



The Real Face of Islam

By Sohail Barket Morris

August 14, 2010

www.noor-ul-huda.com

www.muhammadanism.org

Why?

- In Islam, a relationship without marriage is considered taboo, but female war prisoners are Halal (lawful).
- In Islam, stealing is prohibited and the thief is punished by the decapitating of their hands, but war booty is Halal (lawful).
- In Islam, there is full freedom to embrace Islam but whoever reverts from Islam (apostate) must be killed by any Muslim.
- In Islam, Muslim men can marry with non-Muslim women but Muslim women are not allowed to marry non-Muslim men.
- In Islam, non-Muslims are prohibited to enter their holy places (Mecca etc) but they are allowed to go the holy places of other religions.
- In Islam, if non-Muslim rapes a Muslim woman he is to be killed immediately by any Muslim, but if a Muslim rapes a non-Muslim woman he is not to be killed.
- In Islam, Infidels (non-Muslim) can not be a witness against Muslims but Muslims can witness against non-Muslims.

According to all the above questions, how Muslims and non-Muslims can live together?

1: Fruits to Kill or Be Killed For Islam.

2: Consequences for Not Accepting Islam.

3: Why Muslims Hate Non Muslims?

4: Muhammad's Justification.

Note: These verses are from the Holy Qur'an so keep this in a high and safe place. Do not throw these papers in respect to the Muslim faith.

Qur'an.5:51. O ye who believe! Take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.

Qur'an.33:50. O prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee.

Fruits To Kill Or Be Killed For Islam.

Qur'an.8:39

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ -

اور ان لوگوں سے لڑتے رہو یہاں تک کہ فتنہ (یعنی کفر کا فساد) باقی نہ رہے اور دین سب خدا ہی کا ہو جائے اور اگر باز آجائیں تو خدا ان کے کاموں کو دیکھ رہا ہے۔

And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.

Qur'an.61:10-11

أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ -

اے ایمان والو کیا میں تمہیں ایسی تجارت بتاؤں جو تمہیں دردناک عذاب سے نجات دے تم اللہ اور اس کے رسول پر ایمان لاؤ اور تم اللہ کی راہ میں اپنے مالوں اور اپنی جانوں سے جہاد کرو یہی تمہارے لیے بہتر ہے اگر تم جانتے ہو۔

O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty? That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah with your property and your persons: that will be best for you, if ye but knew!

Hadith by Bukhari Book 2 "Belief", Number 24:

Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform a that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Bukhari :: Book 1 :: Volume 2 :: Hadith 35

Narrated Abu Huraira: The Prophet said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, **will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr).** Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause

and then made alive, and then martyred and then made alive, and then again martyred in His cause."

Bukhari :: Book 4 :: Volume 52 :: Hadith 42

Narrated Ibn 'Abbas: Allah's Apostle said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and **if you are called (by the Muslim ruler) for fighting, go forth immediately.**

Bukhari :: Book 4 :: Volume 52 :: Hadith 46 Narrated Abu Huraira:

I heard Allah's Apostle saying, "The example of a Mujahid in Allah's Cause-- and Allah knows better who really strives in His Cause---is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise **He will return him to his home safely with rewards and war booty.**"

Bukhari :: Volume 3, Book 46, Number 717: Narrated Ibn Aun:

I wrote a letter to Nafi and Nafi wrote in reply to my letter that the Prophet had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day. Nafi said that Ibn 'Umar had told him the above narration and that Ibn 'Umar was in that army.

Qur'an 2:216

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ۔

تم پر جہاد فرض کیا گیا ہے اور وہ تمہیں ناگوار ہے اور ممکن ہے تم کسی چیز کو ناگوار سمجھو اور وہ تمہارے لیے بہتر ہو اور ممکن ہے کہ تم کسی چیز کو پسند کرو اور وہ تمہارے لیے مضر ہو اور اللہ ہی جانتا ہے اور تم نہیں جانتے۔

Fighting is prescribed for you and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth and ye know not.

Bukhari :: Book 3 :: Volume 34 :: Hadith 432 Narrated Abu Said Al-Khudri:

that while he was sitting with Allah's Apostle he said, "O Allah's Apostle! **We get female captives as our share of booty**, and we are interested in their prices, what is your opinion about coitus interrupt us?" The Prophet said, "Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence.

Bukhari :: Book 5 :: Volume 59 :: Hadith 340 Narrated 'Ali:

I had a she-camel which I got in my share from the booty of the battle of Badr.....

Bukhari :: Book 5 :: Volume 59 :: Hadith 360 Narrated Ibn Shihab:

These were the battles of Allah's Apostle (which he fought), and while mentioning (the Badr battle) he said, "While the corpses of the pagans were being thrown into the well, Allah's Apostle said (to them), 'Have you found what your Lord promised true?' 'Abdullah said, "Some of the Prophet's companions said, "O Allah's Apostle! You are addressing dead people.' Allah's Apostle replied, 'You do not hear what I am saying, better than they.' *The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty*, were 81 men." Az-Zubair said, "When their shares were distributed, their number was 101 men. But Allah knows it better."

Great women of Islam page 115 (Published by DARUSSALAM-Pakistan) One of the Companion, Dahyah Kalbi, asked the prophet for slave girl, and he gave him the freedom to choose for himself. He chooses Safiyyah. The other suggested that since she was the chieftain's daughter he should her for himself and gives some other slave to Dahyah Kalbi. The Prophet did as they suggested; then he decided to free her and married her. **Page 117** The father of Safiyyah, Huyayee bin Akhthab was killed in the battle of Bani Quraidhah. **Her husband Kananah bin Rabi'ah bin Haqeeq was captured and killed for the crime of misgovernment. And Safiyyah was made a prisoner of war. Page 118** When she married the prophet Safiyyah was just seventeen years old.

Muslim Book 8 Number 3325 By Allah, Muhammad (has come). Abd al-Aziz or some of our companion said: Mahammad and the army (have come) He said: **We took it (the territory of Khaibar) by force**, and there were gathered the prisoners of war. There came Dihya and said: **Messenger of Allah, bestow upon me a girl onto of the prisoners.** *He (Muhammad) said: Go and get any girl. He made a choice for Safiyya daughter of Huyayy.* There came a prisoner to Allah's Apostle (may peace be upon him) and said: Apostle of Allah, you have bestowed Safiyya bin Huyayy, the chief of Quraiza and al-Nadir, Dihya and she is worthy of you only. **He said: (Allah's Apostle, Muhammad) call him along with her. So he came along with her. When Allah's Apostle (May peace be upon him) saw her he said: Take any other woman from among the prisoners.** He (the narrator) said: **He (the Holy Prophet) then granted her emancipation and married her.**

Muslim: Book 19 : Hadith 4330 It has been narrated on the authority of Ibn Umar that the Prophet (may peace be upon him) sent an expedition to Najd and I was among the troops. They got a large number of camels as a booty. Eleven or twelve camels fell to the lot of every fighter and each of them also got one extra camel.

Muslim :: Book 19 : Hadith 4370

It has been narrated on the authority of A'isha who said: Sa'd was wounded on the day of the Battle of the Ditch. A man from the Quraish called Ibn al-Ariqah shot at him an arrow which pierced the artery in the middle of his forearm. The Messenger of Allah (may peace be upon him) pitched a tent for him in the mosque and would inquire after him being in close proximity. When he returned from the Ditch and laid down his arms and took a bath, the angel Gabriel appeared to him and he was removing dust from his hair (as if he had just returned from the battle). The latter said: You have laid down arms. By God, we haven't (yet) laid them down. So march against them. The Messenger of Allah (may peace be upon him) asked: Where? He pointed to Banu Quraiza. **So the Messenger of Allah (may peace be upon him) fought against them. They surrendered at the command of the Messenger of Allah (may peace be upon him), but he referred the decision about them to Sa'd who said: I decide about them that those of them who can fight be killed, their women and children taken prisoners and their properties distributed (among the Muslims).**

Dawud :: Book 14 : Hadith 2632 Narrated Salamah ibn al-Akwa': The Apostle of Allah (peace be upon him) appointed AbuBakr our commander and we fought with some people who were polytheists, and we attacked them at night, killing them. Our war-cry that night was "put to death; put to death." Salamah said: **I killed that night with my hand polytheists belonging to seven houses.**

Bukhari :: Book 4 :: Volume 52 :: Hadith 46

Narrated Abu Huraira:

I heard Allah's Apostle saying, "The example of a Mujahid in Allah's Cause-- and Allah knows better who really strives in His Cause---is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Bukhari :: Book 4 :: Volume 52 :: Hadith 72

Narrated Anas bin Malik:

The Prophet said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."

Narrated Al-Mughira bin Shu'ba: Our Prophet told us about the message of our Lord that "Whoever amongst us is killed will go to Paradise." Umar asked the Prophet, "Is it not true that our men who are killed will go to Paradise and their's (i.e. those of the Pagan's)

Bukhari :: Book 4 :: Volume 52 :: Hadith 50

Narrated Anas bin Malik:

The Prophet said, "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

Bukhari :: Book 4 :: Volume 52 :: Hadith 73 Narrated 'Abdullah bin Abi Aufa:

Allah's Apostle said, "Know that Paradise is under the shades of swords."

Bukhari :: Book 4 :: Volume 52 :: Hadith 116

Narrated Abu Ishaq: Somebody asked Al-Bar-a bin 'Azib, "Did you flee deserting Allah's Apostle during the battle of Hunain?" Al-Bara replied, "But Allah's Apostle did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. **When the Muslims started collecting the war booty**, the pagans faced us with arrows, but Allah's Apostle did not flee. No doubt, I saw him on his white mule and Abu Sufyan was holding its reins and the Prophet was saying, 'I am the Prophet in truth: I am the son of 'Abdul Muttalib.' "

Consequences For Not Accepting Islam .

Qur'an.5:33

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا
مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزْيٌ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

ان کی بھی یہی سزا ہے جو اللہ اور اس کے رسول سے لڑتے ہیں اور ملک میں فساد کرنے کو دوڑتے ہیں یہ کہ ان کو قتل کیا جائے یا وہ سولی چڑھائے جائیں یا ان کے ہاتھ اور پاؤں مخالف جانب سے کاٹے جائیں یا وہ جلا وطن کر دیے جائیں یہ ذلت ان کے لیے دنیا میں ہے اور آخرت میں ان کے لیے بڑا عذاب ہے۔

The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.—

Qur'an.60:1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمُؤَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمُؤَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ.

اے ایمان والو میرے دشمنوں اور اپنے دشمنوں کو دوست نہ بناؤ کہ ان کے پاس دوستی کے پیغام بھیجتے ہو حالانکہ تمہارے پاس جو سچا دین آیا ہے اس کے یہ منکر ہو چکے ہیں رسول کو اور تمہیں اس بات پر نکالتے ہیں کہ تم اللہ اپنے رب پر ایمان لائے ہو اگر تم جہاد کے لیے میری راہ میں اور میری رضا جوئی کے لیے نکلے ہو تو ان کو دوست نہ بناؤ تم ان کے پاس پوشیدہ دوستی کے پیغام بھیجتے ہو حالانکہ میں خوب جانتا ہوں جو کچھ تم مخفی اور ظاہر کرتے ہو اور جس نے تم میں سے یہ کام کیا تو وہ سیدھے راستے سے بہک گیا۔

O ye who believe! Take not My enemies and yours as friends (or protectors) offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Messenger and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path.

Qur'an.9:33

يَا أَيُّهَا الَّذِينَ آمَنُوا اقْتُلُوا الَّذِينَ يُلُونَكُمْ مِنَ الْكُفَّارِ وَيَجِدُوا فِيكُمْ غِلْظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

اے ایمان والو اپنے نزدیک کے کافروں سے لڑو اور چاہئے کہ وہ تم میں سختی پائیں اور جان لو کہ اللہ پرہیزگاروں کے ساتھ ہے۔

O ye who believe! Fight the Unbelievers who gird you about, and let them find firmness in you; and know that Allah is with those who fear him.

Qur'an.8:12

إِذْ جِي رَبُّكَ إِلَى الْمَلِكَةِ أَلِيٍّ مَعَكُمْ فَتَبَّتْ أَلْيُّ الدِّينِ آمِنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ

جب تیرے رب نے فرشتوں کو حکم بھیجا کہ میں تمہارے ساتھ ہوں تم مسلمانوں کے دل ثابت رکھو میں کافروں کے دلوں میں دہشت ڈال دوں گا سوگردنوں پر مارو اور ان کے پورپور پر مارو۔

Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."

Qur'an.3:85

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ
اور جو کوئی اسلام کے سوا اور کوئی دین چاہے تو وہ اس سے ہرگز قبول نہیں کیا جائے گا اور وہ آخرت میں نقصان اٹھانے والوں میں سے ہوگا۔

If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost. (all spiritual good).

Qur'an.2:191

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ
اور انہیں قتل کرو جہاں پاؤ اور انہیں نکال دو جہاں سے انہوں نے تمہیں نکالا ہے اور غلبہ شرک قتل سے زیادہ سخت ہے اور مسجد حرام کے پاس ان سے نہ لڑو جب تک کہ وہ تم سے یہاں نہ لڑیں پھر اگر وہ تم سے لڑیں تم بھی انہیں قتل کرو کافروں کی یہی سزا ہے۔

And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you slay them. Such is the reward of those who suppress faith.

Qur'an.9:14

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ وَيَضْرِبُهُمْ وَيُخْشِفُ صُدُورَهُمْ مُّؤْمِنِينَ وَيَذْهَبُ غَيْظُ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ
ان سے لڑو تاکہ اللہ انہیں تمہارے ہاتھوں سے عذاب دے اور انہیں ذلیل کرے اور تمہیں ان پر غلبہ دے اور مسلمانوں کے دلوں کو ٹھنڈا کرے۔

Fight them (non believers) and Allah will punish them by your hands cover them with shame, help you (to victory) over them, heal the breasts of Believers.

Qur'an:9:29

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ

ان لوگوں سے لڑو جو اللہ پر اور آخرت کے دن پر ایمان نہیں لاتے اور نہ اسے حرام جانتے ہیں جسے اللہ اور اس کے رسول نے حرام کیا ہے اور سچا دین قبول نہیں کرتے ان لوگوں میں سے جو اہل کتاب ہیں یہاں تک کہ ذلیل ہو کر اپنے ہاتھ سے جزیہ دیں۔

Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger (Muhammad) nor, acknowledge the Religion of Truth (Islam) from among the People of the Book, until they pay the Jizyah with willing submission and feel themselves subdued.

Bukhari :: Book 1 :: Volume 2 :: Hadith 15

Narrated Anas: The Prophet said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allah and His Apostle becomes dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire?"

Qur'an:8:60

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِّن قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ ۚ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَعَدُوَّ الْآخِرِينَ ۚ لَا تَعْلَمُوهُمْ ۗ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

اور ان سے لڑنے کے لیے جو کچھ (سپاہیانہ) قوت سے پہلے ہوئے گھوڑوں سے جمع کر سکو سو تیار رکھو کہ اس سے اللہ کے دشمنوں پر اور تمہارے دشمنوں پر اور ان کے سوا دوسروں پر جنہیں تم نہیں جانتے اللہ انہیں جانتا ہے ہیبت پڑے اور اللہ کی راہ میں جو کچھ تم خرچ کرو گے تمہیں (اس کا ثواب) پورا ملے گا اور تم سے بے انصافی نہیں ہوگی۔

Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies and others besides whom ye may not know but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.

Qur'an:4:89

وَدُّوا لَوْ تَكْفُرُونَ ۚ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۚ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَاخِذُوا بِهِمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا

وہ تو چاہتے ہیں کہ جیسے وہ کافر ہوئے ہیں تم بھی کافر ہو جاؤ پھر تم سب برابر ہو جاؤ لہذا ان میں سے کسی کو اپنا دوست نہ بناؤ جب تک وہ اللہ کی راہ میں ہجرت کر کے نہ آجائیں پھر اگر وہ اس بات کو قبول نہ کریں تو جہاں پاؤ انہیں پکڑو اور قتل کرو اور ان میں سے کسی کو اپنے دوست اور مددگار نہ بناؤ۔

They but wish that ye should reject Faith as they do, and thus be on the same footing (as they): so take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks.

Muhammad allowed killing (non-Muslim) Children during night raids.

Sahih Muslim Book 019, Number 4321: It is reported on the authority of Sa'b b. Jaththama that the Prophet of Allah (may peace be upon him), when asked about the women and children of the polytheists being killed during the night raid, (Muhammad) said: They are from them (non Muslims).

Sahih Muslim Book 019, Number 4323: Sa'b b. Jaththama has narrated that the Prophet (may peace be upon him) asked: What about the children of polytheists killed by the cavalry during the night raid? He (Muhammad) said: They are from them (non Muslims).

Bukhari :: Book 4 :: Volume 52 :: Hadith 79

Narrated Ibn 'Abbas: On the day of the Conquest (of Mecca) the Prophet said, "There is no emigration after the Conquest but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately." (See Hadith No. 42)

Bukhari :: Book 5 :: Volume 59 :: Hadith 369

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, **"O Allah's Apostle! Would you like that I kill him?"** **The Prophet said, "Yes,"** Muhammad bin Maslama said, **"Then allow me to say a (false) thing (i.e. to deceive Kab)."** **The Prophet said, "You may say it."** Then Muhammad bin Maslama went to Kab and said, "That man (i.e. Muhammad demands Sadaqa (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you." On that, Kab said, "By Allah, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do

not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Kab said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muhammad bin Maslama and his companion promised Kab that Muhammad would return to him. He came to Kab at night along with Kab's foster brother, Abu Na'ila. Kab invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Kab replied, "None but Muhammad bin Maslama and my (foster) brother Abu Na'ila have come." His wife said, "I hear a voice as if dropping blood is from him, Ka'b said." They are none but my brother Muhammad bin Maslama and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslama went with two men. (Some narrators mention the men as 'Abu bin Jabr. Al Harith bin

Aus and Abbad bin Bishr). So Muhammad bin Maslama went in together with two men, and sail to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Kab bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said. "I have never smelt a better scent than this. Ka'b replied. "I have got the best 'Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested Ka'b "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet and informed him. (Abu Rafi) was killed after Ka'b bin Al-Ashraf."

The Kitab al Tabaqat al Kabir, Vol.2, p 31.

The occurred the "sariyyah" [raid] of Salim Ibn Umayr al-Amri against Abu Afak, the Jew, in [the month of] Shawwal in the beginning of the twentieth month from the hijrah [immigration from Mecca to Medina in AD 622], of apostle of Allah. Abu Afak, was from Banu Amr Ibn Awf, and was an old man who had attained the age of one hundred and twenty years. He was a Jew, and used to instigate the people against the Apostle of Allah, and composed [satirical] verses [about Muhammad]. Salim Ibn Umayr who was one of the great weepers and and who had participated in Badr, said 'I take a vow that I shall either kill Abu Afak or die before him. He waited for an opportunity until a hot night came and Abu Afak in an open place. Salim Ibn Umayr knew it, so he placed the sword on his liver and pressed it till reached his bed. The enemy of Allah screamed and the people, who were his followers, rushed to him, took him to his house and interred him.

Bukhari :: Book 5 :: Volume 59 :: Hadith 370

Narrated Al-Bara bin Azib: Allah's Apostle sent a group of persons to Abu Rafi. Abdullah bin Atik entered his house at night, while he was sleeping, and killed him.

Bukhari :: Book 5 :: Volume 59 :: Hadith 377

Narrated Jabir bin 'Abdullah: On the day of the battle of Uhud, a man came to the Prophet and said, "Can you tell me where I will be if I should get martyred?" The Prophet replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

Bukhari :: Book 4 :: Volume 52 :: Hadith 280

Narrated Abu Sa'id Al-Khudri: When the tribe of Bani Quraiza was ready to accept Sad's judgment, Allah's Apostle sent for Sad who was near to him. Sad came, riding a donkey and when he came near, Allah's Apostle said (to the Ansar), "Stand up for your leader." Then Sad came and sat beside Allah's Apostle who said to him. "These people are ready to accept your judgment." Sad said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet then remarked, "O Sad! You have judged amongst them with (or similar to) the judgment of the King Allah."

Dawud :: Book 38 : Hadith 4390

Narrated Atiyyah al-Qurazi: I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.

Qur'an.33:26

And those of the people of the Book who aided them— Allah did take them down from their strongholds and cast terror into their hearts, (so that) some ye slew, and some ye made prisoners.

In sermon commemorating the Birthday of Muhammad, in 1981, the Ayatollah Khomeini said: Mehrab (Mosque) means the place of war, the place of fighting. Out of the mehrabs, wars should proceed. Just as all the wars of Islam proceeded out of the mehrabs. The prophet had sword to kill people. Our holy Imams were quitmilitants. All of them were warriors. They used to wield swords. They used to kill people. We need a Caliph who would chop hands, cut throats and stone people. In the same way that the messenger of Allah used to chop hands, cut throats and stone people.

Why Muslims Hate Non Muslims?

Qur'an.60:1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمُؤَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمُؤَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ.

اے ایمان والو میرے دشمنوں اور اپنے دشمنوں کو دوست نہ بناؤ کہ ان کے پاس دوستی کے پیغام بھیجتے ہو حالانکہ تمہارے پاس جو سچا دین آیا ہے اس کے یہ منکر ہو چکے ہیں۔ رسول کو اور تمہیں اس بات پر نکالتے ہیں کہ تم اللہ اپنے رب پر ایمان لائے ہو اگر تم جہاد کے لیے میری راہ میں اور میری رضا جوئی کے لیے نکلے ہو تو ان کو دوست نہ بناؤ تم ان کے پاس پوشیدہ دوستی کے پیغام بھیجتے ہو حالانکہ میں خوب جانتا ہوں جو کچھ تم مخفی اور ظاہر کرتے ہو اور جس نے تم میں سے یہ کام کیا تو وہ سیدھے راستے سے بہک گیا۔

O ye who believe! Take not My enemies and yours as friends (or protectors)— offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Messenger and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path.

Qur'an.3:28

Let not the Believers take for friends or helpers unbelievers rather than believers; if any do that, shall have no relation left with Allah except by way of precaution, that ye may guard yourselves from them. But Allah cautions you (to fear) Himself for the final goal is to Allah.

مسلمان مسلمانوں کو چھوڑ کر کافروں کو دوست نہ بنائیں اور جو کوئی یہ کام کریں اسے اللہ سے کوئی تعلق نہیں مگر اس صورت میں کہ تم ان سے بچاؤ کرنا چاہو اور اللہ تمہیں اپنے سے ڈراتا ہے اور اللہ ہی کی طرف لوٹ کر جانا ہے۔

Qur'an.8:12

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرِبُوا فُتُوهُمُ الْأَعْتَاقَ وَأَصْرِبُوا أَمْتَهُمْ
كُلَّ بَنَانٍ

جب تیرے رب نے فرشتوں کو حکم بھیجا کہ میں تمہارے ساتھ ہوں تم مسلمانوں کے دل ثابت رکھو میں کافروں کے دلوں میں دہشت ڈال دوں گا سو گردنوں پر مارو اور ان کے پورپور پر مارو۔

Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."

Qur'an.3:85

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
اور جو کوئی اسلام کے سوا اور کوئی دین چاہے تو وہ اس سے ہرگز قبول نہیں کیا جائے گا اور وہ آخرت میں نقصان اٹھانے والوں میں سے ہوگا۔

If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost. (All spiritual good).

Qur'an.2:89

اور جب ان کے پاس اللہ کی طرف سے کتاب آئی جو تصدیق کرتی ہے اس کی جو ان کے پاس ہے اور اس سے پہلے وہ کفار پر فتح مانگا کرتے تھے پھر جب ان کے پاس وہ چیز آئی جسے انہوں نے پہچان لیا تو اس کا انکار کیا سو کافروں پر اللہ کی لعنت ہے۔

And when there comes to them a Book from Allah, confirming what is with them. Although form of old they had prayed for victory against those without faith when there comes to them that which they (should) have recognized, they refuse to believe in it; but the curse of Allah is on those without Faith. (Non Muslims)

Qur'an.5:51

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

اے ایمان والو یہود اور نصاریٰ کو دوست نہ بناؤ وہ آپس میں ایک دوسرے کے دوست ہیں اور جو کوئی تم میں سے ان کے ساتھ دوستی کرے تو وہ ان میں سے ہے اللہ ظالموں کو ہدایت نہیں کرتا

Qur'an.58:5

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ
بے شک جو لوگ اللہ اور اس کے رسول کی مخالفت کرتے ہیں وہ ذلیل کیے جائیں گے جس طرح ذلیل کیے گئے وہ لوگ جو ان سے پہلے تھے اور ہم نے تو صاف صاف آیتیں نازل کر دی ہیں اور منکروں کے لیے ذلت کا عذاب ہے۔

Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for we have already sent down clear Signs. And the Unbelievers (will have) a humiliating Penalty.

Dawud :: Book 38 : Hadith 4357

Narrated AbuzZinad:

When the Apostle of Allah (PBUH) cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails), Allah reprimanded him on that (action), and Allah, the Exalted, revealed: "The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is execution or crucifixion."

Qur'an.9:28

O ye who believe! Truly the pagans are unclean; so let them not, after this year of theirs approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills out of His bounty for Allah is All-Knowing, All-Wise.

اے ایمان والو! مشرک تو پیدا ہیں سو اس برس کے بعد مسجد حرام کے نزدیک نہ آنے پائیں اور اگر تم تنگدستی سے ڈرتے ہو تو آئندہ اگر اللہ چاہے تمہیں اپنے فضل سے غنسی کر دے گا بے شک اللہ جاننے والا حکمت والا ہے۔

Qur'an.8:55

For the worst of beasts in the sight of Allah are those who reject Him: they will not believe.

جانداروں میں سب سے بدتر خدا کے نزدیک وہ لوگ ہیں جو کافر ہیں سو وہ ایمان نہیں لاتے۔

Muhammad's Justification.

Qur'an.46:9

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنَّا نَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ
تو کہہ دے میں رسولوں میں سے پہلا تو نہیں ہوں اور میں نہیں جانتا کہ مجھ سے اور تم سے کیا سلوک کیا جائے گا۔ میں تو صرف اسی کی پیروی کرتا ہوں جو میری طرف وحی کیا جاتا ہے اور ایک کھلے کھلے ڈرانے والے کے سوا میں اور کچھ بھی نہیں۔

Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration: I am but a Warner open and clear." (9)

Qur'an.10:49

قُلْ لَا أَمْرٌ لِّنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

Say: "I have no power over any harm or profit to me except as Allah willeth. To every People is a term appointed: when their term is reached, not an hour can they cause neither delay, nor (an hour) can they advance (it in anticipation). (49)

Qur'an.58:5

إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ كَبُتُوا كَمَا كُتِبَتِ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ
بے شک جو لوگ اللہ اور اس کے رسول کی مخالفت کرتے ہیں وہ ذلیل کیے جائیں گے جس طرح ذلیل کیے گئے وہ لوگ جو ان سے پہلے تھے اور ہم نے تو صاف صاف آیتیں نازل کر دی ہیں اور منکروں کے لیے ذلت کا عذاب ہے۔

Those who oppose Allah and His messenger will be abased even as those before them were abased; and we have sent down clear tokens, and for disbelievers is a shameful doom.

Qur'an.33:4. Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way.

اللہ نے کسی شخص کے سینہ میں دو دل نہیں بنائے اور نہ اللہ نے تمہاری ان بیویوں کو جن سے تم اظہار کرتے ہو تمہاری ماں بنایا ہے اور نہ تمہارے منہ بولے بیٹوں کو تمہارا بیٹا بنایا ہے یہ تمہارے منہ کی بات ہے اور اللہ سچ فرماتا ہے اور وہی سیدھا راستہ بتاتا ہے۔

Al-Qur'an 33:37. And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.

اور جب تو نے اس شخص سے کہا جس پر اللہ نے احسان کیا اور تو نے احسان کیا اپنی بیوی کو اپنے پاس رکھ اللہ سے ڈر اور تو اپنے دل میں ایک چیز چھپاتا تھا جسے اللہ ظاہر کرنے والا تھا اور تو لوگوں سے ڈرتا تھا حالانکہ اللہ زیادہ حق رکھتا ہے کہ تو اس سے ڈرے پھر جب زید اس سے حاجت پوری کر چکا تو ہم نے تجھ سے اس کا نکاح کر دیا تاکہ مسلمانوں پر ان کے منہ بولے بیٹوں کی بیویوں کے بارے میں کوئی گناہ نہ ہو جب کہ وہ ان سے حاجت پوری کر لیں اور اللہ کا حکم ہو کر رہنے والا ہے

Bukhari :: Book 7 :: Volume 62 :: Hadith 18 Narrated 'Ursa: The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

Bukhari :: Book 7 :: Volume 62 :: Hadith 65: Narrated 'Aisha:that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that 'Aisha remained with the Prophet for nine years (i.e. till his death)." what you know of the Quran (by heart)'

Qur'an33:50. O prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee.

اے نبی ہم نے آپ کے لیے آپ کی بیویاں حلال کر دیں جن کے آپ مہر ادا کر چکے ہیں اور وہ عورتیں جو تمہاری مملومکہ ہیں جو اللہ نے آپ کو غنیمت میں دلوادی ہیں۔

Ibn Sa'd . Tabaqat Vol 8 p 195. Abu Baker has narrated that the messenger of Allah (PBUH) had sexual intercourse with Mariyah in house of Hafsa. When the messenger came out of the house, Hafsa was sitting at the gate (behind the looked door). She told the prophet, O Messenger of Allah, do you do this in my house and during my turn? The prophet (Muhammad) said control yourself and let me go for I make her haram to me. Hafsa said, I do not accept, unless you swear for me. The prophet said, by Allah I will not touch her again.

Published by Entesharat-e Elmiyyeh Eslami Tehran 1377 lunar H. Tafseer and translation into Farsi by Mohammad Kazem Mo'refi: Also it reported that the prophet had divided his days among his wives. And when it was the turn of Hafsa, he sent her for an errand to the house of her father Omer Khattab. When she took this order and went, the prophet (Muhammad) called his slave girl Mariyah the Copt who (later) bore his son Ibrahim, and who was a gift from Najshi, and had sexual intercourse with her. When Hafsa returned, she found the door looked from inside. She sat there behind the locked door until the prophet finished the business and came out of the house while sweat was dripping from his face. When Hfasa found him in that condition she rebuked him saying, you did not respect my honor; you sent me out of my house with an excuse so you could sleep with the slave girl. And in the day that was my turn you had intercourse with some one else. Then prophet said, be quit for although she is my slave and halal to me, for your contentment I, at this moment, make her haram to myself. But Hafsa did not do this and when the prophet went out of her house she knocked at the wall that separated her quarter from that of Aisha and told her everything.

Qur'an.66:1-5

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَتَّغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ عَفُورٌ رَحِيمٌ (۱) قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ (۲) وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّتْ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (۳) إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلَّىٰ الْمُؤْمِنِينَ وَوَالَّتِي بَعْدَ ذَلِكَ ظَهِيرٌ (۴) عَسَىٰ رَبُّهُ إِنْ طَلَقَكُنَّ أَنْ يُبَدِّلَهُنَّ أَرْوَاجًا خَيْرًا لِمَنْ كُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَتَّبِعْنَ عِدَاتٍ سَبَّحْتِ تَبَّتِ وَأَبْكَرًا

اے نبی آپ کیوں حرام کرتے ہیں جو اللہ نے آپ کے لیے حلال کیا ہے آپ اپنی بیویوں کی خوشنودی چاہتے ہیں اور اللہ بخشنے والا نہایت رحم والا ہے (۱) اللہ نے تمہارے لیے اپنی قسموں کا توڑ دینا فرض کر دیا ہے اور اللہ ہی تمہارا مالک ہے اور وہی

سب کا جاننے والا حکمت والا ہے (۲) اور جب نبی نے چہپا کر اپنی کسی بیوی سے ایک بات کہہ دی اور پھر جب اس بیوی نے وہ بات بتادی اور اللہ نے اس کو نبی پر ظاہر کر دیا تو نبی نے اس میں سے کچھ بات جتلا دی اور کچھ ٹال دی پس جب پیغمبر نے اس کو وہ بات جتلا دی تو بولی آپ کو کس نے یہ بات بتادی آپ نے فرمایا مجھے خدا نے علیم و خیر نے یہ بات بتلائی (۳) اگر تم دونوں اللہ کی جناب میں توبہ کرو تو (بہتر) ورنہ تمہارے دل تو مائل ہو ہی چکے ہیں اور اگر تم آپ کے خلاف ایک دوسرے کی مدد کرو گی تو بے شک اللہ آپ کا مددگار ہے اور جبرائیل اور میکائیل اور نیک بخت ایمان والے بھی اور سب فرشتے اس کے بعد آپ کے حامی ہیں (۴) اگر نبی تمہیں طلاق دے دے تو بہت جلد اس کا رب اس کے بدلے میں تم سے اچھی بیویاں دے دے گا فرمانبردار ایمان والیاں نمازی توبہ کرنے والی عبادت گزار روزہ دار بیوائیں اور کنواریاں (۵)

O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful. (1) Allâh has already ordained for you (O men), the absolution from your oaths. And Allâh is your Maula (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. (2) And (remember) when the Prophet (SAW) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Aishah), and Allâh made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me". (3) If you two (wives of the Prophet SAW, 'Aishah and Hafsah radhiallahu'anhu) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet SAW likes); but if you help one another against him (Muhammad SAW), then verily, Allâh is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers. (4) It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins.

Dawud :: Book 38 : Hadith 4348 Narrated Abdullah Ibn Abbas:

A blind man had a slave-mother who used to abuse the Prophet (PBUH) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (PBUH) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (PBUH) was informed about it.

He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up.

He sat before the Prophet (PBUH) and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparages you. So I took a dagger, put it on her belly and pressed it till I killed her.

Thereupon the Prophet (PBUH) said: Oh be witness, no retaliation is payable for her blood.

Bukhari: Volume 3, Book 46, Number 717: Narrated Ibn Aun: I wrote a letter to Nafi and Nafi wrote in reply to my letter that the Prophet had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their

women and children were taken as captives; the Prophet got Juwairiya on that day. Nafi said that Ibn 'Umar had told him the above narration and that Ibn 'Umar was in that army.

Bukhari :: Book 9 :: Volume 83 :: Hadith 17 Narrated 'Abdullah: Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

Bukhari :: Book 7 :: Volume 62 :: Hadith 110 Narrated Aisha: (the wife of the Prophet) I bought a cushion having on it pictures (of animals). When Allah's Apostle saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allah's Apostle! I repent to Allah and His Apostle. What sin have I committed?" Allah's Apostle said, "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it." Allah's Apostle said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures).' "The Prophet added, "The Angels of (Mercy) do not enter a house in which there are pictures (of animals)."

Bukhari :: Book 7 :: Volume 63 :: Hadith 182 Narrated Abu Usaid: We went out with the Prophet to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet said, "Sit here," and went in (the garden). The Jauniyya (a lady

from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An-Nu'man bin Sharahil, and her wet nurse was with her. When the Prophet entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet

Raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family." Narrated Sahl and Abu Usaid: The Prophet married Umaima bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ordered Abu Usaid to prepare her and to provide her with two white linen dresses. (See Hadith No. 541).

Qur'an.8:50

وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبُرَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ

اور اگر تو دیکھے جس وقت فرشتے کافروں کی جان قبض کرتے ہیں ان کے مونہوں اور پیٹھوں پر مارتے ہیں اور کہتے ہیں جلنے کا عذاب چکھو۔

If thou couldst see, when the angels take the souls of the Unbelievers (at death) (how) they smite their faces and their backs (saying): "Taste the penalty of the Blazing Fire.

Bukhari :: Book 8 :: Volume 82 :: Hadith 794

Narrated Anas:

Some people from the tribe of 'Ukl came to the Prophet and embraced Islam. The climate of Medina did not suit them, so the Prophet ordered them to go to the (herd of milch) camels of charity and to drink, their milk and urine (as a medicine). They did so, and after they had recovered from their ailment (became healthy) they

turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The Prophet sent (some people) in their pursuit and so they were (caught and) brought, and the Prophets ordered that their hands and legs should be cut off and that their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they die.

Bukhari :: Book 8 :: Volume 82 ::

Hadith 795 Narrated Anas:

The Prophet cut off the hands and feet of the men belonging to the tribe of 'Uraina and did not cauterise (their bleeding limbs) till they died.

Dawud :: Book 38 : Hadith 4348 Narrated Abdullah Ibn Abbas:

A blind man had a slave-mother who used to abuse the Prophet (PBUH) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (PBUH) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (PBUH) was informed about it.

He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up.

He sat before the Prophet (PBUH) and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparages you. So I took a dagger, put it on her belly and pressed it till I killed her. Thereupon the Prophet (PBUH) said: Oh be witness, no retaliation is payable for her blood.

Dawud :: Book 38 : Hadith 4349 Narrated Ali ibn AbuTalib:

A Jewess used to abuse the Prophet (PBUH) and disparage him. A man strangled her till she died. The Apostle of Allah (PBUH) declared that no recompense was payable for her blood.

 **Dawud:: Book 38 : Hadith 4357 Narrated AbuzZinad:** When the Apostle of Allah (peace_be_upon_him) cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails), Allah reprimanded him on that (action), and Allah, the Exalted, revealed: "The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is execution or crucifixion."

 **Bukhari :: Book 9 :: Volume 83 :: Hadith 17 Narrated 'Abdullah:** Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

Bukhari :: Book 7 :: Volume 62 :: Hadith 110

Narrated Aisha: (the wife of the Prophet) I bought a cushion having on it pictures (of animals). When Allah's Apostle saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allah's Apostle! I repent to Allah and His Apostle. What sin have I committed?" Allah's Apostle said, "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it." Allah's

Apostle said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures).' "The Prophet added, "The Angels of (Mercy) do not enter a house in which there are pictures (of animals)."

Bukhari :: Book 7 :: Volume 63 :: Hadith 182

Narrated Abu Usaid: We went out with the Prophet to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An-Nu'man bin Sharahil, and her wet nurse was with her. When the Prophet entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family." Narrated Sahl and Abu Usaid: The Prophet married Umaima bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ordered Abu Usaid to prepare her and to provide her with two white linen dresses. (See Hadith No. 541).

Hadith by Bukhari Book 2 "Belief", Number 24: Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform a that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Qur'an.8:57. If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.

سواگر کبھی تو انہیں لڑائی میں پائے تو انہیں ایسی سزا دے کہ ان کے پچھلے دیکھ کر بھاگ جائیں تاکہ انہیں عبرت ہو۔

Qur'an.4:95. Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home): unto all (in faith) hath Allah promised well: but those who strive and fight hath He distinguished above those who sit (at home) by a great reward.

مسلمانوں میں سے جو لوگ کسی عذر کے بغیر گھر بیٹھے رہتے ہیں اور وہ جو اللہ کی راہ میں جان و مال سے جہاد کرتے ہیں دونوں برابر نہیں ہیں اللہ نے بیٹھنے والوں پر جان و مال سے جہاد کرنے والوں کا درجہ بڑھایا دیا ہے اگرچہ ہر ایک سے اللہ نے بھلائی کا وعدہ کیا ہے اور اللہ نے لڑنے والوں کو بیٹھنے والوں سے اجر عظیم میں زیادہ کیا ہے۔

Qur'an.4:56. Those who reject Our Signs we shall soon cast into the Fire: as often as their skins are roasted through, we shall change them for fresh skins, that they may taste the penalty: for Allah is exalted in Power, Wise.

بے شک جن لوگوں نے ہماری آیتوں کا انکار کیا انہیں ہم آگ میں ڈال دیں گے جس وقت ان کی کھالیں جل جائیں گی تو ہم انکو اور کھالیں بدل دیں گے تاکہ عذاب چکھتے رہیں بے شک اللہ زبردست حکمت والا ہے۔

Ibn Sa'd . Tabaqat Vol 8 p 195. Abu Baker has narrated that the messenger of Allah (PBUH) had sexual intercourse with Mariyah in house of Hafsa. When the messenger came out of the house, Hafsa was sitting at the gate (behind the locked door). She told the prophet, O Messenger of Allah, do you do this in my house and during my turn? The prophet (Muhammad) said control yourself and let me go for I make her haram to me. Hafsa said, I do not accept, unless you swear for me. The prophet said, by Allah I will not touch her again.

Published by Entesharat-e Elmiyyeh Eslami Tehran 1377 lunar H. Tafseer and translation into Farsi by Mohammad Kazem Mo'refi: Also it reported that the prophet had divided his days among his wives. And when it was the turn of Hafsa, he sent her for an errand to the house of her father Omer Khattab. When she took this order and went, the prophet (Muhammad) called his slave girl Mariyah the Copt who (later) bore his son Ibrahim, and who was a gift from Najshi, and had sexual intercourse with her. When Hafsa returned, she found the door looked from inside. She sat there behind the locked door until the prophet finished the business and came out of the house while sweat was dripping from his face. When Hafsa found him in that condition she rebuked him saying, you did not respect my honor; you sent me out of my house with an excuse so you could sleep with the slave girl. And in the day that was my turn you had intercourse with some one else. Then prophet said, be quit for although she is my slave and halal to me, for your contentment I, at this moment, make her haram to myself. But Hafsa did not do this and when the prophet went out of her house she knocked at the wall that separated her quarter from that of Aisha and told her everything.

Qur'an. 66:1-5

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ (١) قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ (٢) وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَتْ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (٣) إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلَّى الْمُؤْمِنِينَ وَهُوَ مَوْلَاكُمْ بَعْدَ ذَلِكَ ظَهَرَ عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا لِمَنْ كُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَنَاطٍ تَلْبَسْنَ عِبَادَاتٍ لِّلَّهِ تَلْبَسْنَ وَأَنْبَاءًا

اے نبی آپ کیوں حرام کرتے ہیں جو اللہ نے آپ کے لیے حلال کیا ہے آپ اپنی بیویوں کی خوشنودی چاہتے ہیں اور اللہ بخشنے والا نہایت رحم والا ہے (۱) اللہ نے تمہارے لیے اپنی قسموں کا توڑ دینا فرض کر دیا ہے اور اللہ ہی تمہارا مالک ہے اور وہی سب کا جاننے والا حکمت والا ہے (۲) اور جب نبی نے چھپا کر اپنی کسی بیوی سے ایک بات کہہ دی اور پھر جب اس بیوی نے وہ بات بتا دی اور اللہ نے اس کو نبی پر ظاہر کر دیا تو نبی نے اس میں سے کچھ بات جتلا دی اور کچھ ٹال دی پس جب پیغمبر نے اس کو وہ بات جتلا دی تو بولی آپ کو کس نے یہ بات بتا دی آپ نے فرمایا مجھے خدا نے علیم و خبیر نے یہ بات بتلائی (۳) اگر تم دونوں اللہ کی جناب میں توبہ کرو تو (بہتر) ورنہ تمہارے دل تو مائل ہو ہی چکے ہیں اور اگر تم آپ کے خلاف ایک دوسرے کی مدد کرو گی تو بے شک اللہ آپ کا مددگار ہے اور جبرائیل اور میکہ بخت ایمان والے بھی اور سب فرشتے اس کے بعد آپ کے حامی ہیں (۴) اگر نبی تمہیں طلاق دے دے توبہ بہت جلد اس کا رب اس کے بدلے میں تم سے اچھی بیویاں دے دے گا فرمانبردار ایمان والیاں نمازی توبہ کرنے والی عبادت گزار روزہ دار بیوائیں اور کنواریاں -

O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful. (1) Allâh has already ordained for you (O men), the absolution from your oaths. And Allâh is your Maula (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. (2) And (remember) when the Prophet (SAW) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Aishah), and Allâh made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me". (3) If you two (wives of the Prophet SAW, 'Aishah and Hafsah radhiallahu'anhu) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet SAW likes); but if you help one another against him (Muhammad SAW), then verily, Allâh is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers. (4) It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins.

Qur'an.58:5

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

بے شک جو لوگ اللہ اور اس کے رسول کی مخالفت کرتے ہیں وہ ذلیل کیے جائیں گے جس طرح ذلیل کیے گئے وہ لوگ جو ان سے پہلے تھے اور ہم نے تو صاف صاف آیتیں نازل کر دی ہیں اور منکروں کے لیے ذلت کا عذاب ہے۔

Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for we have already sent down clear Signs. And the Unbelievers (will have) a humiliating Penalty.

Dawud :: Book 38 : Hadith 4357

Narrated AbuzZinad:

When the Apostle of Allah (peace_be_upon_him) cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails), Allah reprimanded him on that (action), and Allah, the Exalted, revealed: "The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is execution or crucifixion."

Dawud :: Book 38 : Hadith 4348 Narrated Abdullah Ibn Abbas:

A blind man had a slave-mother who used to abuse the Prophet (PBUH) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (PBUH) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (PBUH) was informed about it.

He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up.

He sat before the Prophet (PBUH) and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparages you. So I took a dagger, put it on her belly and pressed it till I killed her.

Thereupon the Prophet (PBUH) said: Oh be witness, no retaliation is payable for her blood.

Bukhari: Volume 3, Book 46, Number 717: Narrated Ibn Aun: I wrote a letter to Nafi and Nafi wrote in reply to my letter that the Prophet had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day. Nafi said that Ibn 'Umar had told him the above narration and that Ibn 'Umar was in that army.

 **Bukhari :: Book 9 :: Volume 83 :: Hadith 17 Narrated 'Abdullah:** Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

 **Bukhari :: Book 7 :: Volume 62 :: Hadith 110 Narrated Aisha:** (the wife of the Prophet) I bought a cushion having on it pictures (of animals). When Allah's Apostle saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allah's Apostle! I repent to Allah and His Apostle. What sin have I committed?" Allah's Apostle said, "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it." Allah's Apostle said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures).'" The Prophet added, "The Angels of (Mercy) do not enter a house in which there are pictures (of animals)."

 **Bukhari :: Book 7 :: Volume 63 :: Hadith 182 Narrated Abu Usaid:** We went out with the Prophet to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaina bint An-Nu'man bin Sharahil, and her wet nurse was with her. When the Prophet entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family." Narrated Sahl and Abu Usaid: The Prophet married Umaina bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ordered Abu Usaid to prepare her and to provide her with two white linen dresses. (See Hadith No. 541).