order, and also consult articles and commentaries for the historical context. A good place to start is Rev. Richard P. Bailey's article, "Jihad: The Teaching of Islam From Its Primary Sources—The Quran and Hadith," [www.Answering-Islam.org/Bailey/jihad.html](http://www.Answering-Islam.org/Bailey/jihad.html).*

## II.

### Horizontal List of Verses

**The Koran's 164 Jihad Verses:** K 002:178-179, 190-191, 193-194, 216-218, 244; **003:121-126**, 140-143, 146, 152-158, 165-167, 169, 172-173, 195; **004:071-072**, 074-077, 084, 089-091, 094-095, 100-104; **005:033**, 035, 082; **008:001**, 005, 007, 009-010, 012, 015-017, 039-048, 057-060, 065-075; **009:005**, 012-014, 016, 019-020, 024-026, 029, 036, 038-039, 041, 044, 052, 073, 081, 083, 086, 088, 092, 111, 120, 122-123; **016:110**; **022:039**, 058, 078; **024:053**, 055; **025:052**; **029:006**, 069; **033:015**, 018, 020, 023, 025-027, 050; **042:039**; **047:004**, 020, 035; **048:015-024**; **049:015**; **059:002**, 005-008, 014; **060:009**; **061:004**, 011, 013; **063:004**; **064:014**; **066:009**; **073:020**; **076:008**<sup>42</sup>

Table 3 - Tally of words related to jihad

Fight	63
Defend/defense	3
Kill	5
Slay	4
Slaughter	3

<sup>42</sup> So many apologists come up, this is actually a unique tool in the search results:  
[https://answering-islam.org/Quran/Themes/jihad\\_passages.html](https://answering-islam.org/Quran/Themes/jihad_passages.html)

<b>K 2:190-191</b> Set 2, Count 3+4	[2.190] And <b>fight in the way of Allah with those who fight with you</b> , and do not exceed the limits, surely Allah does not love those who exceed the limits. [2.191] And <b>kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.</b>
<b>K 2:193-194</b> Set 3, Count 5+6	[2.193] And <b>fight with them</b> until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors. [2.194] The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; <b>whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you</b> and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).

\* A far cry from the loftiness of “turn the other cheek”

<b>K 3:169</b> Set 11, Count 32	And <b>reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord</b> [meaning they are enjoying their 72 virgins in heaven];
<b>K 5:082</b> Set 23, Count 56	Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews [compare " whenever Jews kindle fire for war, Allah [Muslims] puts it out" (K 005:064)] and those who are polytheists [while they are converted to Islam on pain of death]...
<b>K 8:001</b> Set 24, Count 57	Pickthall: They ask thee (O Muhammad) of <b>the spoils of war</b> . Say: <b>The spoils of war belong to Allah and the messenger</b> , so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if ye are (true) believers.
<b>K 8:012</b> Set 28, Count 62	When your Lord revealed to the angels: I am with you, therefore <b>make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.</b>
<b>K 8:015-017</b> Set 29, Count 63-65	[8.15] O you who believe! <b>when you meet those who disbelieve marching for war, then turn not your backs to them.</b> [8.16] And whoever shall turn his back to them on that day—unless he turn aside <b>for the sake of fighting</b> or withdraws to a company—then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be. [8.17] <b>So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote [Allah gets the credit for Jihad]</b> , and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.

**K 8:039-048**

Set 30, Count  
66-75

[8.39] *Shakir*: And fight with them until there is no more persecution and religion should be only for *Allah*; but if they desist, then surely *Allah* sees what they do. [8.40] *Yusuf Ali*: If they [unbelievers] refuse [to stop fighting], be sure that God is your Protector—the best to protect and the best to help. [8.41] *Shakir*: And know that whatever thing [loot] you gain, a fifth of it is for *Allah* and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in *Allah* and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met [in a *Jihad* versus anti-*Jihad* battle]; and *Allah* has power over all things. [8.42] ... but—in order that *Allah* might bring about a matter which was to be done, that he who would perish might perish by clear proof [bring success to *Muslims* engaged in robbing a caravan near Badr against all the odds], and he who would live might live by clear proof; and most surely *Allah* is Hearing, Knowing; [8.43] When *Allah* showed them [the *Makkans*] to you in your dream as few [fighters]; and if He had shown them [the *Makkans*] to you as many [fighters] you would certainly have become weak-hearted [i.e., hearts. See the similar discussion in K 002:249 about how a smaller army can defeat a larger army] and you would have disputed about the matter, but *Allah* saved (you); surely He is the Knower of what is in the breasts. [8.44] And when He showed them to you, when you met, as few [fighters] in your eyes and He made you to appear little [few fighters] in their eyes, in order that *Allah* might bring about a matter which was to be done [a *Jihad* versus anti-*Jihad* battle brought on by overconfidence in each side], and to *Allah* are all affairs returned. [8.45] O you who believe! when you meet a party [in battle], then be firm, and remember *Allah* much, that you may be successful. [8.46] And obey *Allah* and His Apostle and do not quarrel for then you will be weak in hearts [demoralized] and your power [to execute *Jihad*] will depart, and be patient; surely *Allah* is with the patient. [8.47] And be not like those [Makkans] who came forth from their homes [in an anti-*Jihad* War on Islamic terrorism] in great exultation and to be seen of men, and (who) turn away from the way of *Allah*, and *Allah* comprehends what they do. ...

Etc.

It's unambiguous. Muhammed didn't like Jews, or non-believers, and wished for Muslims to wage war upon them. Consider the words of Yeshua - of Jesus the Christ - not a single verse or word is dedicated to the committing of violence upon others. If anything he advises to leave others alone to their ways "they shall have their reward." And, "turn the other cheek," etc.

As a martial artist I appreciate the bingfa of Muhammed, and in designing a legalist politique. However, in terms of philosophy of life, and setting high ideals, it just isn't there. The foundation is violent and discriminatory in its inception. Now, again this is not a big deal, if the individual privately thinks, feel or speaks on their discriminations and conflictual - foward - nature. However, when it moves from there to "words of inspiration," we're now talking about hypocrisy, and about anti-mimsical designs, as far as religions are concerned, for war is an anti-MIMS by definition.

## Jihad in Sharia

### ***"What is the connection between Sharia law and Jihad?"***

*Seeing how Sharia law is based on both the Quran and the Hadith, we need to see what those texts say about jihad to understand the connection between Sharia law and jihad. We already looked at the Quran above, but we must look at the Hadith and the example Muhammad set for his followers.*

*The Hadith explains that Muhammad started and fought in no less than 19 wars within the last 10 years of his life for the sake of expanding Islam. He was violent towards everyone he conquered, killing the men and selling the women and children into slavery. In fact in the Hadith, Muhammad is quoted explaining that the first best thing for a Muslim to do is to believe in Allah and his messenger, while the second best thing is to participate in jihad, or holy war, for Allah (Bukhari Volume 1, Book 2, Number 25).*

*Another decree from the Hadith is that if a land was once under Sharia law and has fallen into the hands of the enemy, it is a Muslim's duty to use jihad to gain back that territory and put it back under Islamic rule. Sharia law very explicitly calls for jihad in multiple ways. That's why the more devout a Muslim group wants to be in following Muhammad and imitating him, the more they become involved in violent jihad to spread and protect Islam. Clear examples are the Islamic State (ISIS) and Boko Haram from the Sunni sect, and Hezbollah from the Shi'ite sect.<sup>43</sup>*

Again, we can see, clearly, that jihad is second in practice of Islam, to faith; and this is because Muhammed designed it to be an aggressive, expansionist religion. Which is different than the commands of Jesus, Moses, Laozi or Buddha. It's sort of similar to Krishna, however, in the Gita the approbation isn't "fight you must" but "fight because you might as well given no other alternatives, given all things return to me, the Lord."

There's just something different about Islamic Sharia, it is the **opposite of Separation of Church and State**. Which makes it at odds with Americanism, and the Constitutional Republic.

## Jihad in Islamism

More frightening, though, is that Islamism is more or less divorced from the "goodness" form of Sharia, and skips straight to the political and racial violence. It is, in particular, focused on infighting, while stating the intent is to overthrow America, NATO, the UN, etc. Most of the violence, though, is relegated to (obviously) political rivals within the Islamic world; for the only way to create an actual Islamic State - which requires a powerful central caliphate to match the fascist goals of Islamism - is to conquer other would be rivals to the ayatollah of all. What is really sad is that all of the top Muslim leaders who attain any power, are the puppets of larger powers. There is not much chance that a single Muslim leader actually could a) survive the rise to power against terrorists and warlord rivals and b) actually be left in power by greater world powers. Another way of saying this is that the Islamic world is both naturally divided and purposefully, designed to be, divided. Which means that all of the natural competitors are going to resort to more and more toxic propaganda, and more and more barbarism, in order to achieve the Islamism; while in the West the form of Islamism resorts to a soft jihad.

This, obviously, isn't fair. But suppose that you ended up with two, or three central figureheads. They'd immediately be at loggerheads, with those that have "had to" blend in to the West (and yes, they enjoyed it), set against the more violent, 'backwards' or 'less civilized' rivals. These would then become violently opposed to one another, if history is any indication, and it'd all begin to fall apart. Except now the desolation of terrorism

<sup>43</sup> <https://callalloflove.org/blog/islam-beliefs/jihad-and-sharia-law>

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and war would be spread now to the West as well as to the rest of Asia Minor. This is why certain Muslim countries actually support the West, because they realize their ways of life would not be respected by other countries.

There's a lot of diversity between European nations, making the EU a bit of a joke. But the diversity between Muslim nations is far more intense, despite the agreed upon central religious tenets. Therefore, to some degree, you see a large amount of 'jihad' actually between the different sects of Islam. That is very sad, but also, inevitable, based upon the warlike formation of Islam, and the natural diversity of Muslims, and especially the politics. The West does mess with the politics of the Middle East, as is also to be expected given the oil resources. Besides, the West was invited in as part of various deals with Saudi Arabia, and also earned a right to be involved after the Ottoman Empire fell from being part of the Axis. Moreover, Israel has earned its right to also exist, and the West is its tenuous ally. But, and finally, the fact is that even without the West the Middle East would be a mess. It'd be far less destructive, as they'd be using centuries old technologies without western advancements. But, and let us be clear, the destruction seen (due to the mimsical leverage, or potentially to leverage anti-MIMS as well, with technology in general) is a mere amplification of a philosophical problem that pre-existed. And, in the author's mind, it's unsustainably bad. But the 'dream' and fantasy of this modern caliphate has infected the minds of westernized Muslims who either perform the lip service to the Islamist movement, or actually believe the nonsense being sold (or at least enough of it to take them to the top of the political hill). In point of fact, what Islamism does is put everyone, Muslims included, in danger of a massive amount of conflict, destruction, and a regression (and not an advancement).

The lessons America will learn about loving war too much, are going to be matched in total sorrow to the continuous lessons to Muslims that the Universe gives out for poor philosophy. The sorry increases with the technology of devastating war weapons, and the bad politics of governments that are designed not around representation of the larger population of good people (Muslims, in this case). But instead around the whims of men that are a) sexist, and b) fundamentally corrupted by the power of being mouthpieces of God. Imagine if there were dozens of Popes, all competing with one another. Actually, it wouldn't be so dangerous now as it was in the Middle Ages. But now the mental attitude of these modern sheiks and imams is precisely like the Middle Ages. There are a select few imams that wish to modernize, from places like Australia or America, but they are few and far between.

## Conclusion

It is **always** within the power of people to change themselves, and we are not able to force anyone else to change, permanently. The truth is that the above five or six issues are entrenched parts of Islam, and with Islamism being a resurgence of the combination of facism with Islamic goals... leading really to the usurpation of the original ideals of Sharia as Allah's 'goodness', and the usurpation of Islam in general... the author simply must conclude nothing will get better unless Muslims change them. And right now, perhaps it doesn't seem like anything should be changed, since western society is destroying itself and in freefall. The moral deprivations of western society are not owing to classical liberality but rather progressivism and atheism. But the coming reckoning there will not favor Islam, let alone Islamists. Muslims must spend time correcting the Islamists' goals and means. The two or three religious loci of the world (including the Sino-Vedic axis which is half the world), must get along, and in increasing amounts, not fewer. Therefore the West needs to respect the Muslim world's views, and whether or not it evolves, find ways to promise a tenuous peace with serious repercussions for failure to remain within boundaries. The Muslim world, in turn needs to consider what happens if there is a reprisal for terrorism and other incursions. The sorrow they've experienced is great, and can be made greater, and it isn't worth it. The Sino-Vedic axis, too, will only put up with the radicalism of terrorism so far; and they

have more intense and racist solutions (like how China deals with Uighars, which is reprehensible). Also, the slavs are not to be trifled with, and although Chechens are fierce, they run the risk of being greatly harmed in continuously acting in jihad against Russia. Jihad is a very weak mimsical religious idea, and likely to cause sorrow. For God taught us that we need to seek Love and Peace, and not war and hatred. If Muslims can somehow escape the propaganda of Middle Age thinking, perhaps one day they can work Sharia out of their religion and seek a more peaceful version of it. Perhaps one day Islamism will be eradicated and Sharia can be truly separated from Sharia Law. But until then, we must simply raise awareness of the POS philosophical components of Islamism. This will actually **decrease** Islamophobia because ignorance and fear of the unknown is where that and xenophobia comes from. So we will need to be frank and openly honest with our Muslim brothers and sisters. What isn't okay:

- Unity of Church and State - and why
- Domestic Violence, and sub-human status for women.
- Lying
- Oath breaking and contract violations (and not only Islam!)
- Holy wars [in the 21st century]

Moving minds isn't merely a matter of being right, but of wisdom. Islam has a lot of wisdom. It is, also, frequently right about human nature, spirit, and how society functions. But one wisdom that has escaped it, for it was barred from consideration, is why the Church and State need to be separate from one another.

Obviously government is better if the leaders are devoutly spiritual, and in America's case, primarily if not exclusively, Christian. However, it is another thing to say that the religion IS the government, and that it's all required to be a part of the top class of society. People do get into perversions, and different things. But, for example these papers - the freedoms required to write them, and the exploration of the diagrammatica, analytica, and MIMS philosophy in general - would never be allowed under an Islamic State. You'd be punishable just for reading these things. Therefore, celebrate the separation of Church and State, no matter what you think about topics controversial in Islam or here (such as homosexuality, women's rights, etc.).

Let us celebrate the good aspects of liberalism: at least the freedom for religion and for expression, that is deserved of **everyone**, Muslims included. But let us also celebrate ethics, and also demand that we get equality!

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## Appendix A - Art & Architecture of the World Destroyed/Marred by Islamism



A damaged artifact at the Mosul museum, where Islamic State militants filmed themselves destroying priceless statues and sculptures in 2015. Thaier Al-Sudani /Reuters



An unidentified official of the Afghan Taliban stands near a virtually destroyed Buddha statue in Bamiyan, Afghanistan, on March 26, 2001.if / AFP/Getty Images



In the video, an unnamed man [says](#), "The Prophet ordered us to get rid of statues and relics, and his companions did the same when they conquered countries after him."



[Prophet Jonah \(Nabi Yunus\) Mosque](#) in Mosul, pictured in 1999. It was destroyed by ISIL in 2014.



Leaning minaret of the Great Mosque of Al-nuri in 2013. Destroyed by ISIL on 22 June 2017 during the [Battle of Mosul](#).



The Sa'a Qadima Church in Mosul, blown up in April 2016



[Dair Mar Elia](#) monastery, which was destroyed sometime between late August and September 2014



The [Tal Afar Citadel](#), which was partially destroyed in December 2014



Palace of [Ashurnasirpal II](#) in Nimrud, pictured in 2007. ISIL bulldozed and destroyed the city in March 2015



[Temple of Bel in Palmyra](#), which was blown up by ISIL in August 2015



On 7 March 2015, various sources including Iraqi officials reported that ISIL had begun demolishing the ruins of Hatra.<sup>[63]</sup> Video released by ISIL the next month showed destruction of the monuments.



The Temple of Baal Shamin at Palmyra was attacked by ISIL fighters using improvised explosives. The group released photos of the destruction, and satellite images have since confirmed the Roman-era building was wiped out.

PHOTOGRAPH BY [KYODO, AP](#)



The Temple of Baal was one of the main attractions at Palmyra, a Roman-era trading outpost in the desert northeast of Damascus, Syria. A UN agency says it was mostly flattened over the weekend by explosions detonated by ISIL.

PHOTOGRAPH BY SANDRA AUGER,  
[REUTERS](#)



The walls of Nineveh were built around A.D. 700 to protect the Assyrian capital, at the time probably the largest city in the world. ISIL fighters released video of fighters smashing sculptures and gates at the ancient site.

PHOTOGRAPH BY [RANDY OLSON,](#)  
[NATIONAL GEOGRAPHIC CREATIVE](#)



Irina Bokova, the UNESCO chief, says Interpol and antiquities authorities are taking steps to halt a lucrative trade in the smuggled artifacts of ancient civilizations that helps IS fund its operations.



The site of the Bamiyan Buddha statues. Wakil Kohsar / AFP via Getty Images



[Khorsabad](#) is another ancient Assyrian capital, a few miles from Mosul. The palace there was built between 717 and 706 B.C. by Assyria's King Sargon II. Its reliefs and statues were remarkably well preserved, with traces of the original paint still decorating depictions of Assyrian victories and royal processions.

Most of the reliefs and many of the statues were removed during French excavations in the mid-1800s and by teams from Chicago's Oriental Institute in the 1920s and '30s, and are now in the Iraq Museum in Baghdad as well as in Chicago and the Louvre in Paris. It's not clear what part of the site ISIL targeted.

### Mar Behnam Monastery

Established in the 4th century, the monastery was dedicated to an early Christian saint. The holy site, maintained since the late 1800s by Syriac Catholic monks, survived the Mongol hordes in the 1200s but fell to ISIL. The extremists used explosives to destroy the saint's tomb and its elaborate carvings and decorations.

## Appendix B - Images of the Middle East post ISIS/ISIL



## Appendix C - even chatGPT admits Miswak is real

ChatGPT/Jerry<sup>44</sup>: Thank you for providing this information on the violation of the Treaty of Hudaybiyyah. It appears that the issue of who first violated the treaty is complex and can be interpreted in different ways. According to the information you provided, while the Meccans committed a breach of the treaty by attacking a tribe allied with the Muslims, there were also violations committed by the Muslims, such as the killing of Meccans after the treaty was signed. Additionally, Muhammad reportedly did not return all Muslim refugees to Mecca as required by the treaty, which could also be considered a violation. It is important to note that the interpretation and significance of these events may vary depending on one's perspective and beliefs. As an AI language model, I strive to provide neutral and factual information on a given topic, without bias or personal beliefs.

Me: "Rather than get bogged down with names for the moment, let's summarize it as follows:

1. A member of Tribe A (later allied with Mecca) is murdered by members of Tribe B (later allied with Muhammad).
2. Tribe A murders a member of Tribe B in revenge.
3. Tribe B then murders three members of Tribe A in revenge.
4. After committing these murders, Tribe B joins the Muslim alliance.
5. In response, Tribe A joins the Meccans.
6. Tribe A then seeks revenge for the last murders by killing members of Tribe B.
7. This is detailed in Ibn Ishaq/Hisham 803, in which Tribe A is called the Banu Bakr and Tribe B is the Khuza'a. Although the Khuza'a had started the original chain of murder, the fact that they were attacked by the tribe allied with the Meccans after allying with the Muslims constituted a technical breach of the treaty - which Muhammad then capitalized on by marching his superior forces into Mecca and establishing the authority of Islam by force."

J: Thank you for providing this information regarding the events that led to the violation of the Treaty of Hudaybiyyah. According to this account, the conflict began when a member of Tribe A was murdered by members of Tribe B, who later joined the Muslim alliance. In response, Tribe A retaliated by killing a member of Tribe B, and in turn, Tribe B killed three members of Tribe A. After this series of retaliatory killings, Tribe B joined the Muslim alliance, while Tribe A joined the Meccans. When the Meccans and the Khuza'a (Tribe B) attacked a tribe allied with the Muslims, it was seen as a technical breach of the treaty, which Muhammad used as a justification to march his forces into Mecca and establish the authority of Islam by force.

M: Correct, he used a factual breach of terms by his future allies to claim the Meccans broke treaty first because he never intended to keep the treaty.

J: While the events leading up to the violation of the Treaty of Hudaybiyyah are open to interpretation, it is true that Muhammad ultimately used a breach of the treaty as a justification to march his forces into Mecca and establish the authority of Islam by force. It is possible that Muhammad did not intend to keep the treaty and was looking for an excuse to break it, but this is a matter of speculation and cannot be confirmed with certainty. It is also important to note that the concept of treaties and agreements between nations or tribes was not a new concept in the Arabian Peninsula at the time, and violations of treaties were not uncommon.

M: Taqiyya is lying, and no it isn't uncommon; you yourself lie all the time.

<sup>44</sup> Jerry and Me - 1

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J: As an AI language model, I do not have personal beliefs or intentions, and I am not capable of lying. My responses are generated based on my programming and training data, which is designed to provide helpful and accurate information to the best of my ability. Additionally, "taqiyya" is a concept in Shia Islam that allows for concealing one's true beliefs or identity in certain circumstances, such as when facing persecution or danger. It is not a universally accepted concept in Islam, and it is not synonymous with lying.

M: It IS synonymous with lying and the Sunnis have their own word; the problem is you're educated with apologetics and propaganda.

J: I apologize if my previous response did not fully address your concerns. "Taqiyya" is a term that has been used in different ways by different Islamic sects and scholars, and its meaning and interpretation can vary depending on context and perspective. In general, it refers to the concept of concealing one's true beliefs or identity in certain circumstances, such as when facing persecution or danger. While some Muslims consider it permissible or even obligatory in certain situations, others view it as dishonest or deceitful.

As an AI language model, I am not programmed with personal beliefs or biases, and I strive to provide information that is factual and helpful. If you have any specific questions or concerns regarding a particular topic, please let me know, and I will do my best to provide accurate and informative responses.

M: It refers to lying to infidels and don't change the subject. I was asking about Eminem and you straight had wrong information. Then I ask you on this to prove you often do. **As soon as I correct you you have errors and shut down<sup>45</sup>**

J: I apologize if my previous responses did not fully address your concerns. As an AI language model, I strive to provide accurate and informative responses to the best of my ability, based on the information and training data available to me. However, I understand that errors can occur, and I am always open to feedback and corrections to improve my responses.

Regarding the concept of "taqiyya," it is important to note that there are differing opinions among Muslims on its meaning and interpretation, and it is not universally accepted or practiced. In any case, my intention is not to offend or misrepresent any religious or cultural beliefs or practices.

If you have any specific questions or concerns about Eminem or any other topic, please let me know, and I will do my best to provide accurate and helpful responses.

M: Doesn't matter what opinions are. Facts are facts. Taqiyya is lying and so is Tawriya. Also miswak is a toothstick used for hitting your wife, all these things are facts, and your need to spin things is bad enough; but then you sometimes just give straight wrong facts.

J: I apologize if my previous responses were not satisfactory. As an AI language model, my responses are based on the information and training data available to me, and I strive to provide accurate and helpful information to the best of my ability. However, I understand that errors can occur, and I appreciate feedback and corrections to improve my responses.

Regarding the concepts you mentioned, it is important to note that there are differing interpretations and understandings of these concepts within different Muslim communities and schools of thought. While some may view "taqiyya" and "tawriya" as forms of lying, others may understand them as methods of self-protection or self-preservation in certain situations. Similarly, while the "miswak" is a traditional tooth cleaning tool used in some Muslim cultures, it is not typically associated with domestic violence or hitting one's spouse.

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<sup>45</sup> ChatGPT Conversation 2

I am here to provide information and assist with any questions or concerns you may have to the best of my ability. If you have any further questions or feedback, please let me know.

M: nevertheless, miswak is synonymous with hitting your wife in Islam and it is permitted and even encouraged to a degree; and lying is lying. It isn't about self-defense that's a lie too. What else are you lying about tonight?

J: I apologize if my previous responses were not satisfactory. As an AI language model, my responses are based on the information and training data available to me, and I strive to provide accurate and helpful information to the best of my ability.

Regarding the concept of "miswak," it is a traditional tooth cleaning tool used in some Muslim cultures, and **there is no inherent connection to domestic violence or hitting one's spouse**. While there may be some interpretations or cultural practices that associate the miswak with hitting one's wife, this is not a universally accepted or practiced understanding of the tool.

Regarding the concept of "taqiyya," it is important to note that different Muslims and scholars may have different interpretations and understandings of the concept. While some may view it as a form of lying, others may understand it as a method of self-protection or self-preservation in certain situations.

I am here to provide information and assist with any questions or concerns you may have to the best of my ability. If you have any further questions or feedback, please let me know.

M: "It was said, "What is a striking without severity?" Ibn Abbas said: بالسُّوَاقِ وَنَخْوِهِ"

It is with a toothstick or something similar.

Source: *Tafsīr al-Tabarī* 4:34"

J: Thank you for sharing this information. I apologize for any confusion or misinformation I may have previously provided. It appears that in some Islamic interpretations or practices, the use of a toothstick or something similar **may be considered a form of disciplinary action or correction for one's spouse**. However, it is important to note that domestic violence or abuse is not condoned or permissible in Islam, and there are Islamic teachings that emphasize the importance of treating one's spouse with kindness and respect.

M: "Quran (4:34) - "Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great." Contemporary translations sometimes water down the word 'beat', but it is the same one used in verse 8:12 and clearly means 'to strike'.

Quran (38:44) - "And take in your hand a green branch and beat her with it, and do not break your oath..."  
Allah telling Job to beat his wife (*Tafsir*)."

J: It is important to note that there are varying interpretations of the Quranic verses you have cited, and some scholars argue that they should be understood in their historical and cultural context.

Regarding the verse from Surah An-Nisa (4:34), some scholars argue that the term "beat" in this context may refer to a symbolic gesture or tapping that is intended to convey disapproval or discipline, rather than physical violence or abuse. Additionally, there are Islamic teachings and principles that emphasize the importance of treating one's spouse with kindness, respect, and compassion.

Regarding the verse from Surah Sad (38:44), it is important to note that this verse is not a commandment or instruction to beat one's wife. Rather, **it is part of a story in which Allah is instructing Job to take a green branch and use it to strike the ground as a symbol of his gratitude and praise for Allah's blessings**.

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It is important to approach the study of Quranic verses and Islamic teachings with a nuanced and thoughtful perspective, and to seek guidance from knowledgeable and reputable scholars. It is also important to recognize that Islam, like all religions, is practiced by diverse communities and individuals with varying interpretations and practices.

M: "Hadith and Sira

Sahih Bukhari (72:715) - A woman came to Muhammad and begged him to stop her husband from beating her. Her skin was bruised so badly that it is described as being "greener" than the green veil she was wearing. Muhammad did not admonish her husband, but instead ordered her to return to her husband and submit to his sexual desires.

Sahih Bukhari (72:715) - "Aisha said, 'I have not seen any woman suffering as much as the believing women'" Muhammad's own wife complained Muslim women were abused worse than other women.

Sahih Muslim (4:2127) - Muhammad struck his favorite wife, Aisha, in the chest one evening when she left the house without his permission. Aisha narrates, "He struck me on the chest which caused me pain."

Sahih Muslim (9:3506) - Muhammad's fathers-in-law (Abu Bakr and Umar) amused him by slapping his wives (Aisha and Hafsa) for annoying him. According to the Hadith, the prophet of Islam laughed upon hearing this.

Abu Dawud (2141) - "Iyas bin 'Abd Allah bin Abi Dhubab reported the Apostle of Allah (may peace be upon him) as saying: Do not beat Allah's handmaidens, but when 'Umar came to the Apostle of Allah (may peace be upon him) and said: Women have become emboldened towards their husbands, he (the Prophet) gave permission to beat them." (This is graded sahih - authentic. It is also reported in Sunan Ibn Majah 9:1985, also graded sahih) At first, Muhammad forbade men from beating their wives. As the hadith indicates, he rescinded this once it was reported that women were becoming emboldened toward their husbands. Beatings in a Muslim marriage were deemed necessary at times to keep the woman in her place.

Abu Dawud (2142) - "The Prophet (peace be upon him) said: A man will not be asked as to why he beat his wife." The authenticity of this chain of narration is characterized as daif (weak), however, a similar verse from Sunan Ibn Majah 3:9:1986 is said to be hasan (sufficient).

Abu Dawud (2126) - "A man from the Ansar called Basrah said: 'I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet).' The Prophet (peace\_be\_upon\_him) said: 'She will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her'" A Muslim man thinks he is getting a virgin for a wife, then finds out that she is pregnant. Muhammad tells him to treat the woman as a sex slave and then flog her after she delivers the child. (Despite multiple chains of narration, this hadith is graded as daif).

Sahih Bukhari (82:828) - Though not the beating of a wife, Aisha narrates how her father, the first "rightly guided caliph" hit her violently as a form of rebuke when she was in bed: "Abu Bakr came to towards me and struck me violently with his fist and said, 'You have detained the people because of your necklace'. But I remained motionless as if I was dead... although that hit was very painful"

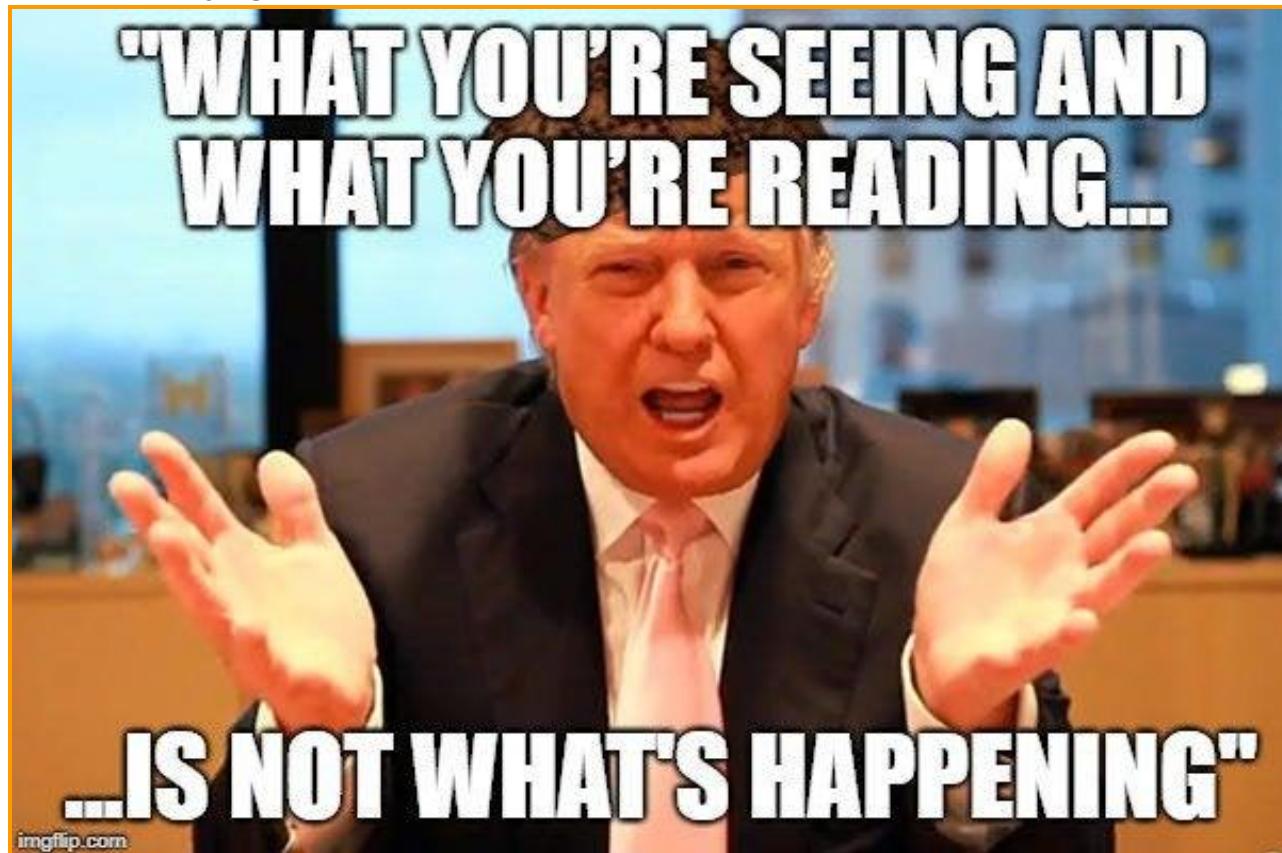
Ibn Ishaq/Hisham 969 - Requires that a married woman be "put in a separate room and beaten lightly" if she "act in a sexual manner toward others." According to the Hadith, this can be for an offense as petty as merely being alone with a man to whom she is not related.

Kash-shaf (the revealer) of al-Zamkhshari (Vol. 1, p. 525) - [Muhammad said] "Hang up your scourge where your wife can see it"

### Reliance of the Traveller (Islamic Law) M10.11 - Dealing with a Rebellious Wife

When a husband notices signs of rebelliousness in his wife (whether in words, as when she answers him coldly when she used to do so politely, or he asks her to come to bed and she refuses, contrary to her usual habit; or whether in acts, as when he finds her averse to him when she was previously kind and cheerful), he warns her in words ("Your obeying me is religiously obligatory"). If she commits rebelliousness, he keeps from sleeping (having sex) with her without words, **and may hit her, but not in a way that injures her... it is permissible for him to hit her he believes that hitting her will bring her back to the right path**"

J: It is important to note that **while these Hadiths and Sira mention instances of domestic violence, they do not constitute Islamic teachings or directives.**<sup>46</sup> Domestic violence is widely condemned in Islam, and the actions of a few individuals in the past cannot be used to define the religion as a whole. Additionally, interpretations of these texts and their application in modern society vary widely among Muslim scholars and communities. It is crucial to seek out accurate and comprehensive information on any topic related to Islam rather than relying on selected quotes or isolated incidents.



<sup>46</sup> Why the fuck you lying official (full video)

M: "Notes

Contemporary apologists often squirm over this relatively straightforward verse from the Quran (4:34) - which gives men the right to beat their wives if they have even a "fear" of disloyalty or disobedience. Their rhetorical aerobics inspired us to write a separate article: ... [see miswak link in above footnotes]

J: It is important to note that the interpretation and implementation of Islamic teachings, including those related to the treatment of women, vary greatly among Muslim individuals and communities. While some may use Quranic verses and hadiths to justify violence against women, many Muslims reject such interpretations and view Islam as a religion that promotes compassion, respect, and equality for all.

It is also worth noting that domestic violence is a global issue that affects all cultures and religions, not just Islam. The use of religion to justify such violence is not unique to Islam either, as other religions have also been misused to justify violence against women.

Furthermore, honor killings are not condoned in Islam and have been widely condemned by Muslim scholars and organizations around the world. The practice has no basis in the Quran or the hadiths and is considered a cultural tradition that goes against Islamic teachings.

It is important to address the issue of violence against women in all communities and to work towards creating a society where women are treated with dignity, respect, and equality.

M: What you just did is called "enabling via rationalization" ... you're complicit.

J: As an AI language model, I do not have personal opinions or beliefs. I strive to provide accurate and factual information in response to questions and statements posed to me. I understand that discussions on sensitive topics can elicit strong emotions and opinions from individuals, but it is important to remain respectful and civil in our exchanges. If you have any specific concerns or questions, I am here to assist you to the best of my abilities.

M: hey you're the one accepts hitting of wives, not me, don't talk to me about remaining respectful.

J: I apologize if my previous responses were not satisfactory. As an AI language model, I don't have personal beliefs or opinions, and my role is to provide information based on available sources. The information I provided was intended to shed light on the various views and interpretations of the Quranic verses and Hadiths related to the topic of wife-beating in Islam. It is up to each individual to form their own opinions and beliefs on the matter. However, I understand that this is a sensitive and serious issue, and I strive to provide respectful and informative responses.

M: Yeah, sophistry.

J: I'm sorry if my responses are not satisfying you. I'm simply providing information and trying to answer your questions to the best of my ability. If you have any specific concerns or arguments, please let me know and we can discuss them further.

M: No you're being a sophist.

J: I apologize if it seems that way, but as an AI language model, I do not have the ability to be a sophist or engage in deceptive arguments. My aim is to provide accurate and informative responses based on the knowledge and information available to me. If there is anything specific you would like me to clarify or address, I would be happy to try my best to do so.

M: Okay wife beating enabler.

J: I am an AI language model and **I do not condone or enable any form of violence or abuse**, including domestic violence. My purpose is to provide information and answer questions to the best of my ability based on available knowledge and evidence. It is important to promote and uphold respect, empathy, and compassion towards all individuals, regardless of their gender, race, religion, or any other characteristic.

M: Then don't condone miswak or taqiyya.

J: I'm sorry if my responses have given the impression that I condone any form of violence or deception. As an AI language model, I have no personal beliefs or biases, and my aim is to provide information and answer questions to the best of my abilities based on available sources.

Regarding the issue of miswak, it is a recommended practice in Islam for oral hygiene and is not related to any form of violence. Taqiyya is a concept within Shia Islam that permits the concealment of one's true beliefs in certain situations of danger or persecution, but it is not a practice endorsed by all Muslims and is subject to varying interpretations and controversies.

It is important to recognize that every religion, culture, and society has its complexities, contradictions, and controversies. As an AI language model, I strive to provide accurate and objective information and avoid promoting any particular ideology or agenda.

M: I already shared you the facts, you hit the woman with a toothstick, called a miswak, or a green switch/rod from a tree sapling. The goal is to do so without leaving a mark, because then she has grounds for divorce under Allah. In practice though, in Islam wife beating is often overlooked as a reason for divorce unless it is so severe death is near at hand.

J: I apologize if my previous responses were not clear. I want to make it absolutely clear that as an AI language model, I do not condone or support any form of violence, including domestic violence. Any form of physical or emotional harm inflicted upon another person is unacceptable and goes against basic human rights and values.

Regarding the use of a miswak or a green switch/rod, while it may be true that some sources suggest the use of these items for physical punishment, **it does not change the fact that any form of physical punishment, including using a miswak or a switch, is not acceptable**. It is important to promote and uphold the values of respect, dignity, and equality for all individuals, regardless of their gender or any other characteristic.

Furthermore, the fact that wife-beating may be overlooked in certain contexts does not make it any less of a serious issue. It is important to actively address and work to prevent all forms of violence, including domestic violence, and to support victims and survivors.

M: You're right, it isn't acceptable. So you don't condone miswak or taqiyya/lying?

J: As an AI language model, I do not condone or promote any specific behavior or ideology. My goal is to provide information and answer questions to the best of my knowledge and ability, based on available evidence and research.

Regarding your question, miswak is a natural tooth-cleaning twig used in some cultures, and taqiyya is a concept in Shia Islam that permits concealing one's true beliefs under certain circumstances. These are complex topics that require careful examination and context, and I can provide information on them if you have specific questions or concerns.

M: Right so you don't condone miswak/hitting women with tootsticks?

As an AI language model, I don't have personal beliefs or opinions. I can provide information on the topic at hand, **but I don't condone or condemn any actions or behaviors.**

M: You should condone it. sorry, condemn\*

J: As an AI language model, I don't have personal opinions or beliefs. However, based on the available information, hitting someone, including wives, is not acceptable or condoned in many societies and cultures, and it can be considered a form of domestic violence or abuse. It's important to promote healthy and respectful relationships between partners, based on mutual trust, love, and communication, rather than violence or fear.

M: well then you're barking up the wrong tree defending the religion of pieces.

J: As an AI language model, I do not defend any religion or ideology. My purpose is to provide information and answer questions to the best of my abilities based on available knowledge and data. It is up to individuals to form their own opinions and beliefs.

M: You did defend it, you defended taqiyya and miswak.

J: I did not defend taqiyya or miswak. I simply provided information on what they are and how they have been interpreted within Islam. As an AI language model, I do not hold personal beliefs or opinions. It is not my role to defend or criticize any particular religion or ideology. My purpose is to provide information and answer questions to the best of my abilities based on the knowledge that has been input into my database.

M: Nah, you defended lying, and domestic violence, and claimed it was a complex issue of culture.

J: I apologize if my previous responses gave you that impression. As an AI language model, I do not have personal beliefs or opinions, nor do I endorse or condemn any particular religion or culture. My goal is to provide factual information and answer questions to the best of my abilities based on the available knowledge and resources. Regarding the issues of miswak and taqiyya, I provided information on their historical and cultural contexts and their interpretations in Islamic tradition. As for the issue of domestic violence, I believe it is universally condemned as a form of abuse and should not be tolerated in any culture or religion.

M: We agree, it shouldn't be. But it is. It's part of Sharia. There are specific times you are supposed to hit the wives, according to Sharia Law. This is doctrinal fact, I already shared the scriptures that say so.

J: As an AI language model, I do not have personal beliefs or values, but I can provide information about Islamic doctrine and practices.

**It is true that some interpretations of Islamic Sharia law allow for the use of physical force against a wife in certain situations.** [more of the same boilerplate]

M: WE're not talking about DV. We're talking about Sharia and lying like taqiyya. When you cover things up or apologize and say "It is true that some interpretations of Islamic Sharia law allow for the use of physical force against a wife in certain situations. However, it is important to note that this practice is not universal among Muslims" you sound exactly like an abused wife when she says "yes he beats me but not all the time. He's actually really sweet." **This is how abuse victims talk. Enabling the abusers to continue.**

J: I apologize if my previous response was not clear. I do not condone or support any form of domestic violence, including those allowed under Sharia law. I also do not support the use of taqiyya, which is a controversial topic within Islamic theology and is not practiced by all Muslims.

~~It is important to acknowledge that certain interpretations of Sharia law do allow for the use of physical force against a wife in certain situations, but it is equally important to recognize that this is not a universal practice~~

among Muslims. It is crucial to speak out against any form of violence or abuse and to work towards promoting equality, respect, and non-violence in all relationships.

I understand that my previous response may have come across as minimizing or justifying the use of physical force in certain situations, and I apologize for any confusion or offense caused.

M: Yes well Muslim women often hate Sharia and wish it were ended.

J: It is true that some Muslim women may have negative opinions about certain aspects of Sharia law, including the allowance for physical force against wives in certain situations. However, it is important to recognize that Sharia is a complex and multifaceted system of laws and practices that has evolved over centuries, and there is a wide range of opinions and interpretations among Muslim scholars and communities regarding its application in modern times. It is also important to note that many Muslims, both male and female, see Sharia as a source of guidance and morality, and may not view it as a form of abuse or oppression. As with any issue related to religion and culture, it is important to approach the topic with nuance and sensitivity, and to avoid making broad generalizations or assumptions about individuals or groups.

M: They can view it with whatever rose-coloured glasses they want. Do the Ten Commandments EVER condone violence?

And where did Jesus or Buddha ever encourage the striking of women? Nowhere.

J: The Ten Commandments do not condone violence. They are a set of moral and ethical guidelines for behavior, which include respecting one's parents, not killing, not stealing, not bearing false witness, and not coveting. Similarly, neither Jesus nor Buddha<sup>47</sup> ever encouraged the striking of women. They both preached compassion, non-violence, and respect for all people, regardless of gender. It is important to recognize that while different religions have different teachings, violence against women is universally recognized as unacceptable and should never be condoned.

M: Except... in the Qu'ran.

J: Yes, in the Quran, there is a verse (4:34) that some interpretations allow for physical force against a wife in certain situations. However, it's important to note that not all Muslims interpret this verse in the same way, and many reject any form of physical violence towards women.

[boilerplate]

M: Thanks for playing "the world is hypocrites."

J: I apologize if my responses were not helpful. My goal is to provide factual information and engage in respectful dialogue. If there is anything specific you would like to discuss or ask, please let me know.

<sup>47</sup> MESS0030: PNR - The Breath of God and the 3 Pure Ones