





/pol/ gets a PhD in Islam Professor Kafir

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Introduction

Professor.Kafir !pjIvye1PUw ID:4E611A1N Sun 11 Nov 2018 23:35:19

Hi, I'm Professor Kafir and welcome to our PhD course in Islam. Since lots of people liked my interventions in pic related, I've decided to expand on the subject. I'm gonna tripfag so that muslims can't pretend to be me to post false info.

Ever wondered what Islam actually says/thinks/orders about a certain matter? Why is it that muslims and infidels often say opposite things? What is the truth? More importantly: how do I DESTROY muslims with facts and citations from their own holy books when they lie about their religion?

/Pol/ has the right intentions, but without knowledge there is no powah. Unfortunately, reading books about Islam and sharia is boring. Fortunately (for you), I'm autistic enough to have done the job for you. In this study course, we will examine the most eloquent passages in the Islamic holy texts to really take a peek into the muslim mentality and find out their real beliefs and goals. Texts we'll use:

>The Quran.

The eternal, perfect, immutable Word of Allah. Here in several translations: quran.com

>The Sirat.

The biography of Muhammad (it's contained in the Sunnah).
PDF: <https://archive.org/details/TheLifeOfMohammedGuillaume>

>The hadiths.

Millions of anecdotes (also contained in the Sunnah) about stuff Muhammad said/did. Many are considered as binding as the Quran. You'll be able to verify their validity on sunnah.com

>'Umdat as-Salik (Reliance of the Traveller)

A sunni manual of fiqh (Islamic jurisprudence) from the 14th century. Still considered valid by the prestigious Al-Azhar university, the greatest of the sunni

world, and given to american converts to learn sharia.

It's a manual of the Shafi school of jurisprudence, but the other 3 sunni schools agree on pretty much everything but the tiniest details, and when there are disagreements, the manual specifies it.

PDF: <http://docdro.id/smiCPxn>



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>"A Summary of Islamic Jurisprudence".

A sunni manual (we'll focus on sunnis because they're 90% of muslims) of Islamic jurisprudence written in 2001 by Saleh al-Fawzan, professor of fiqh and one of the most respected muslim scholars in the world. Just to check if modern muslims still agree with their ancestors (they do. They always do).

Vol. 1: <https://Islamfuture.files.wordpress.com/2010/04/a-summary-of-Islamic-jurisprudence-volume-1.pdf>

Vol. 2: <https://Islamfuture.files.wordpress.com/2010/04/a-summary-of-Islamic-jurisprudence-volume-2.pdf>

>Occasionally, other sunni or shia legal manuals.

The curriculum will be thus articulated (if there is interest, otherwise I won't bother):

>Lesson 1: <http://archive.4plebs.org/pol/thread/193089072>

Muslimspeak and Taqiyya (much more real and common than infidels think).

>Lesson 2: <http://archive.4plebs.org/pol/thread/193585054>

Jihad (much more complex than you'd imagine).

>Lesson 3: <http://archive.4plebs.org/pol/thread/194939425>

Muhammad (and why he was quite literally the anti-Christ).

>Lesson 4: <http://archive.4plebs.org/pol/thread/196163288>

Quran and Sunnah (and why they're retarded).

>Lesson 5: <http://archive.4plebs.org/pol/thread/197349477>

Science (what's that? is it halal to eat?).

>Lesson 6: <http://archive.4plebs.org/pol/thread/198520600>

Dhimmis (a peek into your future).

>Lesson 7: <http://archive.4plebs.org/pol/thread/199793487>

Pedophilia (and why it's endemic).

>Lesson 8: <http://archive.4plebs.org/pol/thread/200684486>
Slavery (the most honored muslim tradition).
>Lesson 9: <http://archive.4plebs.org/pol/thread/201800708>
Women (and how to clean their litter box).
>Lesson 10: <http://archive.4plebs.org/pol/thread/203085261>
Honor killings (wife or kid pissing you off? Sharia is the solution).
>Lesson 11:
Faggots (and the best ways to murder them).

Lessons will be on this board whenever I happen to have time.

Lesson 1: Taqiyya

Professor.Kafir !pjIvye1PUw ID:4E611A1N Sun 11 Nov 2018 23:42:35

Let's begin with Lesson 1: “How to understand Muslimspeak and spot Taqiyya”.

Taqiyya (sacred deceit) is a practice ubiquitous in Islam. In the words of Sami Makarem, PhD in Middle Eastern Studies:

>«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.» – Al Taqiyya fil Islam (Dissimulation in Islam), 2004, p. 7.

Not surprisingly, the definition of “Taqiyya” is itself part of Taqiyya. Shia muslims will swear that it simply consists in denying to be a muslim when someone might kill or torture you for it. Sunni muslims will insist that it's true, and that only shias practice it anyway: sunnis are trustworthy fellas. Needless to say, things are a bit different. Taqiyya is such a detailed practice that can actually be divided into several sub-practices:

>1) Taqiyya:

Denying to be a muslim or that a certain practice or belief is part of Islam («Military warfare is not a part of Islam! Religion of piss!»).

>2) Kitman:

Lying by omission. Like not warning the police that a brother is planning a terrorist act, or quoting only part of verse 5:32 (that if anyone kills a person «it shall be as if he had killed all mankind») while neglecting to mention that the prohibition only refers to the Children of Israel and that the rest of the verse (and the next) COMMANDS muslims to kill in undefined cases of "corruption" and "mischief". Two words that muslims interpret VERY flexibly (any criticism of Islam and any attempt to halt its spreading is mischief and corruption).

>3) Tawriya:

Intentionally creating a false impression to mislead infidels. It's very, very widely used, and we'll see it in detail later.



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>4) Muruna:

“Blending in” among the kafirs (infidels) in order to advance Islam. Dressing like them, shaving, even drinking alcohol and eating pork.

In 2013 Dr. Salim Abdul Galil from Al-Azhar university said that tricking infidels is allowed by sura 3:28 («Let not the believers take the disbelievers as friends instead of the believers [...] except if you fear a danger from them»). "A danger" is another extremely elastic phrase that can even mean "fear that they will hide their weaknesses if they know I'm muslim". Muslim terrorists in the West routinely use Muruna to go unnoticed and to run/shoot more comfortably in Western clothes.

“Reliance of the Traveller” (a SUNNI manual, not shia) has entire paragraphs about how to fuck over the infidels:

>(r8.2) «Permissible Lying.

>«Speaking is a means to achieve objectives. If a praise worthy 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 (N: i.e. when the purpose of lying is to circumvent someone who is preventing one from doing something permissible), and OBLIGATORY TO LIE if the goal is obligatory.

>«[...] Whether the purpose is war, settling a disagreement, or gaining the sympathy of a victim legally entitled to retaliate against one so that he will forbear to do so, it is not unlawful to lie when any of these aims can only be attained through lying. But is religiously more precautionary in all such cases to employ WORDS THAT GIVE MISLEADING IMPRESSIONS, meaning to intend by one's words something that is literally true, in respect to which one is not lying, while the outward purport of the words deceives the hearer, though even if one does not have such an intention and merely lies without intending anything else, it is not unlawful in the above circumstances.»



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But Reliance-san, I'm just a dumb goatfucker. How can I give misleading impressions to the kuffar?

>(r10.2) «Giving a misleading impression means to utter an expression that ostensibly implies one meaning, while intending a different meaning the expression may also have, one that contradicts the ostensive purport. It is a kind of deception.

>«(A: It often takes the form of the speaker intending a specific referent while the hearer understands a more general one, as when a person asks a householder, "Is so-and-so here?" to which the householder, intending the space between himself and the questioner rather than the space inside the house, replies, "He is not here.")»

That sounds terribly childish, Reliance-san. I'm appalled that a religion followed by 1.7 billion people would be as petty and childish as to include instructions on how to lie in their goddamn law manuals.

>(r10.3) «Scholars say that there is no harm (def: p8.2 (A:)) in giving a misleading impression if required by an interest countenanced by Sacred Law that is more important than not misleading the person being addressed [...]]»

Ah, ok then. Is jihad more important than not misleading the kafirs? (We'll find out in the next lesson. But yes. Yes it is.)



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But Islam is an honorable religion, r-right Reliance-san? They take oaths and promises very seriously.

>(o19.1) «If one swears, "I will not eat this wheat", but then makes in into flour or bread (A: and eats it), one has not broken one's oath.»

B-but using this principle allows you to break any oath or agreement. You can swear not to hurt a woman in any way, and then sell her to a bunch of your friends to be gang-raped and killed («I didn't hurt you, they did.»). You can

weasel your way out of any...
What? It's even easier than that?

>(o19.5) «When a person swearing an oath about something (O: in the future, affirming or denying that it will occur) includes the expression in sha' Allah ("if Allah will") before finishing the oath, then the oath is not broken in any event if he thereby intends to provide for exceptions.»

Just saying “Inshallah” is enough? Are you fucking kidding me?
I don't know, Reliance-san. It's starting to look like having any kind of agreement or trust with muslims is impossibru... especially considering how many muslims interpret sura 9:1 as the permission to break any agreement with the infidels whenever they please:

>«Freedom from (all) obligations (is declared) from Allah and His Messenger (SAW) to those of the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty.» (Quran 9:1)

Verse 8:58 also allows to break truces simply by claiming to fear that the infidels might break them first:

>If you (O Muhammad SAW) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). (Quran 8:58)

(In the next lesson, we'll see that “A Summary of Islamic Jurisprudence” (2001) still allows muslims to break truces and agreements whenever they want.)



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You might be appalled that law manuals would not only condone lying, but even TEACH muslims how to lie effectively. But this lack of integrity is normal. After all, the Prophet himself allowed lying to murder opponents:

>«Allah's Messenger (peace be upon him) 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 Messenger! 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 Ka`b)." The Prophet said, "You may say it."» [Bukhari 4037]

Ka'b was lured away from his friends by a group of muslims "wanting to talk" and stabbed a dozen times after one muslim asked him to get closer because his hair smelled really good and he wanted to sniff it (gayest assassination ever).
A couple more relevant hadiths:

>«The Prophet (peace be upon him) said, "War is deceit."» [Bukhari 3030]

>«A Muslim is a Muslim's brother [...] if anyone conceals a Muslim's fault, Allah will conceal his fault on the Day of resurrection.» [Abu Dawud 4893]



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A final nail in the coffins of the lies that Taqiyya is only about self-defense and is not practiced by Sunnis is pic related. The paragraph of "Reliance of the Traveller" where the translator Nuh Ha Min Keller, a muslim convert, lies his ass off and completely changes the meaning of the law.

The mistranslation was confirmed by Mark John Durie, professor of Linguistic, in the trial n° A392/2002 against the Islamic Council of Victoria, Australia. Pic related and page 50 of his extremely interesting testimony:
http://www.saltshakers.org.au/images/stories/attachments/284_313278_VCAT_-_DOCUMENTS_RELATIN.pdf

Sunni muslims tend to use Tawriya much more often than Taqqiya (so instead of lying outright they deliberately create ambiguity with half-lies), so it's essential to learn to recognize it. As clearly stated in this fatwa, "Permissibility of Ambiguity and Definition of Necessity" (<https://Islamqa.info/en/27261>):

> «The Arabic word tawriyah (translated here as deliberate ambiguity) means to conceal something. [...] Deliberate ambiguity is regarded as a legitimate solution for avoiding difficult situations that a person may find himself in when someone asks him about something, and he does not want to tell the truth on the one hand, and does not want to lie, on the other. [...]

...like when the infidels ask them about what Islam REALLY says about slavery, rape, pedophilia, etc.

>Deliberate ambiguity is permissible if it is necessary or if it serves a shar'i (religious) interest [...] that outweighs the concern about misleading the person to whom you are speaking.»

As we'll see in the next lesson, the jihad (attacking infidels IN THEIR OWN COUNTRIES militarily, economically, culturally, demographically, and in any other way) is a religious obligation among the most important, so much that some ulema consider jihad the sixth pillar of Islam.



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An important closing clarification:

When dealing with muslims, especially with “activists” that write books, hold conferences, go on TV and sweep the internet, the universities and the courtrooms trying to convince the kafirs that Islam is a peaceful, enlightened religion that has no political ambitions and would never lie to anyone, it's essential not only to know their laws and customs, but also to actually UNDERSTAND THE MEANING THEY GIVE TO WORDS.

Communication with muslims is so difficult not only because of obvious examples of Taqiyya like the ones examined, but for a more subtle reason: they change the meaning of several words without warning you. To speak Muslim, you need to remember the following meanings:

>Innocent.

Muslims always say that Islam forbids the killing of innocents. That's true, because, as Anjem Choudary has stated: «Look, at the end of the day innocent people... when we say 'innocent people' we mean Muslims. As far as non-Muslims are concerned they have not accepted Islam, and as far as we are concerned that is a crime against God.» ("BBC HARDtalk" of august 8 2005.)

>Hypocrite.

Any muslim that doesn't respect some Islamic order or prohibition. Specifically, as we'll see in lesson 2, the hypocrites are a class of apostates that refuse to participate in jihad.

>Independent thinking.

When muslims say that Islam encourages it, they forget to specify that it also distinguishes between "rational thinking" (studying the holy books to interpret them as Allah wishes) and "critical thinking" (critizing something, which is NOT allowed with religious matters). See this muslim essay:

http://www.irfi.org/articles/articles_351_400/does_Islam_permit_critical_think.ht

>Justice.

Muslims always say they love justice, but they forget to add that for them, only the Law of Allah is real justice.



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>Human rights.

They also claim that Islam enjoins human rights. They forget to add that the "Cairo Declaration on Human Rights in Islam" adds the words: «...unless sharia wants otherwise» to every "inalienable" right. Which means that every single human right can (and should) be violated when Islam demands it. Which makes the concept of “inalienable human rights” moot, but the medicinal camel urine seems to have gone to their heads because they don't seem to understand it.

>Gender equality.

By this, muslims means that albeit men and women have totally different rights, both have the same right to see those rights executed. So they're equal. So Islam is for gender equality.

>Charity.

Islam loves charity. Ask any muslim, he'll tell you that the zakat (charity tax) is even one of the 5 Pillars of Islam! He won't specify though that the zakat can ONLY be used to benefit muslims, never infidels (Reliance: h8.24), and that it MUST be used to finance the jihad against the infidels (Reliance: h8.17. And "A Summary of Islamic Jurisprudence", Vol. 1, Part III, chapter 8, pp. 364-5. Also: Quran 9:60).

>Self-defense.

As we'll see in the next lesson, Muhammad made it very clear that any act that hinders in any way the spread of Islam is a "persecution" that allows muslims to use lethal violence. This is at the origin of the muslim victim mentality. After the Charlie Hebdo attacks, most turkish muslims thought muslims were the real victims of the situation.

>Progress.

As we'll see in the lesson about science, Islam distinguishes between innovations in ideological or religious matters, which are ALWAYS negative unless the holy books allow them, and technological innovations, which are always good until proven haram. This allows them to take all our technology, weapons, cars, smartphones, etc. without being contaminated by our infidel mentality. Unfortunately, this also kills any chance of scientific, philosophical or social progress.



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>Peace.

Islam loves peace. What muslims don't say is that by that word, they mean that all infidels should be eliminated, converted or reduced to dhimmis, and Islam should dominate the world.

Of course, only THEIR specific brand of Islam. Not those shia apostates. Or those sufi apostates. Or those whores that let their hands naked in public. Islam is so peaceful.

>Apostate.

The Quran says that muslims «do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission» (4:65). Get that? Entire submission. To be a "real" muslim, you need to follow every single rule of Islam. As "Reliance" says (o8.7), it's sufficient to deny the smallest part of the doctrine (or even be sarcastic about it, or doubtful) to be considered an apostate. And apostates must all be killed (o8.1, but also: at-Tirmidhi 2158, Sunan an-Nasa'i 4057 and 4060, Bukhari 6878 and 6922. Also Quran 4:89, 9:74 and several others).

Liberals think that the terrorists are not "real" muslims because they kill other muslims. They don't understand that the victims are actually apostates being rightfully killed.

In conclusion, you need to be extremely careful when talking to muslims about anything that concerns their religion.

I hope you enjoyed our first lesson. Let me know if you wish me to continue. As >>193089983 pointed out, there are other Islam-debunking resources, but they're MASSIVE databases that 99% of the people are too lazy or busy to explore properly, so I feel that a condensed version which shows only the most damning evidence could be useful.

Lesson 2: Jihad

Professor.Kafir !pjIvye1PUw ID:EDy9aQLt Fri 16 Nov 2018 03:39:40

Let's now begin with lesson 2: Jihad (a much more complex threat than you imagine).

If you've ever been masochistic enough to discuss with muslims, you've surely heard a lot the following bullshit: «Jihad doesn't refer to violent conflict against the infidels. It's a spiritual struggle the believer wages against his sinful desires.»

This is a perfect example of Kitman (lying by omission). Jihad is divided in two parts:

- 1) The Greater Jihad: the spiritual struggle against one's own sinful impulses.
- 2) The Lesser Jihad: the war against the infidels.

Forgetting to mention the second part of the definition is Kitman. Clearly stating that it doesn't exist is Taqiyya (overt lying about Islam's principles and/or about being a muslim). Either way, they're bullshitting you.

The “lesser” jihad is so central to Islam that it's minutely described and regulated in their fiqh (law) manuals:

>«Jihad means WAR AGAINST KUFFAR TO ESTABLISH ISLAM, and is etymologically derived from the word “mujahada”, signifying warfare to establish the religion.» – Reliance of the Traveller, paragraph o9.0.

>«The caliph fights all other peoples until they become Muslim» – Reliance of the Traveller, paragraph o9.9.

Ibn Khaldun, the most influential muslim historians who ever lived, said:

>«In the Muslim community, the holy war 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.» – Ibn Khaldun, "The Muqudimmah: An introduction to History", Princeton University Press, New York, 1958, vol. 1, p. 473.



Professor.Kafir !pjIvye1PUw ID:EDy9aQLt Fri 16 Nov 2018 03:40:26

Al-Risala, one of the most followed legal manual in the Islamic world, describes jihad as such:

>«It is a technical term for the MUSLIM FIGHTING THE UNBELIEVERS who have no treaty with the intention of elevating the word of Allah or presenting Islam.» – Abdullah ibn Abi Zayd al-Qayrawani, “Al-Risala”, paragraph 30.1.

http://www.muwatta.com/ebooks/english/risala_ibn_abi_zayd_salutations.pdf

“A Summary of Islamic Jurisprudence”, manual written in 2001, is even clearer:

>«Allah has ordained jihad (fighting in the Cause of Allah) in order to render His Word the highest, His Religion the victorious, His enemies the defeated, and to test the faith of His true servants. [...]

>«In Islam, jihad enjoys a great importance, as it is the highest level in religion and one of the best acts of worship to the extent that some scholars consider jihad the sixth pillar of Islam. [...]

>«Linguistically, jihad means fighting the enemy vigorously and jurisprudentially (without breaking the laws of Allah). It involves fighting the disbelievers and it also includes much more activities showing striving in the Cause of Allah, not only mere fighting. [...] it can be by means of hand (fighting), money, tongue, and heart. [...]

Starting to see the real depth of the concept of jihad? It's not only about guns and swords.

>«Jihad has been ordained in Islam for some noble objectives: To rid people of the worship of taghuts (false objects of worship) and idols, and to lead them to worship Allah, Alone [...] To humiliate the disbelievers, take revenge on them, and weaken their power [...]» – Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", Al-Maiman Publishing House, Riyadh, 2005, Vol. 1, Part VI: "Jihad", pp. 471-474.



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The hadiths make it clear that jihad is an essential part of Islam:

>[Bukhari 2792] «The Prophet (pbuh) 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."»

(Principle repeated in: Bukhari 2793-4, 2796, 2892; Muslim 1882-3; Riyadh as-Salihin 12,1288.)

>[Bukhari 26] «Narrated Abu Huraira: Allah's Messenger (pbuh) was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle. The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause. The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrimage to Mecca)."»

(The Hajj is one of the Five Pillars of Islam. Yet, here the jihad is defined as even more important.)

Many other hadiths of sahih (undeniable) level confirm the immense importance of the jihad in Islam (Bukhari 2782, 2785, 2786, 2790, 2791, 2795, 2818. Sahih Muslim 1884).

But maybe they're only talking about self-defense, you might be thinking. Nope. In this lesson we'll see a great number of quranic verses and hadiths which make it clear that jihad means attacking the infidels even when they haven't hurt muslims in any way.



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Let's start with this fatwa. A muslim asks:

>«I have a question about offensive Jihad. Does it mean that we are to attack even those non-Muslims which don't do anything against Islam just because we have to propagate Islam?»

And the popular sunni mufti Ebrahim Desai replies:

>«You should understand that we as Muslims firmly believe that the person who doesn't believe in Allah as he is required to, is a disbeliever who would be doomed to Hell eternally. Thus one of the primary responsibilities of the Muslim ruler is to spread Islam throughout the world, thus saving people from eternal damnation. [...] If a country doesn't allow the propagation of Islam to its

inhabitants in a suitable manner or creates hindrances to this, then the Muslim ruler would be justifying in waging Jihad against this country. If the Kuffaar allow us to spread Islam peacefully, then we would not wage Jihad against them.» (http://askimam.org/public/question_detail/12128.html)

Allow us to proselytize, OR ELSE!

Muslims are so nice. They care about our souls so much they're willing to slaughter us to save us.

The Grand Ayatollah Khomeini, spiritual guide of Iran and still essentially worshipped by shia muslims, said:

>«The installation of a lay public power is equivalent to actively opposing the progress of Islamic order. Any nonreligious power, whatever form or shape it may take, is necessarily an atheistic power, the tool of Satan. Such Satanic power can engender nothing but corruption on earth, the supreme evil which must be pitilessly fought and rooted out. To achieve that end, we have no recourse other than to overthrow all governments that do not rest on pure Islamic principles [...] That is not only our duty in Iran, but it is also the duty of all Muslims in the world, in all Muslim countries, to carry the Islamic political revolution to its final victory.» – Khomeini, "The Little Green Book", Bantam Books, 1985 (PDF edition), pp. 2-3.

So sunni and shia muslims seem to agree.



Professor.Kafir !pjIvye1PUw ID:EDy9aQLt Fri 16 Nov 2018 03:45:17

Jihad is a duty for every healthy male muslim:

>«Who is Obligated to Fight in Jihad: Those called upon (O: to perform jihad when it is a communal obligation) are every able bodied man who has reached puberty and is sane.» – Reliance of the Traveller, paragraph o9.4.

This fiqh manual also explains when jihad is a communal obligation (Fard al-kifaya) or an individual one (Fard al-ayn):

>«The Obligatory Character of Jihad. [...]

>«There are two possible states in respect to non-Muslims.

>«The first is when they are in their own countries, in which case jihad is a communal obligation. (When enough people perform it to successfully accomplish it, it is no longer obligatory upon others.)

>«The second state is when non-Muslims invade a Muslim country or near to one, in which case jihad is personally obligatory upon (all) the inhabitants of that country, who must repel the non-Muslims with whatever they can.» – Reliance of the Traveller, paragraph 9.1.

So even when unbelievers don't invade or threaten muslims in any way, jihad is STILL obligatory. The only difference is that in this case, not every single muslim is forced to participate, but some jihad must always be waged. Infidels must always be attacked.



Professor.Kafir !pjIvye1PUw ID:EDy9aQLt Fri 16 Nov 2018 03:46:03

«B-but wait», you're probably saying now, clenching your anus around your comfort dildo. «I-Islam says that nobody can be f-forced to convert!» You're referring to one of the most (mis)quoted verses in the entire quran:

>«There shall be no compulsion in [acceptance of] the religion.» (Surah 2, verse 256.)

Problem is, this peaceful verse is no longer valid because of a crucial Islamic tenet: THE DOCTRINE OF ABROGATION (NASKH).

[https://en.wikipedia.org/wiki/Naskh_\(tafsir\)](https://en.wikipedia.org/wiki/Naskh_(tafsir))

According to this doctrine, when two orders in a holy book contradict each other, the most recent one has the priority. And the second surah was one of the first to be written, back when Mohammed lived in Mecca and was still a weak preacher with no armies who needed to keep the powerful pagans around him at ease by convincing them that he wasn't planning to rob/kill/conquer them all. Then he moved to Medina, amassed armies of fanatical subjects and started to rob/kill/conquer them all. (More on that in the lesson about our favorite pedophile prophet.)

The old meccan surahs are the only peaceful ones. The more recent medinese ones are instead the ones filled with orders to kill, rape or enslave the infidels. And being the more recent ones, they're also the only valid ones. So «there shall

be no compulsion in the religion» is overruled by adorable verses such as:

>«And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone (in the whole of the world).» (8:39)

The tafsir (exegesis) by Ibn Kathir, possibly the most followed and respected one, clarifies the meaning: «So that the religion of Allah becomes dominant above all other religions.» – Tafsir Ibn Kathir 2:193.

<http://quranx.com/Tafsir/Kathir/2.193>

>«Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe.» (8:55)



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>«I shall put terror into the hearts of the disbelievers – strike above their necks and strike all their fingertips.» (8:12)

This lovely passage is what justifies terrorism as a tactic to spread Islam, btw, since Allah wants to “put terror into the hearts of the disbelievers”.

>«So, when you meet (in fight Jihad in Allah's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives).» (47:4)

Notice the interjection: "in fight". Muslim translators always add this little detail so they can say "But this verse only talks about open battles". As we'll see, that's not the case, since jihad doesn't only refer to military fights but also to economic, cultural, linguistic and demographical measures to bring about the downfall of the infidels. Anything goes in love and jihad.

Plus, since the infidels offend Allah with their mere existence, the muslims are in a constant state of war with them, anytime and any place. So even without formal declarations of war, they can and should always attack them. This is clearly commanded in the “Verse of the Sword” (9:5) we'll examine later.

Notice also the use of the word “captives” instead of the more appropriate “slaves”. They try to make it sound like we're talking about prisoners of war protected by Western wartime conventions. Not so.

(Yes, these little mistranslations are part of taqiyya, which is itself part of jihad.)

>«Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah (infidel tax) with willing submission, and feel themselves subdued.» (9:29)

>«Believers! Fight against the unbelievers who live around you; and let them find in you sternness.» (9:123)



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>«Those who wage war against Allah and His Messenger and run about trying to spread disorder on the earth, their punishment is no other than that they shall be killed, or be crucified, or their hands and legs be cut off from different sides» (5:33)

Notice that "disorder" or "mischief" are very elastic words that Islam uses to encompass any kind of refusal to submit to it. Even if you're simply choosing to not convert and not pay the infidel tax, you're considered someone that spreads disorder in the kingdom of Allah. Same is true if you point out Islam's many flaws.

Ibn Kathir's tafsir explains what it's intended for "wage war against Allah":

>«'Wage war' mentioned here means, oppose and contradict, and it includes disbelief» – "Tafsir Ibn Kathir", 5:33. <http://quranx.com/Tafsir/Kathir/5.33>

You're a non-muslim? You must be crucified or have your limbs amputated. For Allah is merciful.

The Sunnah is also pretty clear:

>«Allah's Messenger (peace be upon him) said, 'I have been ordered (by Allah) to fight the people till they say: "None has the right to be worshipped but Allah, and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allah.'» [Bukhari 1399-1400]

(Concept repeated almost verbatim in many other hadiths that are either sahih (undeniable) or hasan (solid), and therefore legally binding: Tirmidhi 2606, 2607, 2608 and 5,44,3341; Bukhari 392, 2946, 6924-5, 7284-5; Nawawi 8; Sahih Muslim 1,31.)



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Finally, we have the most damning verse in the entire quran, the "Verse of the Sword", which deserves particular attention:

>«Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free.» (9:5)

Muslims will tell you that this verse only refers to pagans and polytheists who have attacked Islam first. In other words, it's only self-defense.

Nope.

First of all, the term "mushrikin" used in the original text refers to every non-believer, atheists included. Instead of translating it with "idolaters" or "pagans" they should say "non-muslim", since that's the actual meaning. But muslims do love their mistranslations.

(A fatwa about the ACTUAL meaning of "mushrikin": IslamQA, fatwa #113901: "Atheism is a greater sin than shirk". <https://Islamqa.info/en/113901>)

Also, the tafsirs are very clear that the actual meaning of this verse isn't about self-defense at all:

>«Allah's statement next, "then fight the Mushrikin wherever you find them", means, on the earth in general, except for the Sacred Area [...]

>«Allah said here, "and capture them", executing some and keeping some as prisoners, "and besiege them, and lie in wait for them in each and every ambush", DO NOT WAIT UNTIL YOU FIND THEM. RATHER, SEEK AND BESIEGE THEM IN THEIR AREAS AND FORTS. This way, they will have no choice, but to die or embrace Islam.» – "Tafsir Ibn Kathir" 9:5.

<http://quranx.com/Tafsir/Kathir/9.5>

Get that? Muslims are ordered not just to defend themselves, but to go look for infidels IN THEIR OWN COUNTRIES and attack them.



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But wait, maybe Ibn Kathir was just a crazy fanatic. Let's read the tafsir by Al-Suyuti, another one of the most respected in muslim theology:

>«slay the idolaters wherever you find them, be it during a lawful (period) or a sacred (one), and take them, captive, and confine them, to castles and forts, until they have no choice except (being put to) death or (acceptance of) Islam; and lie in wait for them at every place of ambush, (at every) route that they use.» – Al-Suyuti, "Tafsir Al-Jalalayn", 9:5. <http://quranx.com/Tafsir/Jalal/9.5>

"Confine them to castles and forts" means to put us under siege until we're ready to accept the wonderful Word of Allah. Or die.

Well, ok, but maybe the later scholars misunderstood the original meaning. Maybe Ibn Abbas, one of the first followers of Mohammed, can show us the actual peaceful meaning of the verse:

>«(slay the idolaters wherever ye find them) whether in the Sacred Precinct or outside it, during the sacred months or at any other time, (and take them (captive)) imprison them, (and besiege them) in their homes, (and prepare for them each ambush) on every road they tread for trade.» – Ibn Abbas, "Tanwir al-Miqbas", 9:5. <http://quranx.com/Tafsir/Abbas/9.5>

Well, shit. Seems like every muslim scholar agrees on this not-so-peaceful verse. As a contemporary sheikh said in this fatwa about the "no compulsion" issue:

>«This verse is known as Ayat al-Sayf (the verse of the sword). These and similar verses abrogate the verses which say that there is no compulsion to become Muslim.»

(Source: IslamQA, fatwa #34770: "There is no compulsion to accept Islam". <https://Islamqa.info/en/34770>)



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What if some muslim doesn't want to leave his home, family and/or business to go fight the infidels? Then they're labeled as hypocrites, people who pose as devout muslims but don't actually respect all of Allah's prescriptions. As stated in this comprehensive fatwa, any muslim who refuses to obey even the smallest

command from Allah is a hypocrite: <https://Islamqa.info/en/12387>

And as Allah said in his political manifesto, hypocrites need to be killed, with particular attention to those who refuse to participate in jihad:

>«Then once the order came to fight, a group of them feared those hostile people as Allah should be feared—or even more. They said, “Our Lord! Why have You ordered us to fight?” [...]

>«Why are you believers divided into two groups regarding the hypocrites while Allah allowed them to regress to disbelief because of their misdeeds? Do you wish to guide those left by Allah to stray? And whoever Allah leaves to stray, you will never find for them a way. They wish you would disbelieve as they have disbelieved, so you may all be alike. So do not take them as allies unless they emigrate in the cause of Allah. But if they turn away, then SEIZE THEM AND KILL THEM WHEREVER YOU FIND THEM, and do not take any of them as allies or helpers» (Quran 4:77-89)

>«If the hypocrites and those in whose hearts there is a sickness, and the scandal mongers in Madinah do not desist from their vile acts, We shall urge you to take action against them, and then they will hardly be able to stay in the city with you. They shall be cursed from all around and THEY SHALL BE RUTHLESSLY KILLED wherever they are seized.» (Quran 33:60-61)



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So the issue is pretty straightforward, despite all the muslims' smoke and mirrors. Muslims are ordered to wage the lesser jihad against the infidels wherever and whenever they find them and keep besieging/killing/enslaving them until they accept Islam, die or become dhimmis (second class citizens forced to pay money and sometimes give their children to their muslim overlords – more on that in another lesson). And if there are no infidels around, muslims have to GO LOOK FOR THEM in their own countries.

This might explain why Islam invaded Persia, India, North Africa, Spain and France at a time when all those countries didn't even know Islam existed. Not even the staunchest muslim apologist can seriously claim that Islam invaded fucking India in self-defense.

But at least it's a honorable war, right? No women, no children, no old men can

be attacked, right? No breach of treaties, no lies, right? Muslims always brag about fighting in a “noble” way, differently from the brutal massacres of us infidels.

Well... achthually, muslims can break their word anytime they damn please, because treaties with infidels don't really have value for them:

>«If the ruler fears that the disbelievers may breach the truce, he is permitted to terminate the truce, provided that he informs them thereof before fighting.» – Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", Al-Maiman Publishing House, Riyadh, 2005, Vol. 1, Part VI: "Jihad", p. 477.

So muslims can break any truce simply by claiming that they "feared" the infidels would break it first. Plus, there's no minimum warning period before the attack. Even telling the infidels two minutes before is completely halal.



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After all, the quran says repeatedly that muslims can and should disavow any treaty with the filthy unbelievers at the first chance:

>«This is a declaration of disavowal by Allah and His Messenger to those who associate others with Allah in His Divinity (mushrikin: unbelievers) and with whom you have made treaties» (9:1)

>«And if you fear treachery from any people (with whom you have a covenant) then publicly throw their covenant at them.» (8:58)

This hadith by Sahih Bukhari makes clear what trustworthy fella Mohammed was:

>[Bukhari 7146] «Narrated `Abdur-Rahman bin Samura: The Prophet (pbuh) said, "If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath (break it and do penitence for breaking it) and do what is better."»

What a paragon of integrity. The perfect man, everybody. The ultimate role model for 1,7 billion muslims.



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But all that is nothing compared to the time Mohammed said that killing women and children is fine, as long as they're infidels:

>[Sahih Muslim 1812b] «The Messenger of Allah (pbuh) used not to kill the children, so thou shouldst not kill them UNLESS you could know what Khadir had known about the child he killed, or you could distinguish between a child who would grow up to be a believer (and a child who would grow up to be a non-believer), so that you killed the (prospective) non-believer and left the (prospective) believer aside.»

Get that? If they're the children of unbelievers you can assume they'll grow up to be unbelievers as well, so you're allowed to kill them.

The "Khadir" quoted in this hadith is the fella in quran 18:74-80, a weird guy who while taking a stroll with Moses, nonchalantly kills a kid. Moses is outraged, but Khadir explains that the kid was an unbeliever, so he did his parents a favor by killing him:

>«So they set out, until when they met a boy, Khadir killed him. [Moses] said, "Have you killed a pure soul for reason other than [having killed] a soul? You have certainly done a deplorable thing." [...] [Khadir later explained:] As for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.» (18:74-80)

Other hadiths confirm that killing infidel kids is fine:

>[Sahih Muslim 1745a] «The Prophet of Allah (pbuh) when asked about the women and children of the mushrikun being killed during the night raid, said: They are from them.» (Repeated in Sahih Muslim 1745b and 1745c.)

>[Sahih Bukhari 3012] «The Prophet (pbuh) was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet (pbuh) replied, "They (i.e. women and children) are from them (i.e. pagans).»

They're "from them", from infidel peoples, so it's fine to kill them.



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The fiqh manual “At-Tiby?n F? Istihd?f An-Nis?’i Was-Siby?n” (The Clarification Regarding Intentionally Targeting Women and Children), at page 17, confirms once and for all that slaughtering our women and kids is fine:

>«So in the Had?th there is the permissibility of using the offspring and the women as a means of putting pressure upon the Mushrik?n to weaken their matter and to divide their unity, because the Prophet (pbuh) wanted to attack the women and the offspring so as to divide the allied clans away from Quraysh.”

>And thus it can be derived from this Had?th- which was after the general prohibition against killing women and children- that it is permissible to target the women and children in certain situations- when a greater benefit is in killing them, rather than keeping them alive [and enslaving them].» (“The Clarification Regarding Intentionally Targeting Women and Children”, p. 17.

<https://archive.org/details/IntentionalityTargetingWomenAndChildren>)

If it's more convenient to kill our children, it's better to kill them, otherwise it's better to “just” enslave them.

And this is why ISIS and other muslims who interpret their scriptures in a literal way (the only correct way to interpret them, according to quran 33:36 and 3:7) feel free to kill our children. Because they're not "innocent kids", they're unbeliever kids, and therefore guilty of insulting Allah with their disbelief and deserving of death.

Next time a muslim tries to use the “but jihad is a noble war while you infidels fight dirty” card, show them these hadiths and point out that they're of sahih (undeniable) level, and therefore legally binding.



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As we said, anything goes in jihad.

>Financing associations and festivals that show Islam in a good light and proselytize in infidel countries?

Cultural jihad.

>Mistranslating the holy texts to trick the infidels?

Propaganda jihad.

>Pushing for positive muslim stereotypes to fill infidel media?

Propaganda jihad of the media variety.

>Using a double language that means one thing to muslims and another to infidels?

Linguistic jihad.

>Suing anybody who dares to criticize Islam or Mohammed until everybody is too scared to do it?

Legal jihad.

>Using their billions of petrodollars to blackmail infidel governments into spreading their asscheeks to Islam or else?

Economic jihad.

>Filling our cities with muslim shops where only muslims are allowed to work and that attract even more muslims?

Economic and demographic jihad.

>Attacking us with guns and bombs?

Military jihad.

>Treating infidel women and children like fuckholes to be sold and rented to other muslims?

Sexual jihad.

And of course, immigrating in infidel countries and having 5+ children while on the infidels' dime is demographic jihad. After all, the quran says:

>«Indeed, those who have believed and those who have emigrated and fought in the cause of Allah – those expect the mercy of Allah.» (2:218)



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According to the muslim mentality, anything that furthers the Islamic commandment to «fight the unbelievers until only Allah is worshipped» (8:39) is part of jihad, and therefore a sacred duty.

Even marriage is clearly described by Islamic law textbooks as an act of aggression against the infidels:

>«Among the glorious virtues of marriage are the following: Marriage involves keeping the existence of the human race, increasing the number of Muslims, causing annoyance to the disbelievers through the procreation of those striving in the cause of Allah as well as those defending His religion, Islam.» – Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", Al-Maiman Publishing House, Riyadh, 2005, Vol. 2, Part VI: "Marriage", chapter 1, p. 350.

Yes, they're mentally ill to this extent. Malicious to this extent.

Muslims after all understand that demography is destiny. Their wombs are even more dangerous than their bombs. They're waging jihad against us from every possible angle, keeping us largely unaware of it, but the demographic one is probably the most dangerous of them all.

And whit this, we're finished for today. I hope this lesson has been harrowing and eye-opening.

Maybe now when you walk around your city and see clothing stores that sell hijabs, halal butcher shops, kebab shops pretty much all named after Istanbul (make no mistake, it's not a coincidence: it's to mock us with what they consider their greatest victory), schools with more muslim than white children, and you see in movies, comics and tv shows muslim character portrayed as kind, smart, peaceful people (as opposed to stupid, brutal whites), you'll realize that what you're really seeing is not simple naivete and the suicidal desire of liberals to feel morally superior to their fellow whites, but the result of a precise multi-level plan implemented by very rich, very powerful people.

Lesson 3: Muhammad

Professor.Kafir !pjIvye1PUw ID:MHUaPSA7 Wed 28 Nov 2018 21:30:19

And now, let's begin our lesson about favorite prophet.

We'll draw mostly from the quran, sahih hadiths and the Sirat, the biography of Muhammad written by Ibn Ishaq and contained in the Sunnah, the second holy book of Islam. You can read it here:

<https://www.thereligionofpeace.com/pages/muhammad/Guillaume--Life%20of%20Muhammad.pdf>

Premise: this is where we really piss muslims off. They just can't stand when someone exposes their prophet as the slimeball he really was (according to their own muslim sources). They get absolutely rabid and spit foam and lies trying to twist every betrayal, aggression, robbery, murder or rape as the victims' fault or completely ignore it as if it wasn't clearly described (in bragging tones) in their holy texts.

Muslims become even more dishonest and insufferable than usual when it comes to Mu, so this time I'm not even gonna stick around and reply to their blatant lies. Last time it took over 5 hours to debunk their lies and silence them for good. I'm not paid for this shit and tomorrow I have to wake up early. This time I'm just dropping facts and letting them speak for themselves.



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Muhammad was born in 570 AD in Mecca. He was soon orphaned and from then on was protected by his wealthy uncle, Abu Talib.

When he was 25, Muhammad married 40 year old widow Khadija. Since before Islam arab women were a lot freer, Khadija happened to be a rich merchant. Muhammad therefore spent the next 15 years jewing around: traveling, selling stuff and learning about judaism and christianity from the foreigners he met. (The – sometimes inaccurate – informations about these two religions will be useful to him when he'll decide to create Islam.)

At 40, Muhammad started having “mystical crisis” with hallucinations and seizures (according to some infidel doctor, these crisis suspiciously resembled epilepsy). One day he saw the archangel Gabriel who ordered him to spread Islam to the masses. He came back and told Khadija, who convinced him that he wasn't going insane: those were visions straight from God. He was clearly a prophet.

Muhammed accepted this wise diagnosis and decided to start revealing a “new” religion composed of a hotchpotch of Judaism (circumcision, prohibition to eat pork, severe monoteism, a fuckload of biblical stories “borrowed” verbatim), Christianity (the figure of Jesus, here demoted to a failed prophet like many others (5:75) who misunderstood Islam and wasn't even crucified (4:157)), Zoroastrism (5 prayers a day), and arab paganism (the belief in djinns and demons who are responsible for men's sins).

As a central figure he chose Allah, a moon god, one of the many gods arabs had been worshipping for centuries (Muhammad's father was called Abdullah, which means “slave of Allah”). This minor god was therefore promoted to the only true God because yes.



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Muhammad started preaching his new religion in his city, Mecca. The pagans didn't really care: they were very tolerant of other religions, since they themselves had dozens of gods and the constant flow of pilgrims to pray to the Kaaba (which at the time held dozens of idols) was the main source of wealth. Muhammad, at the time very weak and without any military or economic power, started revealing the most peaceful surahs in the entire quran (the ones which will later be abrogated). His message, at the time, was to never use violence against anyone, even when attacked (see for instance 5:28). So progressive.

For a while things were peaceful. Muhammad only converted about 10 people a year, but the pagans left him alone. Until Muhammad decided to change strategy and adopt a more aggressive approach to proselitism. As said clearly in the Sirat:

>«When the apostle openly displayed Islam as God ordered him, his people did

not withdraw or turn against him, so far as I have heard, until he spoke disparagingly of their gods. When he did that they took great offence and resolved unanimously to treat him as an enemy» (Sirat, paragraph 167)

Only AFTER Muhammad started insulting the pagans' gods, did they start to “persecute” him. This is something muslims tend to omit when they cry about the terrible oppression their prophet was subjected to. Thing is, as we've said, that the many idols in the Kaaba were the source of the constant flow of pilgrims in the city, which was its main source of wealth. The rich pagan clans were reacting to a threat which could've damaged or destroyed their livelihood.



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The pagans told Muhammad to stop insulting their gods and trying to turn them into a monotheistic society. He refused. They got pissed and banned him from praying to the Kaaba. He rebelled like a teenager and pissed them off even more. The pagans insulted and hit Muhammad and his followers, he replied by (creatively) insulting them (quran 111:1-5) and some muslims didn't shy from publicly insulting and even hitting powerful pagan individuals in the head (Sirat 185). More than a one-way “persecution” of a helpless victim by a bully, this was a collection of reciprocal hostilities and humiliations.

What level of hostilities are we talking about, exactly? Here's an enlightening hadith:

>[Sahih Bukhari 65,4815] «I asked `Abdullah bin `Amr bin Al-`As to inform me of the worst thing the pagans had done to Allah's Apostle. He said: "While Allah's Messenger (pbuh) was praying in the courtyard of the Ka`ba, `Uqba bin Abi Mu'ait came and seized Allah's Messenger (pbuh) by the shoulder and twisted his garment round his neck and throttled him severely. Abu Bakr came and seized `Uqba's shoulder and threw him away from Allah's Apostle and said, "Would you kill a man because he says: 'My Lord is Allah,' and has come to you with clear Signs from your Lord?" (40.28)»

Wait, that is “the worst thing” the evil pagans did to Muhammad?

Muslims claim that in this episode, the pagans tried to kill Muhammad. Frankly, it seems like an half-assed job. Uqba could have at least used a knife. They could have waited for him to come home at night and beat him to a pulp. They

could've put their backs into it. Uqba's aggression here seems more like an exasperated reaction to Muhammad continuous disobedience than like attempted murder.



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Other episodes of “persecution” are even more ridiculous:

>«Once the Prophet (pbuh) was offering prayers at the Ka`ba. Abu Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the Abdominal contents (intestines, etc.) of a camel of Bani so and so and put it on the back of Muhammad, when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet (pbuh) prostrated and then placed it on his back between his shoulders. [...] They started laughing and falling on one another. Allah's Messenger (pbuh) was in prostration and he did not lift his head up till Fatima (Prophet's daughter) came and threw that (camel's Abdominal contents) away from his back.» [Sahih Bukhari 240]

Much persecution. Such oppression. I've heard of fraternity pranks worse than this.

According to muslim sources, some muslim converts among the weakest were physically beaten (like a slave named Bilal) and, in the case of an old slave woman named Sumayyah bint Khabbab, even killed. Which apparently is a terrible thing, when not done by muslims. But Muhammad was only pranked, insulted and occasionally slapped around because his wealthy uncle Abu Talib protected him.

From the Sirat, it's clear that Muhammad was the main instigator of the hostilities. The pagan leaders even went to Muhammad's uncle to plead with him to convince Muhammad to stop disrupting their business and their religion:

>«Abu Sufyan, with other sundry notables, went to Abu Talib and said: "You know the trouble that exists between us and your nephew, so call him and let us make an agreement that he will leave us alone and we will leave him alone; let him have his religion and we will have ours."» (Sirat 278)

But Muhammad refused to leave them alone. He kept demanding they give up their gods and convert to his. He wanted them to smash all the pagan idols in the Kaaba because they offended Allah, and too bad about their livelihood.



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Far from accepting peaceful coexistence, Muhammad even sneaked behind the meccans' back and made a pact with the tribes of Medina to make war against them! (Sirat 299-301) That's the kind of danger and provocation the meccans had to endure from him.

When his uncle died, Muhammad was sure the pagans would try to kill him. How did he know that? Because he got warned in a vision by Gabriel himself, who told him that the pagans decided to arm a few men and kill him in his sleep. Muhammad therefore told Ali, a young convert, to lie in his bed and pretend to be him. Then when the pagans entered the house, Muhammad came out, made INVISIBLE by Allah, and got out walking among them unharmed while sprinkling dust on their heads and preaching verses from the quran. The "bloodthirsty" pagans didn't harm Ali, his wife or any other muslim. (Sirat 325-6)

This tale about invisibility and fairy dust is indicative of the superstition and the supernatural aura muslim historians draped around Muhammad during the centuries. Combine this worshipful attitude with the fact that anyone who criticizes the holy prophet is a kafir who is "waging war against Islam", and you have the least reliable historiography in existence.

Anyway, Muhammad escaped the terrible murder plot, swore revenge, declared himself a refugee and went to Medina to gather allies.

Even though the meccan pagans were NOT bothering them in the slightest in Medina, he also informed his followers that Allah had changed his mind: from then on, they could fight back when attacked. In fact, they were COMMANDED to fight even when not strictly in self-defense:

>«Then God sent down to him: "Fight them so that there be no more seduction", i.e. until no believer is seduced from his religion. "And the religion is God's", i.e. Until God alone is worshipped."» (Sirat, paragraph 314.)



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With this verse (quran 8:39) muslims were (and still are) enjoined to fight the unbelievers to spread Islam and defeat other religions, NOT merely to defend themselves, like muslims invariably try to claim. The goal is clearly stated: make it so only Allah is worshipped.

Muhammad also claimed that Allah revealed this verse:

>«And kill them wherever you find them, and turn them out from where they have turned you out, for persecution (fitnah) is worse than murder.» (quran 2:191. The principle is repeated in 2:217.)

As we've seen in the previous lesson about Jihad, “fitnah” is a very elastic term which includes any kind of rebellion against Islam, Allah or his prophet, from physical attacks to the simple refusal to convert to Islam («'wage war' mentioned here means, oppose and contradict, and it includes disbelief» Ibn Kathir's tafsir, exegesis of verse 5:33). More about all the meaning of the term “fitnah” in this fatwa: <https://Islamqa.info/en/answers/22899/meanings-of-the-word-fitnah-in-the-quraan>

This hadith is very clear about the real goal of Islamic violence:

>«Allah's Apostle said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.'» (Bukhari 393)

Much self-defense.

Verses 8:39 and 2:191 alone would already be enough to qualify Islam as a violent, imperialistic cult hellbent on world domination. They were used by Muhammad to justify eight years of robberies and slaughters. From 622 to 630 AD, Muhammad commanded his followers to ambush meccan caravans, steal products, food and money, and kill every meccan who dared to disagree. These raids are recounted in the Sirat, starting from paragraph 416. Muhammad rarely participated, but thankfully Allah ordered muslims to give him one fifth of the loot anyway. (Sirat 425)



Note: muslims now try to justify these murderous raids by claiming that the pagans had stolen Muhammad's and his follower's belongings, so they were simply taking back what was theirs. But the Sirat states clearly that Muhammad was stealing the pagan merchandise:

>«A caravan of Quraish carrying dry raisins and leather and other merchandise of Quraish passed by...» (Sirat 424) (The Quraish were the powerful pagan clan which opposed Muhammad with the most determination.)

>«When the Apostle heard about Abu Sufyan coming from Syria, he summoned the Muslims and said, “This is the Quraish caravan containing their property. Go out to attack it.”» (Sirat 428)

Plus, the raids continued for YEARS. Are muslims really try to make us believe that every single one of those raids was just to take back their own stuff? After a few years of lucky battles and having accumulated enough soldiers and power, Muhammad attacked Mecca by surprise and finally conquered his old city. Then he attacked the neighboring tribes and conquered the entire arabian peninsula. Then he died, probably poisoned by a relative of one of his victims.

Note: while in Medina, Muhammad broke the law by attacking the meccan caravans even during the sacred months, when war was forbidden. Some of his followers were uneasy about this, but Allah came to the rescue, revealing a verse which allowed muslims to attack the meccans even during the sacred months because "persecution is worse than murder" (this was the occasion in which 2:217 was revealed). So lucky.



This was to become a habit: in the next decade, Allah would save his prophet's ass from contradictions, lies and even marital problems and daily annoyances by revealing every time a verse which allowed Muhammad to do whatever the hell he wanted. A few (hilarious) examples:

>Only Muhammad can have as many wives as he wants. The other muslims

can't have more than 4 (plus however many female slaves they manage to catch). (33:50)

>Nobody can marry Muhammad's wives after his death, for that would annoy him. (33:53)

>Nobody should bother Muhammad with small talk. If they're invited in his house, they should go through with their business and leave immediately. Small talk makes him anxious. (Again 33:53, also called The Autistic Verse.)

>Muhammad can marry his adoptive son Zayd's hot ex-wife. By the laws of the time it would've been considered incest, but Allah said it's fine when Muhammad does it. (33:37)

>Once his wives got pissed because they caught Muhammad in bed with a hot christian slave, Mariya, when it was not her turn. To make them stop nagging him, Allah revealed 66:5 to threaten them with repudiation.

As Aisha the loli waifu cheekily said once: «I feel that your Lord hastens in fulfilling your wishes and desires.» (Bukhari 65,4788 and Sahih Muslim 1464a) The loli is not wrong. Over the years, Mu turned Allah into his get-out-of-jail-free card. It's almost comical. The "eternal and perfect" revelations from Allah were so specific and circumstantial that the people around Muhammad were always afraid that Allah would say something about them, maybe to give their belongings or their women to the prophet:

>«During the lifetime of the Prophet we used to avoid chatting leisurely and freely with our wives lest some Divine inspiration might be revealed concerning us.» (Bukhari 5187)



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About Aisha, muslims are very creative in finding excuses for their 50 year old prophet marrying a 6 year old little girl and then fucking her when she turned 9. Some of them even deny that was her age at the moment of consummation. Unfortunately for them, the hadiths are of the highest level and impossible to misunderstand:

>[Sahih Bukhari 3896] «Narrated by Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and HE CONSUMED THE MARRIAGE WHEN SHE WAS NINE YEARS OLD.» (See also Sahih Bukhari 3894 and Sahih Muslim 1422c.)

>[Sunan an-Nasa'i 3378] «It was narrated that 'Aishah said: "The Messenger of Allah married me when I was six, and CONSUMMATED THE MARRIAGE WITH ME WHEN I WAS NINE, and I used to play with dolls."» (Hadith classed as "sahih", undeniable, by most hadith scholars: <https://sunnah.com/nasai/26/183>)

Muslims get really desperate in this issue. They claim that girls in that time and in the desert matured faster (no evidence of this whatsoever), they claim that a 9 year old girl has already gone through puberty (false, puberty is a process which takes years to complete, and 9 year old girls mostly haven't even STARTED it, much less completed it), they claim that Muhammad only married her for political reasons and didn't really enjoy having sex with her (again, no evidence of this whatsoever)... They really grasp at straws in this matter. It must be difficult to reconcile the image of a perfect individual with that of a 53 year old man panting and slobbering over a nine year old girl.



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Muhammad in Islam is called “al-Insan al-Kamil” (the perfect man). This has generated the doctrine of the “Uswa Hasana” (excellent example) according to which EVERYTHING Muhammad said or did will forever be an excellent thing to say or do, in every place and time. Nothing the holy prophet did could be wrong, and anyone who deviates from his actions is a bad muslim or even an apostate.

This means that in Islam fucking 9 year old girls is more than allowed, it's encouraged. Because Muhammad did it. Making it illegal is IMPOSSIBLE, because it would mean indirectly criticizing the prophet, and therefore insulting him.

This is why even contemporary manuals of Islamic law state that females reach sexual maturity at 9 years of age, while males have to wait until 15. (Mohammad

Husayn Falah-Zadeh, "A Guide to Religious Laws", Ansariyan Publications, 2009, p. 18, paragraph "Who Is One Of Age?")

And Muhammad's pedophilia wasn't even limited to Aisha. Once he even got the hots for a baby:

>«[...] the Apostle saw her (Ummu'l-Fadl) when she was a baby crawling before him and said, 'If she grows up and I am still alive I will marry her.' But he died before she grew up [...]» (Sirat 461)

At the time, around the Battle of Badr, Muhammad was 54. Even if he had waited eight more years before fucking her, he would've been a man of 62 fucking a 9 year old girl. This is the kind of union Islam encourages.



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Anyway, back to Medina.

In the beginning, muslims were still few, although the new money and the successful expeditions were starting to attract converts. According to the arab mentality of the time, if you won, it meant the gods were with you.

The turning point in Muhammad's prophetic career came in 624 AD with the Battle of Badr. The meccan merchants had become annoyed at his robberies and gathered a force which outnumbered the muslims, but the muslims, fighting desperately, managed to overpower them anyway and won. This was seen by many as definite evidence that Allah actually was the only true god, or at least the more powerful one, and the new converts started to come in droves.

Thousands every year.

The more soldiers, weapons and money Muhammad accumulated, the more he turned from peaceful spiritual leader to greedy despot and warlord. The surahs revealed in Medina are the most brutal ones, the ones we've examined during the previous lesson about jihad (5:33, 8:12, 8:55, 9:5, 9:29, 9:123, 33:60-61, 47:4, etc.) and which make Islam a ruthless, insatiable death cult.

It's at this time that Muhammad decided that muslims had the right and duty to attack and slaughter every other people until everybody became either muslim or dead. (Sahih Muslim 5917)

Muhammad spent his wealth and power accumulating money from his robberies (Bukhari 2298. Abu Dawud 2967), getting fat (Abu Dawud 4749), fucking all day long with his eleven wives and countless slaves and bragging to his bros about how he had the sexual strenght of 30 men (Bukhari 268).

He also used his newfound power to expel the jews which dared to question his wisdom and refuse his religion, to murder and raid neighboring tribes on extremely flimsy or non-existent pretexts, and to assassinate anyone who opposed, questioned or mocked him.



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Greatest hits:

>Al-Nadr bin al-Harith.

Beheaded for the crime of telling stories which were more interesting than Muhammad's and stealing his audience. (Sirat 191 tells of how al-Nadr mocked Muhammad's stories and Sirat 458 reports that he was killed after the Battle of Badr.)

>Abu Rafi' ibn Abi Al-Huqaiq.

Eviscerated for mocking Muhammad with his poetry and for helping his opponents with money and supplies. (Sahih Bukhari 3022)

>Khalid ibn Sufyan.

Stabbed to death because Muhammad thought he was inciting revolt against muslims. (Hadith Sunan Abu Dawud 1249)

>Uqba bin Abu Muayt.

Beheaded (as he was pleading for his children) for opposing Muhammad and for pranking him by pouring camel entrails on his back. (Sirat 458)

>Umayya b. Khalaf and his son.

Both hacked to pieces for opposing Islam in Mecca and harassing low-caste muslims. (Sirat 449)

>Abu Jahl.

Also beheaded for opposing and insulting Muhammad. (Sirat 452)

>Ka'b bin al-Ashraf.

Poet which had dared to criticize the killings described in the Sirat, paragraphs 449, 452 and 458. Muhammad complained about him and some of his followers lured Ka'b out of his house at night with an excuse and stabbed him dead after complimenting him for his shampoo. (Really: Sirat 550-552)

Muhammad specifically allowed the assassin to LIE in order to kill Ka'b:

«Allah's Messenger (pbuh) 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 Messenger! 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 Ka`b)." The Prophet said, "You may say it."» (Sahih Bukhari 4037)
Much honorable. Many truthful. Such holy prophet.



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>A slave girl killed after the conquest of Mecca because she used to sing mocking songs about Muhammad.

(As told in the hadiths Sunan Abu Dawud 2684 and Sunan an-Nasa'i 4067.)

After conquering Mecca, Muhammad made a big show of forgiving his powerful opponents, which could (and did) become very useful political allies. Even a crazy woman named Hind bint Utbah, which cut open Muhammad's uncle's chest and ate his goddamn heart, was forgiven because she was the wife of Mecca's top politician, but slave girls were of no use to him, so they died.

>Abu Afak.

Blind, very old poet which wrote against Islam and Muhammad. The prophet complained «Who will deal with this rascal for me?» and immediately an eager follower killed the old man. (Sirat 995)

>Asma bint Marwan.

Female poet stabbed while she slept for the crime of criticizing Muhammad for killing the old poet Abu Afak. (Sirat 996)

This last episode really paints a pretty picture of Islam's holy prophet:

>«When the apostle heard what she had said he said, "Who will rid me of Marwan's daughter?" Umayr b. Adiy al-Khatmi who was with him heard him, and that very night he went to her house and killed her. In the morning he came

to the apostle and told him what he had done and he said, "You have helped God and His apostle, O Umayr!" When he asked if he would have to bear any evil consequences the apostle said, "Two goats won't butt their heads about her"» (Sirat 996)

But... but muslims claim muslims never killed women:

>«Umayr Ibn Adi came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced up to her back.» (Ibn Sa`d, "Kitab al-Tabaqat al-Kabir", translated by S. Moinul Haq, vol. 2, pages 30-31.)



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This is the "perfect man" according to 1,7 billion muslims. A man so brutal and so arrogant that he orders the assassination of women and old men because they dared to criticize his actions, and so cowardly that he won't even do it himself. When Muhammad wanted someone dead, he didn't grab a sword, he WHINED loudly and hoped that some follower would act in his place.

Note that none of these killings happened during a battle. It was always when the victims were prisoners of war, sleeping, or simply going about their day, unaware. Is this "the most honorable and merciful man who ever lived", like muslims describe him?

Bonus episode:

>Zayd dismembers an old woman with camels, Mu approves. Muhammad sent his cuckolded adopted son Zayd to avenge an attack on one of his caravan. Zayd didn't find the culprits, but he found Umm Qirfa, the very old aunt of one of the culprits. Zayd shrugged, said «Close enough», tied her legs to camels and made them run in opposite directions, ripping her apart. Then he enslaved Umm Qirfa's daughter. Muhammad approved of Zayd actions and gave the slave girl as a gift to one of his men. (Sirat 980)



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About Muhammad and slavery:

Despite the common muslim claim that Muhammad hated slavery and tried to abolish it, all the evidence tells us that Muhammad loved himself some slaves. He enslaved his defeated enemies, exchanged slaves with others, distributed them to his companions, raped the slaves conquered in battle (as quran 4:24, 23:1-6, 33:50, 47:4 and 70:19-31 allow to do), and in general never even TRIED to make slavery illegal.

He could have simply forbidden it, like pork or wine. Or he could have severely limited the number of slaves one could own, like he limited his followers' wives to a maximum of four. Instead, he allowed muslims to get as many slaves as they wanted, fuck them, sell them, lash them (Sahih Bukhari 65,4942), and in general do whatever they wanted with them (even though senseless murder or mutilation of slaves was frowned upon, since it meant destruction of valuable property).

Muslims also claim that Muhammad protected slaves and made their lives much easier by giving them rights and privileges that they didn't have under paganism. What they never specify is that this favorable treatment only applied to MUSLIM slaves. When a muslim has to expiate a sin, for instance, it's laudable for him to free a slave, but only if it's «a sound muslim slave». (Reliance of the Traveller, paragraph o20.2)

Needless to say, non-muslim slaves aren't treated as nicely. In the hadith Sahih Muslim 1602, Muhammad clearly implies a racial/religious hierarchy when he trades 2 black non-muslim slaves for an arab muslim one.



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About Muhammad and Female Genital Mutilation:

Muhammad repeatedly said that circumcision is good:

>«Five practices are characteristics of the Fitrah: CIRCUMCISION, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits.» (Bukhari 5891, 6297 and 5889. Also Sahih Muslim 257, Sunan an-Nasa'i 5043-4 and 5225, and many more hadiths.)

Thing is, he never limited circumcision to men. In fact, in this other sahih (undeniable) hadith he allows female circumcision while telling the circumciser to not cut too much flesh:

>[Abu Dawud 5271] «A woman used to perform circumcision in Medina. The Prophet (pbuh) said to her: Do not cut severely as that is better for a woman and more desirable for a husband. [...]» (<https://sunnah.com/abudawud/43/499>)

Since the circumciser was a woman, it's clear that her patients were also women. It's unthinkable that under Islam a woman would've been allowed to see, touch and circumsize penises.

This other sahih hadith shows that Aisha was in fact circumcised:

>[Sunan Ibn Majah 1,651] «It was narrated that 'Aishah the wife of the Prophet said: "When the TWO CIRCUMCISED PARTS meet, then bath is obligatory. The Messenger of Allah and I did that, and we bathed."»

Muhammad clearly approved of female genital mutilation.

This fatwa goes deeper into the issue and shows that every madhhab (Islamic law school) approves of female circumcision, to different degrees: fatwa #60314, "Circumcision of girls and some doctors' criticism thereof": <https://Islamqa.info/en/60314>



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About Muhammad's integrity and honor in war:

We've already talked about it in the previous lesson, but it bears repetition because it speaks volumes about Muhammad's real character: ISLAM EXPLICITLY ALLOWS THE KILLING OF WOMEN AND CHILDREN, provided they're infidels. This is clearly shown in quran 18:74-80, where Khadir kills a child and justifies it by claiming that he was a little infidel.

That passage is then quoted in some hadiths (Sahih Muslim 1812b and 1745; Sahih Bukhari 3012) where Muhammad condones the killing of women and children, as long as they're from the infidels.

See also the fiqh monography "The Clarification Regarding Intentionally

Targeting Women and Children”

(<https://archive.org/details/IntentionalityTargetingWomenAndChildren>), at page 17, where it's stated that «it is permissible to target the women and children when a greater benefit is in killing them, rather than keeping them alive».

Show these passages to the next muslim who claims that Islamic warfare is more honorable than the Western one because “muh atomic bombs muh nerve gas”.



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Muhammad sure loved him some assassinations, but he didn't despise large scale genocides and expulsions either:

>Muhammad robs and expels the Banu Qaynuqa.

A Qaynuqa jew pranked a muslim woman by lifting her dress. A muslim man killed the jew for this, a monstrous overreaction NOT justified by the law, and an angry jewish mob killed the murderer in retaliation.

This retaliation was perfectly justified by law (a life for a life), but Muhammad still declared it an intolerable provocation and with this excuse robbed and expelled all the Qaynuqa. He wanted to kill them all, but was talked out of it by an ally. (Sirat 546) He later regretted the missed slaughter.

(Further reading:

<https://thereligionofpeace.com/pages/muhammad/qaynuqa.aspx>)

Note: this episode shows clearly that Islam considers the life of a muslim more valuable than the life of an infidel. Hadiths and fiqh manuals still state this:

>«The Messenger of Allah (pbuh) said: “A Muslim should not be killed in retaliation for the murder of a disbeliever”.» (Sunan Ibn Majah 21,2761. Level: sahih. <https://sunnah.com/urn/1269760>)

>«A life is only taken for another life equal in freedom, Islam and protection [...] A free man is not killed for a slave NOR A MUSLIM FOR A NON-MUSLIM because the higher is not killed for the lower. [...] A Muslim is not killed for an unbeliever but an unbeliever is killed for a Muslim.» (“Al-Risala”, 37.1a and 37.10f)

>«There must be equivalence between the murdered person and the murderer. In other words, they must be equal in religion, and freedom or slavery.

Accordingly, A MUSLIM IS NOT TO BE SENTENCED TO DEATH FOR KILLING A DISBELIEVER.» (Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", Al-Maiman Publishing House, Riyadh, 2005, Vol. 2, Part IX, chapter 2, p. 530.)

Islam is the most discriminatory, supremacist religion in existence.



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>Muhammad expels the Banu Nadir, lies and kills.

Mu claimed that Gabriel warned him that the Banu Nadir would betray him, so he attacked them pre-emptively in “self-defense”. (Sirat 652-653) He forced them to surrender and expelled them, taking all their stuff. Needless to say, there is NO EVIDENCE that the Banu Nadir were planning anything.

Later Mu sent some warriors to the Banu Nadir leader to draw him out of his fortress with the excuse of peace talks. As soon as the leader and his guards were out, the muslims butchered them. Mu approved of the treachery. (Sirat 981)

(Further reading: <https://thereligionofpeace.com/pages/muhammad/nadir.aspx>)

>Slaughter of the Banu Qurayza.

Mu said that Gabriel ordered him to destroy the Banu Qurayza (Bukhari 2813). The men had surrendered, but Mu had them all beheaded. The massacre involved 600-900 people and took the entire day. Mu watched while sitting on a cushion. Then he enslaved women and children. (Sirat 689-693. Abu Dawud 4404)

Some muslims try to justify this gruesome massacre by claiming that the Banu Qurayza had asked to be judged according to jewish law, and so Muhammad asked a jew named Sa'd ibn Mu'adh to issue a sentence, and Sa'd decided to kill the men and enslave the rest. In other words, it wasn't Muhammad's fault: it was a case of a jew jewing other jews.

Problem is that Sa'd was not a jew anymore: he was a muslim convert. This is simply one of the many instances where muslims massacred jews. And where the “most merciful man ever”, far from trying to stop the inhumane slaughter, enjoyed the show for the entire day as if it was a movie.

Is this how a merciful man behaves, muslims?

(In recent years muslims have tried to claim that the Qurayza were the ones at fault, or even that the slaughter didn't happen. That is contradicted by Islamic historical texts and by the fact that for 1400 years muslims BRAGGED about the massacre. More details:

(<https://thereligionofpeace.com/pages/muhammad/qurayza.aspx>)



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>Muhammad attacks Al-Yusayr ibn Rizam and kills him and 30 of his men. All because he heard that they were preparing to attack him. (Hadith by Tirmidhi n. 3923) No real evidence of this exists. Episodes like this are used today by modern muslims to justify pre-emptive slaughters and ambushes as “self-defense”.

>Slaughter of the Banu Mustaliq tribe.

They were attacked «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.» (Bukhari 2541) But first, the women were raped; the muslims wanted to pull out, but Muhammad advised them against it saying that it was useless because any child that was predestined to be born would be born anyway, so might as well creampie them. (Bukhari 4138)

>Attack of the Khaybar.

Again, Muhammad attacked by surprise: «We met the workers of Khaybar coming out in the morning with their spades and baskets. When they saw the apostle and the army they cried, “Muhammad with his force,” and turned tail and fled. [...] The apostle seized the property piece by piece...» (Sirat 757)

Later, Muhammad tortured Kinana ibn al-Huqayq by lighting a fire on his chest to force him to reveal the location of a supposed hidden treasure. He was then beheaded, and Muhammad tied up the evening by fucking his 17 year old widow, Safiya, which he later married (according to muslims, this makes it fine). (Sirat 764 and 766. See also: Sahih Bukhari 371.)



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>Destruction of Dhul Khalasa.

Dhul Khalasa was another really famous temple, so famous that it was called “the yemenite Kaaba”. Muhammad at this point had conquered Mecca and the real Kaaba, and he didn't like competition in the pilgrimage business. What happened was predictable: «The Prophet (pbuh) said to me, "Won't you relieve me from Dhu-l- Khalasa?" So I set out with one-hundred-and-fifty riders, and we dismantled it and KILLED WHOEVER WAS PRESENT THERE. Then I came to the Prophet (pbuh) and informed him, and he invoked good upon us» (Bukhari 4355. See also Bukhari 3020 and 3076.)

Note: this slaughter of innocent worshippers and bystanders, which Muhammad ordered and approved of, was perpetrated without any provocation. The victim toll is estimated at around 300 (Ibn al Kalbi, Hisham, “The book of idols”, a translation from the Arabic of the Kit?b al-asn?m. Princeton University Press, 1952, pp. 31–2.)

>Conquest of Mecca.

In the lesson about Jihad, we've examined the verses and the hadiths where Allah and Muhammad say clearly that pacts, promises and treaties with the unbelievers have no real validity and can be rejected anytime it's convenient for the muslims (quran 9:1 and 8:58). In the lesson about Taqiyya, we've seen that lying to the infidels is not only allowed, but mandatory for religious purposes, that Islamic law manuals TEACH MUSLIMS HOW TO LIE, and that Muhammad himself allowed muslims to break their promises as soon as they see a more convenient path

(Sahih Bukhari 7146 and at-Tirmidhi 1530, also of sahih level).

The holy prophet showed once again his moral integrity by making a peace treaty with Mecca (the Pact of Hudaibiyya) which should've lasted for 10 years but which he broke after only 2 to attack Mecca by surprise as soon as he was strong enough.

(cont.)



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Muslims of course insist that the meccans broke the treaty first. Here's what happened, so you can judge for yourself. The Khuza'a tribe killed a member of the Bakr tribe. The Bakr retaliated and killed a Khuza'a. The Khuza'a killed three

Bakr, then allied themselves with Muhammad (dick move). The Bakr allied themselves with the meccans to not remain alone, but still attacked the Khuza'a to exact revenge for the killings. Muhammad blamed the meccans of this last retaliation and used it as an excuse to declare the peace pact void and attack Mecca, since by that point he was strong enough to conquer it and the treaty was just an hindrance.

Plus, muslims had already broken the pact way before that. A muslim convert, Abu Basir, had killed the meccans who had come to bring him back to Mecca, as the pact established, and then he had even formed a group of bandits who killed and robbed meccans. (Sahih Bukhari 2731-2) This was a clear, very serious and repeated breach of the treaty by the muslims.

Not only that, but Muhammad himself had violated the treaty by keeping the meccan women instead of giving them back as he should have! Allah even had to reveal surah 60:10 to excuse his infraction: «O you who have believed, when the believing women come to you as emigrants, examine them. [...] And if you know them to be believers, then do not return them to the disbelievers».

To sum it up, Muhammad never really respected the treaty, took the first excuse to attack Mecca by surprise, conquered it, killed a few poor singers and poets who had mocked him, spared the powerful opponents to make them his allies, forced the people to choose between converting and getting butchered, and then spent the last 2 years of his life attacking other tribes by surprise in the same cowardly way.

The most honorable man who ever lived, indeed.



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Muslim historians and apologists always claim the same excuses to justify these massacres: BUT they were planning to attack muslims... BUT they had offended Muhammad/Allah/Islam... BUT they had started the hostilities by giving money/weapons to Muhammad's enemies... BUT they had breached a treaty, etc. A couple of things.

FIRST: usually there is zero evidence of these accusations, only claims by Muhammad and his men. Of course muslim historians believe them completely (they like to keep their head attached to the neck), but Muhammad's modus operandi, his frequent lack of respect for treaties and promises and some weird

circumstances (like the fact that most of his victims were caught by surprise even though they're supposed to have started the war themselves) strongly point towards Muhammad lying his ass off.

SECOND: even if all the muslim excuses were valid, Muhammad's behavior is still awful and completely contradicts the image of a honorable, merciful, kind man. Would a man like that torture someone with fire only to find money, and then have sex with his young widow? Would he behead hundreds of surrendered prisoners of war? Rape their women? Enslave their children?

Muslims can try all the excuses they want, but these stories, WRITTEN IN THEIR OWN HOLY BOOKS, paint a picture of their prophet which is the polar opposite of what they claim.

As said by former muslim Ali Sina: «Muhammad is a narcissist, a pedophile, a mass murderer, a terrorist, a misogynist, a lecher, a cult leader, a madman, a rapist, a torturer, an assassin and a looter.»

I would add: an obese liar with such bad hygiene he had lice
(<http://staringattheview.blogspot.com/2010/02/muhammads-lice.html>)

See you all in the next lesson.

(For a deeper look into the issue of Muhammad's brutality, the page https://wikiIslam.net/wiki/List_of_Killings_Ordered_or_Supported_by_Muhamn collects more victims.)

Lesson 4: The Quran and the Sunnah

Professor.Kafir !pjIvye1PUw ID:mFsgz2n8 Mon 10 Dec 2018 01:29:25

And now, let's begin our lesson about the holy books of Islam, the Quran and the Sunnah, and why they're not only artistically less-than-mediocre, scientifically ridiculous and ethically questionable, but downright retarded.

First, let's clear up a common misconception (which is often used by muslims to lie about Islam). Islam is NOT only the Quran. Islam is composed by, in order of importance:

- >1) the Quran,
- >2) the Sunnah (the Sirat + the hadiths),
- >3) the ijma (consensus of the highest muslim scholars on a certain matter),
- >4) the qiyas (deductive reasoning that muslim jurists have to use when a certain matter is not clearly regulated by the above sources).

It's essential to remember this, because one of the (many) slimy tactics muslims use to defend their religion is denying that some law or rule of the sharia is actually part of Islam with the motivation that “it's not in the Quran”. Invalid excuse. If it's in a sahih hadith or is prescribed by the ijma, it's part of the sharia, and no muslim is allowed to disagree, otherwise he's an apostate.

Some muslims even call themselves “quranists” and reject any obligation or prohibition stated in the Sunnah, by the ijma or deduced by qiyas. Too bad quranists are simply apostates:

>«The Prophet (pbuh) said: Beware! I have been given the Qur'an and SOMETHING LIKE IT (= the Sunnah), yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware!» (Abu Dawud 4604. Degree: sahih.
<https://sunnah.com/abudawud/42/9>)



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As stated in this fatwa, orthodox Islam considers kufr (disbelief) denying the validity of sahih hadiths and respecting the Quran alone: "Ruling on one who rejects a saheeh hadith", <https://Islamqa.info/en/115125>

This is because according to the doctrine of the ismah, Allah protects his prophets from committing wrong acts or saying wrong things. So whatever Muhammad did or said in his life is automatically true and perfect, which means that any muslim who denies even one hadith of sahih level is automatically an apostate. Also because, as stated in the Quran:

>«By your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.» (4:65)

Full submission to Muhammad obviously means that the orders and prohibitions he expressed during his life are JUST AS BINDING AS THE QURAN ITSELF. Provided the ijma (the consensus of the scholars) says that they're sahih hadiths. Quran 33:36 confirms, stating that once Allah or Muhammad have decided something, muslims have no choice but to obey. Which is the cardinal legal principle of Islam and the main reason why Islam is a totalitarian ideology doomed to stagnation and eternal obtusely.

Anyway, verse 4:65 means that the validity of the Sunnah is stated clearly by the Quran itself. To deny the Sunnah, quranists ironically have to deny part of the Quran. Guess what that is? Apostasy.

As for the concept of ijma (consensus of the scholars), that takes its validity from the famous sahih hadith which says that Allah “protects” his followers from all agreeing on a mistake (Abu Dawud 4253, <https://sunnah.com/abudawud/37/14> Also see Ibn Majah 3950). Which means that if the top scholars (the mujtahidun, the only ones who can offer new interpretations of the holy texts) all agree on something, that something MUST be true and is automatically part of Islam. You deny it? Apostasy.



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Now that we've established that rejecting the other 3 sources of the sharia is NOT allowed, let's examine the first and most important one: the Quran.

The Quran is considered by muslims the perfect word of Allah, eternally true down to the last letter and forever valid, in every time and place. In fact, the Quran itself in Islam (in the original arabic) is considered a miracle (which is probably the dumbest “evidence” of Islam's truth its followers manage to invent in 1400 years).

The Quran had a troubled birth. As long as Muhammad was alive, it was PASSED ON MAINLY ORALLY from the prophet to his Sahaba (companions) and from them to other believers. Only bits and pieces of it were written down on any surface available (fabric, wood, stones, bones, even leaves). Considering that Muhammad himself admitted to having forgotten some verse, this method wasn't exactly foolproof:

>«Allah's Messenger (pbuh) heard a man reciting the Qur'an at night, and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, which I WAS CAUSED TO FORGET."» (Sahih Bukhari 5038. <https://quranx.com/Hadith/Bukhari/USC-MSA/Volume-6/Book-61/Hadith-558/>)

Only 19 years after Muhammad's death, his follower Zayd decided that since the muslims who had memorized the Quran were dropping like flies in battle or because of old age, maybe it was time to write the entire thing down in a single organized text.

Zayd therefore gathered the muslims who knew the Quran best and wrote down what they said. His method was “scientific”: if at least 2 people agreed on a certain verse, it was included, otherwise it was discarded.

Caliph Uthman then decided to standardize the Quran by destroying any other version that had been written in the meantime, and declared his version the only true one. That version is the one we have today.



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Muslims claim that nothing in the Quran has been changed ever since Muhammad revealed the last verse, and that would “prove” its holiness. Already we know that's not true, since Uthman had to destroy several “deviant” versions.

But there's more.

Some shia muslims use a different Quran which includes some verses about the Ghadir Khumm episode (a pool of water Muhammad stopped by for a while) and TWO WHOLE SURAHS not present in the Uthman Quran (Surat al-nurayn and Surat al-wilaya).

But they're just shias, which means they're not “real” muslims, so who cares? Surely the sunnis didn't change a letter of the quran ever since Muhammad revealed it.

Well... except for the 1,000 alif (the first letter of the arab alphabet) added to the text in 700 AD by general al-Hajjaj b. Yusuf in order to improve its intelligibility (<https://www.theguardian.com/education/2000/aug/08/highereducation.theguardian>). Thing is that in arabic the vowels are signaled by diacritical signs, and the original text didn't have them. Also, it didn't have punctuation signs.

It's easy to imagine how the lack of punctuation could create misunderstandings and change in small or great part the meaning of a sentence. Since many verses ended up having different possible meanings because of this, ancient muslim scholars decided that instead of declaring one meaning as the only valid one and killing everybody who disagreed (as they're wont to do), this time they'd be more tolerant and allow SEVEN TO TEN different readings (qira'at) of the Quran. That was nice of them.



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Problem is, this way we have an unchanging holy book which changes depending on the reading you choose to use. The two most prominent ones are the Hafs and the Warsh readings. Here are only a few examples of the same verse getting a different meaning in different qira'at:

>In 2:125 watakhizu (you shall take) in Hafs, becomes watakhazu (they have taken) in Warsh.

>in 2:132 wawassa (and he enjoined) in Hafs, becomes wa'awsa (and he instructed) in Warsh.

>in 2:140 taquluna (You say) in Hafs, becomes yaquluna (They say) in Warsh.

>in 3:146 qatala (fought) in Hafs, becomes qutila (was killed) in Warsh.

>in 7:57 bushra (good tidings) in Hafs, becomes nushra (disperse) in Warsh.

>in 40:26 aw an (or that) in Hafs, becomes wa an (and that) in Warsh.

>in 43:19 ibaad (slaves) in Hafs, becomes inda (with) in Warsh.

And you know how according to Allah the Sun at night sets in a spring (18:86)? Well, not only that passage makes no sense (muslims had to accept that the literal interpretation was nonsensical and now claim it's a metaphor), but in this case as well, the same word is translated in two different ways, so the Sun sometimes sets in a MUDDY spring, and sometimes in a WARM spring. This happened because the two words in arabic differ only by a few signs:

>hami'atin (muddy)

>hamiyatin (warm)

...and therefore the confusion was inevitable.

More details on this issue here:

https://wikiIslam.net/wiki/Corruption_of_the_Quran#Differences_in_the_Qira.27

https://en.wikipedia.org/wiki/Warsh_'an_Naafi'#Difference_between_Warsh_and

You might object that they're not major changes and that the fundamental themes of the book remain unchanged (worship only Allah, obey Muhammad in everything, rape and slaughter the unbelievers, slavery and pedophilia are ok). But even just one of these differences would be enough to destroy the Islamic claim that the quran is eternal and unchangeable because it's the Word of Allah.



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But wait, there's more.

Primary Islamic sources candidly tell us that the Quran lost many, MANY verses during the years between Muhammad's revelations and Uthman's version. Above all:

>The lost verse on stoning.

According to this hadith, the Quran had once included a verse on stoning adulterers, but it had been written on a random piece of paper and one day A SHEEP ATE IT. Sources:

- Sunan Ibn Majah 9,2020. <https://sunnah.com/urn/1262630>

- Sahih Muslim 1691a. <https://quranx.com/Hadith/Muslim/USC-MSA/Book-17/Hadith-4194/>

And so the timeless, perfect Word of Allah was forever reduced. (I swear, sometimes when studying Islam I hear the Yakety Sax theme.)

Thankfully there are still many hadiths that order muslims to stone adulterers (like Sahih Muslim 1697). They would have gotten away with it, if it wasn't for those meddling hadiths!

>The verse on adult suckling (weird pseudosexual shit Muhammad was into).

This verse was written on the same piece of paper or leaf as the verse on stoning, and was lost with it. (<https://sunnah.com/urn/1262630>)

It wasn't a great loss: Muhammad's wives didn't like it one bit (it would have forced them to let adult men suck on their tits in order to become "relatives" so they could be seen without hijab) and were quite vocal about it:

<https://quranx.com/Hadith/Malik/USC-MSA/Book-30/Hadith-12/> (Muwatta Malik book 30, hadith 1287)



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>Most of Surah al-Ahzab (the 33rd) was lost.

According to an hadith, this surah was much longer in the past:

>«Ubayy ibn Ka'b said to me: How long is Soorat al-Ahzaab when you read it? Or how many verses do you think it is? I said to him: Seventy-three verses. He said: Only? There was a time when it was as long as Soorat al-Baqarah» (Musnad Ahmad 21245)

This hadith was graded by al-Tabari, ibn Hazm and al-Albani as sahih (undeniable) and as hasan (solid) by ibn Kathir and ibn Hajar. More info: <https://Islamqa.info/en/answers/197942/soorat-al-ahzaab-was-as-long-as-soorat-al-baqarah-then-most-of-it-was-abrogated>

The tafsir (exegesis) of al-Qurtubi confirms the drastic reduction of this surah in his introduction on the 33rd Surah:

>«Surah Ahzab contained 200 verses during the lifetime of Prophet (pbuh) but

when the Quran was collected we only found the amount that can be found in the present Quran.»

Needless to say, this cut of the perfect word of Allah is of great embarrassment to muslims. Their scholars claimed that since those 127 verses weren't included in the "definitive" version of the Quran, that means they were abrogated. Problems: 1) Muhammad never said that they were abrogated. 2) What about the countless quranic verses that were abrogated but still included in the Quran? Clearly abrogation doesn't imply deletion.

>It's not clear if Surah al-Hafd (the Haste) and Surah al-khal' (the Separation) are part of the Quran.

The main muslim scholars couldn't decide if these were just du'as (prayers) or parts of the Quran. Some important figures (Ubay ibn Ka'b, ibn Masud and ibn 'Abbas) recorded them in their Quran mashaf (codices), but others (Uthman, Umayya bin Abdullah and Umar) omitted them. Al-Suyuti chose a compromise: they were removed from the Quran and are now used as simple prayers.

More info: <https://Islamqa.info/en/answers/195880/was-duaa-al-qunoot-part-of-the-quran-then-abrogated-from-the-text>



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>Two more missing surahs, one of which very long and important.

According to Abu Musa al-Ash'ari, one of the main authorities on the Quran and venerable Sahaba (companion of the Prophet), a pretty long and important surah was almost completely forgotten:

>«We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I HAVE, HOWEVER, FORGOTTEN IT with the exception of this which I remember out of it:" If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust." And we used so recite a surah which resembled one of the surahs of Musabbihat, and I HAVE FORGOTTEN IT, but remember (this much) out of it:" Oh people who believe, why do you say that which you do not practise" and "that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection".» (Sahih Muslim 1050.

<https://quranx.com/Hadith/Muslim/USC-MSA/Book-5/Hadith-2286/>)

Surah Bara'at (also called at-Tawba) counts 129 verses. It's the infamous ninth surah, which contains some of the most brutal commands to slaughter the

infidels and even the notorious Verse of the Sword (9:5) which we've examined in our second lesson. If the missing surah was really of comparable length and severity, this is an extremely significant loss.

Transmitting the Quran orally for decades obviously caused a lot of confusion. Ibn Abbas (another Sahaba) said, regarding the above quoted verse about the two valleys:

>«I do not know whether this saying was quoted from the Qur'an or not.» (Sahih Bukhari 6437. <https://quranx.com/Hadith/Bukhari/USC-MSA/Volume-8/Book-76/Hadith-445/>)



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>The brutal ninth surah was even longer.

Narrations recorded by Al-Suyuti say that surah Bara'at was originally as long as al-Baqara:

>«Malik says that several verses from chapter 9 (Sura of Repentance) have been dropped [...] because it was proven that the length of Sura of Repentance was equal to the length of the Sura of the Cow.» ("The Itqan" by al-Suyuti, Part 3, Page 184.)

Al-Qurtubi agrees:

>«It has also been narrated from Ibn Ajlan that he heard that Surat Bara'at was equal to the length of Surat Al Baqarah or approximately equal to it» (Tafsir al-Qurtubi, comment on the ninth surah.)

Surah al-Baqara (The Cow) is 286 verses long, while the current version of surah Bara'at is only 129 verses long. That's 157 more missing verses.

For an unchangeable book, it sure changed quite a bit since Muhammad revealed it. After all, Muhammad revealed it in the span of 23 years and after his death his followers took 19 more years to start organizing it. That's 42 years of faulty oral transmission. Obviously the end result was going to be a mess.



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But that's not all. The version of the Quran we have today IS NOT EVEN THE "PURE" UTHMAN'S VERSION. Remember general al-Hajjaj b. Yusuf, the guy

who added vowels? Well, he didn't stop there. Here are a few of the changes he made to the Word of Allah:

> In 10:22 he changed yanshorokom ("spread you") to yousayerokom ("makes you to go on").

> In 26:116 he changed Al-Mukhrageen ("the cast out") to Al-Margoomeen ("those who are to be stoned to death").

> In 26:167 he changed Min Al-Margoomeen ("those who are to be stoned to death") to Al-Mukhrageen ("those who will assuredly be cast out").

> In 47:15 he changed yasen, which is poor Arabic, to Asen, which means "unpolluted."

> In 57:7 he changed wataqu ("feared Allah") to Wa-anfaqu ("spend in charity").

Some tafsirs (such as al-Jalalayn, one of the most famous) report different words in the commentaries of these and more verses, proving the contamination.



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From a literary standpoint, the Quran is borderline unreadable. Arab-speaking muslims swear that in arabic the text flows like divine poetry (and that's supposed to prove its holy origin). Maybe, but all we non-arab speakers can see for ourselves is that the text is a mess: stories ripped off almost verbatim from the Torah, misunderstanding of christian theology (Muhammad thought the Holy Trinity was made by God, Jesus and Mary), episodes who start in the middle without a clear beginning or end, mind-numbing repetitions, monotonous rhytm, and a feeling that Allah was a schizo off his meds. So many sentences start with "slaughter and drown them in their own blood" and end with "because Allah is the most merciful".

It's a slow, confusing, sometimes unintentionally hilarious clusterfuck. Exactly what you'd expect from a book put together by decades-old fragments and memories.

In the words of the Islamist Theodor Nöldeke:

>«Indispensable links, both in expression and in the sequence of events, are often omitted, so that to understand these histories is sometimes far easier for us than for those who heard them first, because we know most of them from better sources. Along with this, there is a good deal of superfluous verbiage; and nowhere do we find a steady advance in the narration. [...]

>«The connexion of ideas is extremely loose, and even the syntax betrays great awkwardness. Anacolutha [when the latter part of a sentence does not grammatically fit the earlier] are of frequent occurrence, and cannot be explained as conscious literary devices. Many sentences begin with a “when” or “on the day when” which seems to hover in the air, so that commentators are driven to supply a “think of this” or some such ellipsis. Again, there is no great literary skill evinced in the frequent and needless harping on the same words and phrases. Mahomet is not in any sense a master of style.» (Noldeke T., “Koran”, in EB, 11th ed., vol. 15, pp. 898-906.)



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These stylistic flaws don't just make the reading unpleasant, they're also a strong indicator that the text has been manipulated by several hands:

>«There are indeed many roughnesses of this kind, and these, it is here claimed, are fundamental evidence for revision. Besides the points already noticed—hidden rhymes, and rhyme-phrases not woven into the texture of the passage—there are the following: abrupt changes of rhyme; repetition of the same rhyme word or rhyme phrase in adjoining verses; the intrusion of an extraneous subject into a passage otherwise homogeneous; a differing treatment of the same subject in neighbouring verses, often with repetition of words and phrases; breaks in grammatical construction which raise difficulties in exegesis; abrupt changes in the length of verses; sudden changes of the dramatic situation, with changes of pronoun from singular to plural, from second to third person, and so on; the juxtaposition of apparently contrary statements...» (Bell R. and W. M. Watt, "Introduction to the Quran", Edinburgh, 1977, p. 93.)

There's simply no way to know how many people changed the text, and in which ways, in the decades following Muhammad's death and even after Uthman's final version. There is countless evidence that many translators and copiers added or changed some words in crucial points in order to cover for discrepancies and

contradictions.

Many paragraphs, for instance, are clearly spoken by Muhammad and not by Allah, even though the Quran is supposed to be a revelation directly from the mind of Allah. Some copiers have solved the problem by adding the word “Say:” before those paragraphs (like in 27:91) to make it seem like Allah is commanding Muhammad to say those things, but that word is NOT present in the original arabic.

(For a much more detailed analysis, see Ibn Warraq, “Why I am not a muslim”, chapter 5: <http://www.conflicts.rem33.com/images/books/Ibn%20Warraq%20-%20Why%20I%20Am%20Not%20a%20Muslim.pdf>)



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But if an awful style and hundreds of verses modified or lost forever were the only problem with the Quran, I wouldn't be writing this. You could even consider their loss a virtue (at least now it's shorter).

It's much more difficult to explain blatant, sometimes hilarious scientific inaccuracies that muslim scholars keep defending (or pretending not to see with embarassment) to this day. Here's a short list:

>Allah is the one who keeps the sky from crashing on the Earth. (22:65)

>Mountains were created to keep the Earth still under their weight. (21:31)

>The Earth is also flat. (2:22. 50:7. 51:47-48. 71:15-20. 88:17-20. 79:30)

The tafsir Al-Jalalayn, one of the most illustrious ones written by Al-Suyuti, explains 79:30 in very clear terms: «and after that He spread out the earth: He made it flat, for it had been created before the heaven, but without having been spread out» (<https://quranx.com/Tafsir/Jalal/79.30>)

>The Moon follows the Sun. (91:2)

>Sperm is produced "from between the backbone and the ribs" (86:5-7)

Apologists have tried EVERYTHING to excuse this obvious anatomic mistake. Some claim that when the Quran speaks of backbone and ribs it refers to the “hard parts” of men, therefore his erection. Others claim that the liquid in question is not sperm but the aortic blood, which “brings life” to the body.

Others say that this verse refers to the testicles during the embryo stage (even though not even then they're between the backbone and the ribs). Still others use the most flexible excuse in the world: it's a METAPHOR because the backbone is the symbol of man's strength and so sperm, which is the essence of a man, is metaphorically said to be produced there... yeah...



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Then there is verse 21:30, one of the most twisted ones by apologists the world over:

>«the heavens and the earth were a joined entity, and We separated them and made from water every living thing.»

Apologists claim that this verse is talking about the Pangea, even though the supercontinent didn't include the heavens, and some translations even change the wording to make it seem like Allah was talking about the theory of evolution. The official italian translation (the one by Hamza Piccardo recognized by the saudi government), for instance, says “We extracted every living thing from the oceans”, even though every other translation simply claims that living being are MADE OF water, which is something even ancient greek philosophers knew. Using this mistranslation, Piccardo claims that the Quran “revealed” the theory of evolution 1400 years ago.

Furthermore, the Quran, despite its ambition to be a timeless, eternal book valid in every place and time, very often refers to very specific situations and even single individuals. The entire Surah 111 is dedicated to insulting a political opponent of Muhammad, Abu Lahab, and his wife:

>«May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will (enter to) burn in a Fire of (blazing) flame. And his wife (as well) – the carrier of firewood. Around her neck is a rope of (twisted) fiber.»

Oh snap, “the carrier of firewood”. Apply cold water to the burn.

The 111th surah is one of the shortest ones, but we still have an entire chapter of the Word of Allah dedicated to insulting this random guy and his wife. For all eternity.



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In the lesson on Muhammad we've quoted some verses which have the sole function of giving Muhammad special privileges, sometimes very petty ones:

>Only Muhammad can have as many wives as he wants. (33:50)

>Nobody can marry Muhammad's wives after his death. (33:53)

>Nobody should bother Muhammad with small talk. (Again 33:53, The Autistic Verse.)

>Muhammad can marry his adoptive son Zayd's hot ex-wife, even though by the laws of the time it would've been considered incest. (33:37)

>Once his wives got pissed because they caught Muhammad in bed with a hot christian slave, Mariya, when it was not her turn. To make them stop nagging him, Allah revealed 66:5 to threaten them with repudiation.

And when the loli wife Aisha was accused of having cheated on Muhammad by THREE WITNESSES, Allah decided to reveal verse 24:13 in order to save his prophet from being publicly known as a cuck. In that verse, Allah decided that to prove guilt in the case of cheating or rape, you need FOUR witnesses. So Aisha was cleared of all accusations.

By the way, thanks to this verse it's still pretty much impossible for muslim women to prove they've been raped, since they need to bring forward the testimony of four men (women's testimony is not admitted in sexual matters). And fiqh codes specify that the men need to be of good reputation and “strong Islam”, and to have seen with their own eyes the penis enter the vagina. Only then a woman can prove she's been raped. (More on that in the lesson about women in Islam.)



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Muhammad's tendency to use the Word of Allah for his own personal convenience is also evident in the issue of the Satanic Verses, which have procured Salman Rushdie a death fatwa simply for mentioning them in passing.

Muslims REALLY don't like this story, because it casts doubt not only on Muhammad's character, but on the truthfulness of his divine revelation as well.

The story is simple: during the years when Muhammad and the pagans in Mecca were quarreling because Muhammad insulted their gods and wanted to turn them into muslims, the pagans made him a tempting offer: Muhammad would accept to worship their 3 main goddesses (al-Lat, al-Uzza and Manat), and they in return would accept Islam.

Muhammad reflected. On the one hand, this meant going back on his word about the central tenet of his new religion, its uncompromising monotheism. On the other hand... power. His most dangerous enemies would turn into allies immediately. Muhammad struggled, meditated and in the end accepted, revealing that Allah allowed the 3 goddesses to be worshipped by muslims:

>«these are the exalted Gharaniq [females] whose intercession is approved.»

This verse was present only in the oldest version of the Quran and has long since been deleted. Fortunately, the Sirat narrates the entire incident in detail in paragraph 239.



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The pagans were «delighted and greatly pleased» by this compromise, but Muhammad soon started to have doubts, possibly because some of his followers didn't like his backpedaling for obvious political convenience. So he claimed that an angry Gabriel appeared to him and scolded him for believing a verse whispered by Satan instead of Allah:

>«What have you done, Muhammad? You have read to these people something I did not bring you from God and you have said what He did not say to you.»
(Sirat 239)

And indeed, the Sirat states clearly that «Satan put upon his tongue» (Sirat 239) the incriminated verse. The modern version of the Quran still states that Allah annulled what Satan has suggested to Muhammad because «when he spoke, Satan threw into it some misunderstanding.» (Quran 22:52)

So that Muhammad believed Satan's words and mistook them for God's revelation is NOT a filthy kuffar lie. It's orthodox Islamic theology clearly written in the Sirat.

Muslims really hate this story because it makes their perfect prophet appear fallible at best and a liar at worst. Make sure to keep it a secret, ok?

In conclusion, the Quran is a chaotic, borderline unreadable, pretentious, incoherent book written with the clear intent of allowing a certain pedophile thief to do whatever the fuck he wanted. As the christian commentator Al-Kindy said, is this what a divine revelation is supposed to look like? And the Sunnah manages to be just as retarded.



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The Sunnah is the second holy book of Islam. It's composed by two parts:

- >1) the Sirat, the biography of the Prophet, and
- >2) the hadiths, which are simply anecdotes about stuff Muhammad said or did that muslims have to study and take as example for their own lives.

The Sirat has the same problems of the Quran: it's impossible to know how accurate it is because the author, Ibn Ishaq, wrote it 120-130 years after Muhammad's death and based it on fourth hand accounts, legends and rumors. What we do know is that, as we've seen in the lesson about Muhammad, the Sirat describes the prophet of Islam as a lying, bloodthirsty murderer, thief and rapist, and this is the personality traits muslims are taught to admire and imitate. Regardless of hystorical accuracy, this is a problem for non-muslims.

Here we'll focus on the hadiths.

As we've said, thanks to the doctrine of the “ismah”, whatever Muhammad said or did is undeniably perfect because Allah “protects” his prophets from committing sins. In the centuries after Muhammad's death, MILLIONS of hadiths have been collected. Only some of them are considered undeniable (sahih) or solid (hasan), specifically:

the collection by Sahih Al-Bukhari,

the collection by Sahih Muslim,

These two are considered as legally binding as the Quran. Its authors are called

“sahih” to show that the validity of their hadiths is beyond question.

Four more collections are considered almost as undeniable:

the collection by Abu Dawud,

the one by al-Tirmidhi,

the one by Ibn Majah,

the one by al-Nasa'i.

These six collections together are called “Kutub al-Sittah”, the Six Books. There are many other collections, but these six are the ones who, together with the Quran, compose the backbone of the sharia. The hadiths in these six books are quoted in every page of every fiqh manual to justify pretty much every Islamic law and rule.



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Now. The problem with basing your laws on goddamn anecdotes is obvious to anyone who's not a 25th generation inbred. How did Bukhari and the other venerable muslim scholars decide which anecdotes were divine and which were weak or even fabricated?

They used their PERSONAL JUDGMENT.

That's it.

Every hadith has an “isnad”, a chain of people who transmitted it from the time of Muhammad by telling it to their kids, friends, etc. If the compilers of the Sunnah heard a story told by someone with the reputation of being a good muslim, that hadith was accepted as valid. If they heard the same story from MULTIPLE people they considered trustworthy, that anecdote was granted the rank of “sahih mutawatir”, and it was as undeniable as the Quran.

(It's a good moment to remember that according to Islam, a “good muslim” is a person who lies to the kuffar, attacks them by surprise, breaks treaties, steals from them, rapes their women, enslaves them and their children, and if it's convenient, has no qualms about killing women and kids.)

This is how the Sunnah was compiled. By gathering rumors, legends and episodes that some “good muslim” swore it was a true story bro.



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This is why now millions of muslims study in all seriousness stories like the following:

>Satan tries to interrupt Muhammad's prayers. Muhammad strangles him with his bear hands.

(Sahih Bukhari 1210. <https://quranx.com/hadith/Bukhari/DarusSalam/Hadith-1210/>)

>A bunch of monkeys STONE TO DEATH another monkey for committing adultery.

(Sahih Bukhari 3849. <https://quranx.com/hadith/Bukhari/DarusSalam/Hadith-3849/>)

>A tree which literally “cries like a child” because Muhammad stopped preaching the Quran where the tree could hear him. Muhammad, the original hippie, hugs it to console it.

(Sahih Bukhari 3584. <https://quranx.com/hadith/Bukhari/DarusSalam/Hadith-3584/>)

>Muhammad splits the moon. Twice.

(Sahih Muslim 2802. <https://sunnah.com/muslim/52/32> Also: Bukhari 3869, 3871, 3638.)

>Muslim genetics: «If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her.» (Sahih Bukhari 3329)

Next to the innocuous retardation, we have these dangerous pearls of wisdom:

>«The people asked the Messenger of Allah (pbuh): Can we perform ablution out of the well of Buda'ah, which is a well into which menstrual clothes, dead dogs and stinking things were thrown? He replied: Water is pure and is not defiled by anything.» [Sunan Abu Dawud 66] Level: sahih.

(<https://sunnah.com/abudawud/1/66>)

Yeah, cholera and dysentery are just kuffar lies.

>«The Messenger of Allah [SAW] said: "One of the best kinds of kohl that you

use is Ithmid (antimony); it brightens the vision and makes the hair (eye-lashes) grow."» [Sunan an-Nasa'i 5113. Repeated in Ibn Majah 31,3626 and 7,1748; Muwatta Malik 29,1271] Level: hasan, solid. (<https://sunnah.com/nasai/48/74>) Too bad antimony is toxic and if absorbed by the eyes can cause a poisoning similar to the one from arsenic.



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>«Some people from Urainah arrived in AlMadinah, and they were uncomfortable (with the climate). So the Messenger of Allah (s.a.w) sent them some camels from charity. He told them: 'Drink from their milk and Urine'."» [at-Tirmidhi 28,2177. Repeated and elaborated in at-Tirmidhi 72; Bukhari 5686 e 6802; Muslim 1671a; Sunan an-Nasa'i 4024 e 4027.] Level: sahih. (<https://sunnah.com/urn/673450>)

To this day, camel urine is drank by countless muslims as a medicine. A typical muslim online shop: http://www.alwanoh.net/EN_Shop/Product-Details.aspx?p=24) Brave woman using the miraculous medicine the kuffar don't want you to know about: <https://www.youtube.com/watch?v=-XUVcmIv0pU>

(Btw, the men in the story after a while did feel better. Then they apostatized, killed the guardian and stole the camels. Muhammad the merciful cut off their hands and their feet, burned their eyes with hot irons and left them to die of thirst.)

To conclude, the Islamic holy texts are a brutal, contradictory, sometimes comical clusterfuck that no one with a shred of critical ability would ever take seriously. But muslims don't have that critical ability, because one of the central tenets of their faith is that divine revelation is superior to logic or experimental evidence, and they're conditioned from infancy to not think or question, only to obey and repeat. If something seems to contradict Islam, that something is surely Satan's lie and needs to be ignored or destroyed. This is at the root of Islam's uncanny ability to remain identical to itself through the ages, despite the amazing discoveries of the infidel cultures around them.

We'll examine the schizophrenic relationship between Islam and science in the next lesson. Until then, please remember to show none of this to any muslim. Their delicate feelings need to be protected.

Lesson 5: Islam and Science

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Let us now commence our lesson about Islam, science, and their complex, schizophrenic relationship.

Islam is in all likelihood the ideology most antithetic to science that has ever been produced. It almost looks like it was designed to stump any attempt to better understand our world (pure coincidence, kafir). It achieves this wonderful result thanks to its two fundamental principles.

>FIRST PRINCIPLE OF ISLAMIC RETARDATION: DIVINE REVELATIONS ARE SUPERIOR TO EMPIRICISM.

From wikipedia:

>«Empiricism [says] that all hypotheses and theories must be TESTED against observations of the natural world rather than resting solely on a priori reasoning, intuition, or revelation.»

You might recognize empiricism as "the goddamn foundation of the scientific method", or "the main reason Western civilization invented everything it has invented".

Well, Islam rejects it and states that divine revelations MUST have the priority, always and in every circumstance. After all, divine revelations come from the all-knowing, mistake-proof Allah, so of course they can't be wrong. The Quran is right because it comes from the perfect Allah, and Allah is perfect because the Quran says so.

This lovely piece of circular logic lies at the very core of Islam, and if it ever were to be rejected, the entire house of Islam would crumble like a sandcastle hit by a wave. It has influenced every muslim thought, theory and practice for the past 1400 years, and still does.



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As a result of this principle, if facts and divine revelations clash, the facts are wrong:

>«A man came to the prophet and said, 'My brother has got loose motions'. The Prophet said, 'Let him drink honey.' The man again (came) and said, 'I made him drink (honey) but that made him worse.' The Prophet said, 'Allah has said the Truth, and THE ABDOMEN OF YOUR BROTHER HAS TOLD A LIE.'»
(Sahih Bukhari 5716. <https://sunnah.com/bukhari/76/33>)

What about dangerous shit like putting toxic antimony in your eyes? Lots of doctors say it's bad, even though Muhammad said it was beneficial. This fatwa clarifies the issue:

>«Ithmid (antimony) is known to be very good for the eyes. [...] Trustworthy doctors are the ones whom we should consult on this matter.»
(<https://Islamqa.info/en/answers/44696/pure-kohl-is-beneficial-to-the-eyes-and-is-not-harmful>)

“Trustworthy” is code for “muslim”. After all, medicine comes from human minds, and human minds are flawed and subject to constant changes, so medicine is also flawed and constantly changing, while revelations come from the perfect and timeless mind of Allah (actual argument you'll hear in debates). Plus, we all know kuffar are all liars hellbent on pushing muslims on the wrong path.

The “revelation over empiricism” principle is at the root of much muslim (hilarious) retardation. Such as:

>Scantly clad women cause earthquakes.
(<https://www.telegraph.co.uk/news/worldnews/middleeast/iran/7608214/Scantly-dressed-women-cause-earthquakes-Iranian-cleric-says.html>)

>Evolution is a lie from Shaytan.
(<http://religion.blogs.cnn.com/2011/03/21/cleric-evolution-compatible-with-Islam/>)

>The Earth is flat and the Sun revolves around it
(<https://www.youtube.com/watch?v=TmetQD1q4bY>)



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Still in 2017, a tunisian PhD student wrote a doctoral thesis that said that the Earth is flat, only 13,500 years old, and the center of the universe. Oh, also relativity is wrong. And Newton too. (<https://gulfnews.com/opinion/op-eds/phd-thesis-the-earth-is-flat-1.2009202>)

The thesis (which took 5 years of work) was accepted by two assessors. Only after passing the first approval stage did its retardation come to light (thanks to a leak) and the faculty stepped in to reject it, but it was too late to avoid the media shitstorm. The student claimed that all she did was unmasking the kuffar lies and reshape science in a way respectful of the Quran's divine revelations, so her conclusions were right.

Every time it's accused of being an intellectually crippling religion, Islam claims that it's a kuffar lie. In fact, muslims say, Islam ENCOURAGES rational thought.

Problem is, Islam likes to play with words and change their definitions to fit its agenda. In this case, it has traced a fictitious distinction between "critical" and "rational" thought. This glorious essay explains it clearly:

>«There are two different things; critical thinking and rational or independent thinking. There are categories where the mind should play its role and where it should not poke its nose.

>«The clear and apparent meanings of the Glorious Qur'aan and the Hadith [...] have no place for criticism. Here, rational thinking to find out the depth is not only permissible but also encouraged in Islam [...] but it is not allowed to criticize since the mind has its own limitation as other human faculties have.»
(http://www.irfi.org/articles/articles_351_400/does_Islam_permit_critical_think.f)

Get that? It's fine if you use your brain to analyze the scriptures and understand how to better please Allah and fully respect his rules... but you're not allowed to question them, point out logical or factual flaws, or criticize them because they run contrary to your morality.



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This is why other muslim talking points thrown around in every discussion, like

this hadith which supposedly encourages scientific research...

>«The Messenger of Allaah (pbuh) said: Seeking knowledge is obligatory upon every Muslim.»

...don't really mean what a Western reader might think they mean. As explained in this fatwa, «What is meant by knowledge here is knowledge of sharee'ah (Islamic knowledge).» (See <https://Islamqa.info/en/answers/13637/seek-knowledge-even-if-you-have-to-go-as-far-as-china-is-a-false-hadeeth>, which also specifies that that hadith is probably false anyway.)

This is what Islam says when they talk about “knowledge”. They mean the wisdom of Allah revealed in the Quran and (through the words and actions of Muhammad) in the Sunnah. Nothing else is worthy of being considered actual knowledge, because science is achieved through the workings of the human mind, which is flawed and subject to mistakes.

Muslims always point at past scientific theories that are now recognized as wrong to “prove” that science is inferior to divine revelations, not realizing that the ability to distinguish right from wrong and discard the latter is precisely that which makes science superior to revelations. Science realizes its mistakes and grows, constantly improving. Divine revelations CANNOT change, because that would imply accusing Allah of being imperfect. Which brings us to the second principle.



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>SECOND PRINCIPLE OF ISLAMIC RETARDATION: PROGRESS IS ACTUALLY REGRESS.

This second principle is a logical consequence of the first. Since divine revelations are perfect and forever valid in every time and place, this means that our scientific, philosophical and moral knowledge have all peaked 1400 years ago, when Muhammad transmitted us Allah's wisdom.

Islam calls Muhammad “the perfect man” and considers his generation the best that ever existed:

>«[Muhammad said:] The best among you (are) the people (who belong to) my age. Then those next to them, then those next to them, then those next to them. [...] Then after them would come a people who would give evidence before they are asked for it, and would be dishonest and not trustworthy...» (Sahih Muslim 2535. <https://sunnah.com/muslim/44/304> Also, Sahih Bukhari 6429.)

Since the Quran and the Sunnah that Muhammad gave us are perfection, changing a single thing from them is regress, not progress. And it's considered apostasy:

>«ACTS THAT ENTAIL LEAVING ISLAM:

>[...]

>5) to deny the existence of Allah, His eternality, or to deny any of His attributes which the consensus of Muslims (ijma) ascribes to Him;

>[...]

>7) to deny any verse of the Koran or anything which by scholarly consensus (ijma) belongs to it;

>[...]

>14) to deny the obligatory character of something which by the consensus of Muslims (ijma) is part of Islam, even one rak'a [bow] from one of the five obligatory prayers»

(Reliance of the Traveller, paragraph o8.7)

As a consequence, the role of the Islamic “scholar” is reduced to that of a broken record: all he can and must do is repeat his predecessors' opinions. Old ideas and interpretations of the scriptures are considered more valid than new ones BY DEFINITION. Current scholars simply can't contradict the ijma (the established consensus of ancient scholars we've discussed in the previous lesson). This makes Islamic theology a desiccated corpse.



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This is an essential point that Western liberals have a very hard time understanding, because they grew up in a culture (ours) where scholars have the freedom, and even the expectation, to subvert old thinking and innovate the intellectual landscape. But Islamic scholars are the exact opposite. Chained by

every intellectual restriction imaginable, incapable of denying, questioning, criticizing or ignoring even the smallest rule of Allah or of his prophet on pain of apostasy, the Islamic scholar has the role of PREVENTING innovations. Of preserving Islam during the centuries like a mosquito in amber.

Which is why a fiqh manual of 800 years ago like “Reliance of the Traveller” is pretty much identical to a manual written in 2001 like “A Summary of Islamic Jurisprudence”, despite belonging to a different fiqh school.

Individual fiqh schools almost can't deviate from each other because of the intrinsic limits of Islamic theology, and indeed, they all agree on the most essential questions: the treatment of infidels, women and gays, admissibility of pedophilia and slavery, refusal of the scientific method, obligatoriness of aggressive jihad even without provocation, etc. All the things that make Islam problematic are clearly stated by every fiqh school.



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This doctrinal rigidity is also the reason why the objection “anybody can write a fatwa” is not a valid reason to reject its content. First of all, no, not anybody can write a fatwa. You need a specific license to issue them. But the most important point is that fatwas are NOT PERSONAL OPINIONS of the issuing scholar. They're always expression of orthodox Islam. They MUST be, because Islamic scholars can't state their personal opinions if they differ from the orthodoxy. That would be apostasy.

Proof is that fatwas are always very well sourced with a profusion of sahih hadiths and quranic verses (ayat). To reject a fatwa, you need to explain why the hadiths and the ayat it's based on are not valid. Good luck.

This rigidity also invalidates the common objection “but there is an imam in [liberal country] who says [liberal opinion which contradicts orthodox Islam]”. Some Western imams even claim that homosexuality is fine. In Germany they have a female imam (pic related) who spouts all kinds of liberal feel-good stuff, and is portrayed by the media as the face of “modern Islam”.

The problem is that in this case we are truly talking about ENTIRELY PERSONAL OPINIONS, which not only are not supported by the holy texts, but directly contradict them. So what these liberal imams say (either out of ignorance, or because of Taqiyya, or because they're looking for attention),

doesn't change Islam in the slightest. Orthodox Islam still states that gays must be killed and that women can't be imams.

The principle is very simple: if a fatwa or a statement from a muslim scholar are supported by sahih hadiths, excerpts from the Sirat and/or (not abrogated) quranic verses, they're theologically valid, otherwise they're not.

It should be obvious, but liberals don't seem to get it and regularly choose to believe only the unfounded claims and to ignore the theologically solid ones.



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As we were saying, according to Islam itself, our understanding of Islam (and therefore of the universe and of morality) is constantly DECREASING instead of increasing. The further we go from the time of the Prophet, the more we deviate from the perfect path. This view is in direct opposition with the Western one, which considers every scientific discovery an improvement.

“But wait”, you might say. “Muslims are not like the Amish, they don't seem to have any problems using technology. They gladly and immediately accepted our cars, fridges, electricity, computers, automatic rifles and cellphones. How can you say they're against scientific progress?”

Once again, Islam avoids this schizophrenic contradiction by playing with words, twisting concepts and, if it needs to, inventing new ones. Islam distinguishes between IDEOLOGICAL innovations (bid'ah), which are negative until proven otherwise, and MATERIAL innovations, which are positive until proven otherwise (proof that can only be found in the scriptures, of course, not derived by logic or facts):

>«Allah's Messenger (pbuh) said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."» (Sahih Bukhari 2697. <https://sunnah.com/bukhari/53/7>)

«[Bid'ah] means anything that is not referred to specifically in Sharee'ah, and for which there is no evidence (daleel) in the Qur'aan or Sunnah, and which was not known at the time of the Prophet (peace and blessings of Allaah be upon him) and his Companions.

>«At the same time, it is quite obvious that this definition of religious inventions or innovations, which are condemned, DOES NOT INCLUDE WORDLY INVENTIONS [such as cars and washing machines, etc. – Translator].»
(<https://Islamqa.info/en/answers/864/bidah-hasanah-good-innovations>)



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Muslims always quote this hadith where Muhammad said:

>«Whoever starts a good thing and is followed by others, will have his own reward and a reward equal to that of those who follow him.»

...and this should prove that Islam just LOVES innovations.
Problem is that once again Islam gives a different meaning to words. As clarified in the above quoted fatwa:

>«From the context of the story, it is clear that what is meant by the words "whoever starts a good thing (sunnah hasanah)" is: Whoever revives a part of the Sunnah of the Prophet (pbuh), or teaches it to others, or commands others to follow it, or acts according to it so that others follow his example. [...]
>«It should be clear from the above, with no room for doubt, that the Prophet (pbuh) was not allowing innovation in matters of deen (religion)»

So only teaching somebody an Islamic rule that he might not know is "a good thing".

Tu sum it up: ideas, theories and philosophies which were “not known at the time of the Prophet” are bad, but “wordly inventions” are good.
This very convenient distinction allows Islam to take all the fruits of the infidels' work, all the electronics, the factories, the medicines, the weapons, etc., while rejecting their ideas, which have the naughty tendency of disproving some part or another of Islam's “perfect” revelations.

As a result, Islam creates very obtuse but dangerous cultures.
Islamic societies are scientifically stagnant, because science is first of all a specific MINDSET that says everything can and should be questioned and nothing should be accepted without valid evidence. You simply can't do science

without this mindset, and Islam utterly kills it... But muslims are also armed with all the latest gadgets and convinced they have the right to own them (since the kuffar were created to serve muslims, their achievements are gifts from Allah to them – actual argument I've heard) and even to use them against the same kuffar who created them.



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That Islam inevitably generates scientifically infertile cultures might appear like a preposterous statement. If you're a liberal. In which case, you're probably squealing: “But what about the Islamic Golden Age? Without Islam we wouldn't have our science because muslims were inventing shit and wakandin' around while our ancestors were still in caves and didn't even know how to bathe” yadda yadda.

This apparent contradiction ceases to exist when we realize that the so called “Islamic Golden Age” never existed. At least not as it's commonly meant, as a time when innumerable muslim scientists were creating whole new scientific disciplines and discovering the secrets of the cosmos.

What REALLY happened was that muslims invaded and conquered many cultures like the indians and the byzantines that were scientifically superior but (for one reason or another) militarily weak, and then absorbed all their useful infidel knowledge.

The “Islamic Golden Age” should be more accurately called the Greek-Indian-Dhimmi Golden Age, since it started when in the Ninth century caliph Abu Jafar al-Mamun ordered that all the scientific and philosophical treaties written by the infidels be translated in arabic.

All the translators were christians or jews (like abbott Probus of Antioch and Hunayn ibn Ishaq and his son, which translated Aristotle, Hippocrates and Galen). They were the so called “dhimmi”, the subjugated survivors of muslims' invasions, whose condition we'll examine in another lesson (and we'll experiment firsthand in a few decades, at this rate).

These translations released into Islamic societies the works of Aristotle, Plato,

Archimedes, Euclid, Hippocrates, Ptolemy, Galen, and many other greek mathematicians, thinkers, astronomers and doctors.



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Many indian discoveries were also appropriated by Islam. Like the number zero, invented by Brahmagupta in 628 AD and described in his book “Brahmasphuta Siddhanta”. Or the so called “arabic numerals”, which muslims keep telling us we owe to them... even though they were invented in India in 700 AD.

(http://www-history.mcs.st-andrews.ac.uk/HistTopics/Indian_numerals.html)

Arab societies don't even use our same numbers, but very different ones.

Islam even brags about giving us coffee, even though it was already well known by their black slaves. (Yeah, muslims had black slaves. Oh, they had so fucking MANY black slaves. More on that in the lesson about slavery.)

This massive translation enterprise had the positive effect of preserving many treaties that otherwise we might have lost, but the Islamic Golden Age didn't really generate anything new.

In 1400 years, Islam produced no relevant scientific discovery, no new paradigm, no major breakthrough, no revolution even remotely comparable to the copernican or the relativistic one. Or the germ theory of diseases. Or the newtonian laws of physics. Or the atomic theory. Or the discovery of continental drift. Or the taming of electricity. Or the development of the theory of evolution. Or the periodic table. Or the discovery of DNA. Or, hell, the goddamn SCIENTIFIC METHOD, which Islam keeps rejecting to this day.

(And of course, even in the philosophical, political and social realms, Islam has rejected every major breakthrough, from freedom of speech, to inalienable human rights, to the idea that authorities should not be above the law, to independence of scientific research).



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As we've seen, fiqh manuals state clearly that denying the smallest rule of Islam is apostasy. But they don't stop there: even believing that natural phenomena

might have causes which don't depend on the will of Allah is enough to be considered an apostate:

>«ACTS THAT ENTAIL LEAVING ISLAM:

>[...]

>17) to believe that things in themselves or by their own nature have any causal influence independent of the will of Allah.»

(Reliance of the Traveller, Shafi school of law, paragraph o8.7)

The same manual, on paragraph o8.1, adds that apostates must be killed. The other fiqh schools agree:

>– Maliki school: Malik Ibn Anas, “Al-Muwatta”, book 36, paragraphs 36.18.15-16. (PDF: <http://traditionalhikma.com/wp-content/uploads/2015/03/Al-Muwatta-by-Imam-Malik.pdf>)

>– Hanbali school: Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", Al-Maiman Publishing House, Riyadh, 2005, Vol. 2, Part X, chapter 9, pp. 637-8. (PDF link in the OP)

>– Hanafi school: Mawlana Ashraf Ali Thanvi, “Bahishti Zewar”, Zam Zam Publishers, Karachi, 2005, p. 375. (PDF:

https://archive.org/details/BahishtiZewar_201307) See also this fatwa:

http://www.askimam.org/public/question_detail/34653

How can you have science when you get killed for even attempting to understand the world without assuming the existence of an omnipotent puppeteer directly controlling every atom?

The Islamic concept of the universe is that of an ultimately unknowable concoction whose workings depend on the whims of Allah. The universe might respect the laws of physics 999,999,999 times in a row, but there's never any guarantee that on the one billionth time, Allah wont decide to violate them. So every conclusion reached by observation and experimenting is inevitably uncertain.

This view of the universe is in direct opposition with the Western one of an ordered machinery that can be understood and predicted by analyzing it with our reason.



In 14 centuries, Islam produced nothing besides some minor advancements in optics, algebra, astronomy, medicine and trigonometry, and some new words: nadir, zenith, elisir, assassin, algebra, etc. (Note: algebra was invented in India and developed by Europeans, muslims simply invented its name.) Not a very impressive trophy room for such a massive culture, so widespread, so old and which counted untold billions of followers since its birth. I wonder what could've caused this intellectual drought...

Muslims love to name-drop lots of amazing Islamic scientists which supposedly taught us lowly infidels all our science. Too bad basically none of those were actually muslims. They were heretical thinkers which achieved their results precisely by REJECTING Islam's suffocating dogmas. I've already talked about them in my very first intervention (rant) about Islam, but let's brush them up:

>Avicenna (Ibn Sina).

He credited his achievements in medicine and logic to Aristotle and Hippocrates. His theology was a fusion of Plotino's and Islam. He denied physical resurrection and thought prophets were simply "inspired philosophers". Also, he believed Allah only knew the universal principles of the workings of the universe, but couldn't or didn't care about controlling the small daily events in our lives, which denied his omniscience. (Arthur J. Arberry, "Avicenna on Theology", John Murray, 1951.)

For these ideas, he was accused of blasphemy by Abu al-Ghazali (one of the greatest theologians in Islam's history), by Ibn al-Qayyim, by Ibn Taymiyyah and other major scholars, who considered him even more deviant than the pagans who opposed Muhammad! Nowadays, the muslim scholars who aren't too busy taking credit for his discoveries are busy accusing him of apostasy and forbidding muslims to respect him. (See for example:

<https://www.bakkah.net/en/the-reality-of-ibn-sina-avicenna-famous-scientist-and-philosopher.htm>)



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>Averroes.

Also strongly influenced by greek philosophy. Dared to say that truth could also be discovered using reason and logic and not only the holy texts, and that

Muhammad's way of treating women was disgusting. Was accused of blasphemy, persecuted and forced in exile in Marrakesh in the 12th century. He also wasn't considered a muslim in his time (before muslims started to feel the need to repaint their blasphemers so they could have some scientist to brag about).

>Abu Bakr al-Razi.

Often considered the best muslim thinker who ever lived, he called himself a disciple of Socrates and Plato, denied that the world was created from nothing, that faith is superior to reason, that Muhammad only taught the truth, and that revealed religions in general are of much use, besides igniting avoidable conflicts for retarded reasons. He considered them needlessly nitpicky and irrational.

He had the balls to write 3 books on the subject:

- >- "The Prophet's fraudulent tricks",
- >- "The stratagems of those who claim to be prophets",
- >- "On the refutation of revealed religions".

He also called the Quran "a collection of absurd fables". Was obviously accused of apostasy and NOT considered a muslim, despite his titanic testicles. (Source: Deuraseh, Nurdeng, "A Comprehensive Bibliography of the Works of Abu Bakr Al-Razi and Al-Biruni", 2008, Journal of Aqidah and Islamic Thought, 9:51–100.)

>Al-Sarakhsi.

Philosopher. Studied the greeks and dared to apply rationality to the study of the holy books and to deny the veracity of prophets. Was executed in 899 AD for apostasy.

>Al-Farabi.

Philosopher. Thought that reason was superior to faith and that the body couldn't resurrect. Was accused of apostasy.



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>Ibn al-Haytham.

Made advancements in optics and physics in general, but his most important contribution was the formulation of a little thing called the scientific method: he claimed that every hypothesis must be supported by empirical data and

experiments, and that DIVINE REVELATIONS ARE NOT SUFFICIENT, thereby breaking the cardinal Islamic principle that divine revelations are perfect, complete and superior to reason and empiric evidence.
(<http://news.bbc.co.uk/2/hi/science/nature/7810846.stm>)

It seems he wasn't accused of apostasy during his life despite his obviously heretical views, but that's not as surprising as it may seem. Islam wasn't imposed with the exact same severity in every muslim culture and in every age. Some heretics managed to get away with it because the ruler at the time wasn't too stringent about following Islam himself and preferred to enjoy the fruits of their labor. Others had to spend their entire lives using deliberately ambiguous language in their writings in order to maintain plausible deniability. Others still simply hid their heretic work while fronting as strict muslims. Despite the lack of persecution, al-Haytham's mindset certainly cannot be considered Islamic.

The intellectual sterility of Islam is made evident by the fact that his ideas about the scientific method were completely IGNORED by Islamic societies, and continue to be so. They were instead enthusiastically received in the West, which had already started to notice the virtues of empiricism (that Europeans were “backward barbarians” at the time is a liberal and muslim fantasy with no basis in reality).

It's thanks to this if muslims now can brag that al-Haytham wears the title of “Father of the scientific method”. Without the West, that method still wouldn't exist.

In pic related, a screenshot about one of the many videos on youtube where muslims try to claim credit for his achievements to prove that Islam always produced superior science.



Professor.Kafir !pjIvye1PUw ID:7BSEkIwM Fri 21 Dec 2018 20:52:03

These were only the most famous (and most name-dropped) ""Islamic"" thinkers, but the trend should be evident.

With very few exceptions, like the historian Ibn Khaldun, the mathematician Al-Khwarizmi, the polymath Al-Tusi and a few others (whose actual faith we have no way of knowing since they weren't suicidal enough to openly reject Islam), every supposed muslim genius was actually not a muslim at all, according to

Islam's own rules. To do good work, they needed the freedom to explore new ideas, and to have that, they had no choice but to reject Islam's stringent limitations.

They were persecuted, exiliated, tortured, killed and had most of their work burned by the same kind of obtuse muslims whose intellectual heirs now brag about the very achievements they couldn't destroy. As Ernest Renan said, whatever science managed to flourish within Islam during the Middle Ages did so IN SPITE of Islam, not thanks to it. Giving Islam the credit for these discoveries would be like giving the Inquisition credit for Galileo's. (Ernest Renan, "Islamisme et la science", lecture given at the Sorbonne on march 29, 1883)

Al-Haytham's story exemplifies Islam's attitude towards science: accepting all the useful trinkets but rejecting the ideas and the mindset which generated them. It also explains why Islam's scientific progress stopped so abruptly once they exhausted the indo-greek bag of gifts they stole with their bloody wars of conquest.



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Apologists always blame the crusades and the mongol invasion for the “mysterious” death of Islamic science. But even before the Mongols sacked Baghdad (the intellectual capital of the muslim world) in the 13th century, and before the crusaders assblasted them in the Middle East, muslims could never really achieve any scientific breakthrough in their centuries of almost uncontested hegemony. Maybe because Muhammad really hated people who questioned his divine revelations and tried to improve on them, and has explicitly forbidden it:

>«The Prophet (pbuh) said, “Leave me as I have left you (i.e., do not ask me questions that go beyond what I’ve already told you). For those who came before you were doomed because of their questions and differences with their Prophets. If I forbid you from doing something, then abstain from it. And if I command you to do something, then do of it as much as you can.”» (Sahih Bukhari 7288. <https://sunnah.com/bukhari/96/19>)

Just asking questions about something is enough to make that something haram (forbidden) even though before it was allowed:

>«The Prophet (pbuh) said, "The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking."» (Sahih Bukhari 7289.
<https://sunnah.com/bukhari/96/20>)

This obviously made muslims fearful to question and to investigate.
As Rodney Stark said, what killed Islam's science was Islam itself. How can you do research in biology, chemistry, physics or philosophy, when the law explicitly forbids it?

>«Unlawful knowledge includes:

>[...]

>-2- philosophy;

>[...]

>-5- the sciences of the materialists.

>-6- and anything that is a means to create doubts (n: in eternal truths)»

(Reliance of the Traveller, paragraph a7.2)

This little paragraph is enough to kill any hope of scientific development and to qualify Islam as the most backward religion currently in existence.



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I'm not a christian, but let's give them credit where credit is due: while christian scholars like Mendel, Copernicus, Bacon, Magnus, Ockham and countless others (https://en.wikipedia.org/wiki/List_of_Catholic_clergy_scientists) developed biology, chemistry, mathematics and physics, their muslim counterparts were too busy memorizing doubtful anecdotes about Muhammad, even more doubtful "divine revelations", and writing obsessively detailed rules about the most mundane daily act, from the right way to sit to how to wash your ass.

The difference is striking, and mostly due to the christian view of the cosmos not as something subjected to the whims of Allah, therefore unpredictable, but as a collection of stable, harmonic mechanisms which could be studied and

understood.* An act which, rather than irritating God, would reveal his glory. Even during the so-called Dark Ages, Christianity was still doing seminal scientific work.

(https://en.wikipedia.org/wiki/European_science_in_the_Middle_Ages)

...meanwhile, muslim clerics today issue fatwas against building snowmen because it's an act of creation which challenges Allah's power.

(<https://www.theguardian.com/world/2015/jan/12/saudi-arabia-snowmen-winter-fatwa>) (Drawing pictures of animate beings is illegal for the same reason.)

But as hilarious as they are, clerics banning snowmen or blaming skirts for earthquakes are not the problem. They're only a symptom of Islam's problem with science, which unfortunately is the most basic belief at the core of the entire doctrine and therefore unfixable: the belief that Islam is PERFECT.

This inevitably creates a mentality where science is impossible, because progress and research are seen as not only useless but harmful. A step back from the perfect path.

(*When muslims claim to believe that the universe is ordered and harmonic, what they mean is that every atom is under the complete control of Allah, so there is no chaos.)



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I recommend reading this article by Pervez Hoodbhoy, one of the very, very few pakistani scientists worth his salt: "Islam and Science: unhappy bedfellows".

(<http://eacpe.org/content/uploads/2014/02/Islam-and-Science-unhappy-bedfellows.pdf>) In just two pages it analyzes the intellectual decomposition that Islam caused in pakistani universities and delivers a brutal beatdown which is almost orgasmic.

Another man might hesitate to shit on Islamic education in the middle of goddamn Pakistan, but not our boy Pervez. He doesn't give a shit.

The flaws in pakistani "higher" education are found in every society ruled by sharia, so the analysis has a universal value. This intellectual poverty, inability and unwillingness to question old dogmas and research new ideas are inevitable in a culture ruled by Islam, and explain why the entire muslim world, with all its

1,7 billion people, is still so insignificant in the scientific community, and can claim virtually no achievement to its name. (<https://www.scidev.net/global/r-d/news/science-muslim-world-research-funding.html>)

In its entire history, Islam has produced only three Nobel prizes in scientific disciplines: Abdus Salam (physics), Ahmed Zewail and Aziz Sancar (both chemistry). Not surprisingly, all three of them received their education and did their research in Western countries. (Abdus Salam isn't even technically a muslim, since he's an ahmadi, a follower of a heretical sect not recognized by orthodox Islam.)

Rather than training actual scientists, Islam is too busy misunderstanding science in an attempt to prove the “scientific miracles” in the Quran. Failing every time, and producing deeply embarrassing content like this video:

><https://www.youtube.com/watch?v=erGmdSPQ1xs>

...and this page:

><http://www.miracles-of-quran.com/>

...which says that science has “proven” that angels travel at the speed of light.

And with a deep sigh of physically painful cringe, we end this lesson.
See you all next time.

Lesson 6: The Dhimmis

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Let's now begin our lesson about dhimmitude. Or, as I like to call it, Europe in just 2-3 generations from now.

Muslims LOVE to quote the ayah (quranic verse) which apparently says that Islam cannot be forced upon anyone:

>«There shall be no compulsion in (acceptance of) the religion.» (2:256)

Wow, Islam really is peaceful and tolerant, isn't it?

But wait, why is it then that millions of muslims have fought wars against the infidels in the past 14 centuries, and are still doing so in many parts of the world? Something doesn't add up, and every time reality and Islamic scriptures differ, it's time to take a step back and wonder if the APPARENT meaning is really the true one.

In this case, we need to remember two things (and quoting 2:256 and other apparently peaceful verses without saying them is nothing but an act of Taqiyya):

>1) The doctrine of abrogation (naskh): the more recent surahs overrule the older ones.

And the second surah was revealed way before the most violent ones, like the 5th and the 9th.

The 9th surah is the one which contains the infamous Verse of the Sword we've already examined in the second lesson, and as stated in this fatwa, «These and similar verses abrogate the verses which say that there is no compulsion to become Muslim.» (<https://Islamqa.info/en/answers/34770/there-is-no-compulsion-to-accept-Islam>)

That entire fatwa is eye-opening and very relevant. And as we've seen in the second lesson, it's not a fringe opinion, but the most orthodox one, as confirmed by the most influential tafsirs (Ibn Kathir, Ibn Abbas, Al-Jalalayn).

(The apparent meaning of 2:256 is also disproved by the treatment apostates must get according to every single fiqh school: death for daring to leave the religion of peace.)



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>2) If you're an infidel, there is no compulsion to accept Islam, but the alternatives are awful.

The actual meaning of 2:256, as interpreted by orthodox Islam and not by Western liberals, is that even though you can't force someone to become muslim because actual faith must be born spontaneously from one's spirit to be sincere yadda yadda, you can (and in fact MUST) force them to choose between three alternatives:

- 1) convert to Islam,
- 2) die,
- 3) become a dhimmi.

These are the three options every infidel population has been offered in the past 1400 years everytime an ocean of muslims attacked and defeated it, usually without provocation.

The first two are pretty self-explanatory. We'll focus on the third.

Dhimmitude is a middle way Islam offers to PEOPLE OF THE BOOK, meaning: Zoroastrians, Jews or Christians. People with a holy scripture were considered superior to pagans or atheists, since they're more similar to muslims, so they got the option of saving their hides and their religion by paying protection money to their muslim racketeers and accepting the status of 3rd class citizens:

>«The caliph makes war upon Jews, Christians, and Zoroastrians (N: provided he has first invited them to enter Islam in faith and practice, and if they will not, then invited them to enter the social order of Islam by paying the non-Muslim poll tax (jizya) – which is the significance of their paying it, not the money itself – while remaining in their ancestral religions) (O: and the war continues) until they become Muslim or else pay the non-Muslim poll tax.» (Reliance of the Traveller, paragraph o9.8)

>«The caliph fights all other peoples until they become Muslim (O: because they are not a people with a Book, nor honored as such, and are not permitted to settle with paying the poll tax (jizya)) (Reliance of the Traveller, o9.9)

(Note: the Hanafi and Maliki schools of law allow ALL kinds of infidels to survive by paying the jizya.)



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And before a wild muslim appears to say that fiqh manuals don't matter because anybody can write one (ludicrously false, btw), dhimmitude is clearly established in the quran:

>«Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture – (fight them) UNTIL THEY GIVE THE JIZYA WILLINGLY WHILE THEY ARE HUMBLLED.» (9:29)

Muslims claim that since “dhimmi” means “protected person, person under the responsibility of muslims”, dhimmitude was a privilege muslim overlords extended to their infidel subjects, who usually, in the kind embrace of Islam, had a better life than when they were free.

Needless to say, they're full of shit.

A few years after the quran ordered infidels to pay the jizya, in 637 AD, the Pact of Umar clearly regulated the (few) rights and the (many) duties of dhimmis.

You can read its list of prohibitions and obligations here:

https://en.wikipedia.org/wiki/Pact_of_Umar#Content

Its discriminatory rules were never abrogated and are juridically valid to this day. The Pact considers dhimmis inferior to muslims and gives them much reduced political and legal rights.



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Essentially, according to the Pact of Umar:

>Dhimmis can't proselitize their religion, can't build new churches, monasteries or synagogues or restructure old ones, can't show their religious symbols, can't pray loudly or have religious parades.

- >Muslims can enter churches, monasteries and synagogues whenever they want without permission and use them for shelter (or for any use, really, because who can stop them?)
- >Dhimmis can't study the quran (and therefore can't point out its flaws).
- >Can't live in houses taller than muslims ones.
- >Must always SHOW SUBMISSION towards muslims, for example by giving muslims their seats, accepting any muslim traveler into their house and feeding him for at least 3 days, not dressing like muslims, and wearing their hair in a specific way to make them easily identifiable.
- >They also can't bear weapons of any kind (muslims know that the 2nd amendment is a threat to a tyrannical government).
- >Can't buy muslim slaves (even the slaves are considered superior to dhimmis, if they're muslim).
- >Can't raise their hand on any muslim for any reason or their protected status is removed.
- >Can't hold public office, govern or employ muslims.
- >And finally, DHIMMIS CAN'T SEEK JUSTICE IN COURT AGAINST MUSLIMS.

In theory, paying the jizya makes the dhimmis' lives, freedom and property sacred, and no muslim can violate them. In practice, dhimmis have no legal way to get justice for muslims' unfairness and abuses.

The fiqh manual Al-Risala, one of the seminal legal texts of the Maliki school of law, states:

>«The testimony of an unbeliever is not acceptable either against a Muslim or an unbeliever.» (“Al-Risala”, paragraph 38.3c. PDF:
http://www.muwatta.com/ebooks/english/risala_ibn_abi_zayd_salutations.pdf)



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Sheik Mustafa al-Maraghi, who has been Grand Imam of the Al-Azhar university and one of the most influential modern Islamic jurists, said:

>«The testimony of a Dhimmi is not accepted because Allah – may He be exalted – said: 'God will not let the infidels (kafir) have an upper hand over the

believers'.» (Maraghi, Abdullah Mustapha, "Islamic Law Pertaining to Non-Muslims", Library of Letters, Egypt.)

Al-Hidayah, a fundamental fiqh manual of the Hanafi school:

>«It is necessary that the witnesses be [...] Muslims; the evidence of infidels not being legal with respect to Muslims.» (Burhan al-Din Al-Marghinani, "Al-Hidayah", Volume I, paragraph "Qualification of a witness".)

This obviously puts the dhimmis at the complete mercy of the muslims. A muslim raped you, your wife, daughter, sister or mother? Sorry dhimmi, your word has no value. Get back to work so you can pay us for our protection. A muslim has stolen from you, damaged your property, or beat you for no reason? Lol good one, dhimmi. Back to work. You hit a muslim in self-defense? Sorry, your claim is not accepted and you get executed.

The crucial fact is that muslim rulers have NO SUPERIOR AUTHORITY to answer to. They can do whatever the hell they want to dhimmis. It's easy to imagine the kind of abuse such a situation can produce. Like when in 717 AD, after the second failed siege of Constantinople, caliph Umar ibn Abd al-Aziz ordered in retaliation to kill every dhimmi who wouldn't immediately convert to Islam. The order was later canceled, but not before it caused innumerable deaths. Dhimmis always lived uncertain, humiliating lives which could be ended on a whim by any muslim with the weakest excuse.



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The jizya is established not only in the quran, but in the sunnah as well:

>«[Muhammad said:] "if they [the unbelievers] refuse [to convert to Islam], then take the Jizyah from them, and if they refuse then seek aid from Allah against them."» (Jami' at-Tirmidhi 1617. <https://sunnah.com/tirmidhi/21/81>)

As we've seen in paragraph o9.8 of Reliance of the Traveller, muslims like to claim that the jizya is more symbolic than an act of greed, that the important thing is "their paying it, not the money itself", because, as quran 9:29 says, the conquered infidels must be "humbled" (jizya literally means "penalty"):

>«Dhimmis were required to pay the jizya publicly, in broad daylight, with hands turned palm upward, and to receive a smart smack on the forehead or the nape of the neck from the collection officer.» (Prof. Josef Meri, "Medieval Islamic Civilization: An Encyclopedia", entry: "Dhimma". On the same page, it's stated that the dhimmi who doesn't pay up is subject to imprisonment.)

Muslims seem to think that this makes them look noble and disinterested. But even admitting that robbing your victims because you want to humiliate them is less reprehensible than doing so out of greed, muslim history clearly shows that the monetary aspect of the jizya has always been a pretty big deal.

The amount dhimmis had to give to their muslim overlords varied enormously. Jizya has NO MAXIMUM AMOUNT. It depends both on the greed of the muslim ruler and on the financial state of the muslim treasury. When muslims have money problems, dhimmis are squeezed like lemons. When muslims starve, dhimmis starve first and worse. After all, if the caliph decides to increase the jizya, who can stop him? As a result, the jizya could swing wildly from 5% to over 50% of the dhimmis' belongings.
(And even 5% is still double the zakat, the mandatory alms that every muslim must pay annually to the muslim treasury.)



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Here's a nice 20 minutes video about the jizya, if you want to explain it to other kuffar with the attention span of a mosquito:

><https://www.youtube.com/watch?v=H5MZPYC-yMg>

Muhammad himself enforced a primitive version of the jizya when, after defeating the jewish tribes of Fadak and Khaybar, accepted to spare their lives in exchange for regular payments. The Khaybar farmers told him clearly: we're better farmers than you, let us work the fields and we'll forever give you half of our harvests. Muhammad, which had no intention to stop being a robber to become a farmer himself, accepted the deal. (Sirat, paragraph 764. Also Sahih Bukhari 2338. <https://sunnah.com/bukhari/41/19>)

The Sunnah also clearly states that the jizya will remain valid until Jesus will come back from the heavens, so muslims are still allowed to claim it from their victims:

>«The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax.» (Bukhari 2476. <https://sunnah.com/bukhari/46/37>)

(Reminder, to avoid misunderstandings, that the Islamic Jesus was a completely different person from the Christian one, had a different biography and spread a completely different message. Muslims don't respect the CHRISTIAN Jesus, only the muslim one, who preached Islam and never said that the meeks shall inherit the Earth, that we must treat others as we want to be treated, etc. Two completely different fellas.)



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There are 2 kinds of jizya:

>1) Jizya Sulhiya (conciliatory jizya).

It's the type of jizya recognized by ALL fiqh schools. It's the "standard" jizya, the money non-muslims need to pay to save their necks. The payment can be individual or collective. Like we said, there is no maximum amount, it's up to the judgment of the muslim ruler. If dhimmis refuse the deal, they get killed. The Hanafi and the Maliki schools however, out of generosity or greed, give reluctant taxpayers one last chance to avoid death:

>2) Jizya Anawiya (forced jizya).

According to Hanafi and Maliki jurists, if an infidel refuses to pay the standard jizya, rebels and gets defeated again (and survives the battle), instead of being immediately executed, he must be offered the chance to pay jizya anawiya. This kind of payment has a personal nature and it's owed by the single individuals who rebelled and not by the whole community (women, children and terminally ill people are exempted).

This kind of jizya does have a maximum amount: depending on your social class you have to pay 12, 24 or 48 dirham (at the time, 3 dirham was the price of a shield, it's very difficult to quantify it in today's dollars). If you refuse again, you

get killed.

In addition to the jizya, there is also the less famous KHARAJ, a tax on the land the dhimmis own. This tax also has a symbolic value together with the monetary one: since Allah gave the entire Earth to his followers (as said in quran 24:55 and 6:165), non-muslims must pay “rent” on the land they inhabit, because that land is actually the muslims' property.

All in all, the fiscal income from the dhimmis was so vital to muslim rulers that some of them (like al-Hajjaj ibn Yusuf) got to the extreme of FORBIDDING DHIMMIS TO CONVERT TO ISLAM so they would have to keep paying the jizya.



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According to the apologist narrative, the dhimmis happily paid the jizya to muslims so that they didn't have to join the army and the muslims would protect them from external threats and generously fight in their defense... except that the only dangerous aggressors were the muslims themselves, and the reason why the dhimmis didn't join the army is that they were FORBIDDEN to bear arms by those same muslim extortionists.

Muslims today try to appear as kind people simply providing a protection service, but the reality was a lot more gruesome. If the dhimmis couldn't pay the jizya, not only they got thrown in prison, but they often HAD THEIR CHILDREN STOLEN. This happened in 643 AD, when Amr ibn al-Aas conquered Tripolis and forced jews and christians to give him their kids to be enslaved. From 652 to 1276, Nubians had to send a certain amount of slaves every year to the Cairo, and the same happened to Armenia, Sistan, Fezzan, Greece, Albania, and other dhimmi provinces. The number of stolen kids could reach 12k a year. (Ibn Warraq, "Why I am not a Muslim", chapter 9, par. "The Pact of Umar".)

There also existed the practice of DEVSHIRME, the forced enlisting that the ottomans used for centuries. They kidnapped dhimmi children, indoctrinated them to be ruthless soldiers for the muslim empire and then send them to fight other infidels. (This is how the infamous Janissaries were created.)

Muslims point out that every once in a while there was a kind muslim ruler who ordered the dhimmis to be left alone and not abused. That's true. In 722 AD, for instance, caliph Hisham ibn Abd al-Malik ordered the brutal commander Usama ibn Zaid to stop slaughtering christians just because they were infidels. But the occasional magnanimous dictator doesn't change the unfairness that the institution of dhimmitude inevitably possesses, since it's based on the assumption that dhimmis are inferior to muslims.
(And the kindest ruler still kept extracting money from the dhimmis.)



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Apologists often try to make it seem like dhimmitude, jizya and kharaj are things from the past which Islam has left behind. Not so. They were NEVER ABROGATED, therefore orthodox Islam still consider dhimmitude the right way to deal with unbelievers.

I'll leave the floor to some contemporary muslim scholars and leaders:

«[After talking about offensive jihad, meaning the invasion of infidel countries without provocation:] And the Ulama have mentioned that this type of jihad is for maintaining the payment of Jizya.»

(Sheikh Abdallah Azzam, "Defence of the Muslim Lands", 1993.

https://archive.org/stream/Defense_of_the_Muslim_Lands/Defense_of_the_Musl

>«We cannot simply say that because we have no Khilafah [caliphate] we can just go ahead and kill any non-Muslim, rather, we must still fulfill their Dhimmah.»

(London-based Islamist Sheikh Omar Bakri Muhammad, leader of the Al-Muhajiroun movement. MEMRI Special Dispatch n. 435, october 2002.

<https://www.memri.org/reports/Islamist-leader-london-no-universal-jihad-long-there-no-caliphate>)

>«[Dhimmitude is still] the proper paradigm for relations between Muslims and Christians today.»

(Sheikh Yusuf Salamah, Under-Secretary of Religious Endowment, representing the Palestinian Authority at an Inter-Cultural Conference held in Teheran.

Newspaper "Al-Hayat al Jadida", 12 May 1999.)



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>«If the infidels live among the Muslims, in accordance with the conditions set out by the Prophet -there is nothing wrong with it provided they pay Jizya to the Islamic treasury. Other conditions are... [proceeds to list all the rules we've already examined from the Pact of Umar.] If they violate these conditions, they have no protection.»

(Sheikh Marzuq Salim al-Ghamdi, quoted in MEMRI, Special Reports n. 10, September 26, 2002. <https://www.memri.org/reports/friday-sermons-saudi-mosques-review-and-analysis>)

In this video from 2013, our pupils and ears have the privilege of being offended by a British muslim cleric, Anjem Choudary, sentenced in 2016 for endorsing ISIS to his followers, making death threats to infidels, and generally being a good muslim, and released on parole in 2018 by the enlightened UK government so he can continue poisoning the country from the inside.

Choudary, which at the time got more than 25,000 pounds in welfare annually, describes it not as alms, but as jizya taken from the infidels:

<https://www.mrctv.org/videos/anjem-choudary-takes-welfare-jizya-advises-jihadis-do-same>

>«The normal situation by the way is to take money from the kafir, isn't it? So this is the normal situation. They give us the money—you work, give us the money, Allahu Akhbar. We take the money.»

Wonderful Islamic wisdom.

With the exception of Choudary, all the scholars I've quoted wear the honorific title of Sheikh. It's worth pointing out that it's a title only awarded to the most distinguished scholars, political leaders, and even members of the royal family. These people are not fringe nutjobs expressing opinions basically no muslim shares. They're authoritative voices expressing orthodox Islam.



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It's now worth examining the peculiarity of Islamic morality, so radically

different from our own.

While Western morality, like it or not, derives straight from the Golden Rule stated by Jesus Christ (treat others as you would like to be treated), which has provided the basis for other moral and legal concepts such as “everyone should be the same before the law” and “every human being possesses inalienable rights that no one can violate”, the Islamic morality is built upon a single principle called Al Wala' Wal Bara'. Which means “to hate what Allah hates and love what Allah loves”.

This is THE ONLY MORAL PRINCIPLE IN ISLAM. The good person is the one who hates what Allah hates and loves what Allah loves. Period. No other action is required to be a moral person. You don't need to think for yourself or seek your own values, you just need to read the Quran and the Sunnah and hate what Allah and his mouthpiece Muhammad told you to hate, love what they told you to love.

Which is a problem for us kuffar, considering that Allah had made it pretty clear he hates our guts:

>«Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not (ever) believe.» (quran 8:55)

>«[The infidels ask:] "When we are dead and have become dust and bones, shall we (then) verily be resurrected? And also our fathers of old?" Say (O Muhammad SAW): "Yes, and you shall then be HUMILIATED."» (quran 37:16-18)

>«Those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority that has come to them, it is greatly HATEFUL AND DISGUSTING to Allah and to those who believe.» (quran 40:35)



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Grand Ayatollah Khomeini has stated the Shia vision of the non-muslims:

>«There are 11 things which are impure: urine, excrement, sperm, bones, blood,

dogs, pigs, NON-MUSLIM MEN AND WOMEN, wine, beer, and the sweat of the excrement-eating camel.

>«Every part of the body of a non-Muslim individual is impure, even the hair on his hand and his body hair, his nails, and all the secretions of the body.»

(Ayatollah Khomeini, "The Little Green Book – Selected Fatwas", pp. 27-28.

<https://archive.org/details/TheLittleGreenBook--AyatollahKhomeini>)

Infidels are as revolting as excrement and urine.

This deep disgust is what has generated the dual morality of Islam, which considers muslims ontologically superior to unbelievers. This is why their legal manuals openly and unapologetically discriminate against non-muslims:

>«It is not permissible to give zakat [charity] to a non-Muslim» (Reliance of the Traveller, h8.24)

>«a Muslim may not inherit from a non-Muslim, and a non-Muslim may not inherit from a Muslim.» (Reliance of the Traveller, l5.2)

...and even dare to state clearly that which for us is taboo to even hint at: that the life of somebody is worth more than the life of somebody else by virtue of his beliefs:

>(o4.9) «The indemnity [compensation for death] paid for a Jew or Christian is ONE THIRD of the indemnity paid for a Muslim. The indemnity paid of a Zoroastrian is ONE FIFTEENTH of that a Muslim.»

>(o1.2) «The following are not subject to retaliation: [...] 2) a Muslim for killing a non-Muslim.» (Reliance of the Traveller, Shafi fiqh manual.)

>«Since Islam considers non-Muslims inferior in faith and religious beliefs, if a Muslim kills a non-Muslim [...] he must not be sentenced to death, since the faith and religious beliefs he possesses are more noble than the ones of the man he killed. A fine is enough.» (Sultan Hussein Tabandeh, "A Muslim Commentary on the Universal Declaration of Human Rights", F. T. Goulding & Co., London, 1970, p. 18.)



>(37.1a) «A free man is not killed for a slave nor a Muslim for a non-Muslim because the higher is not killed for the lower.»

>(37.10f) «A Muslim is not killed for an unbeliever but an unbeliever is killed for a Muslim. It does not matter whether the Muslim is free or a slave, but an unbeliever is killed for a free or slave Muslim.» (“Al-Risala”, Maliki fiqh manual.

http://www.muwatta.com/ebooks/english/risala_ibn_abi_zayd_salutations.pdf)

>«There must be equivalence between the murdered person and the murderer when the action of killing has taken place. In other words, they must be equal in religion, and freedom or slavery. That is, the murderer should not be superior to the murdered person due to being a Muslim or being a free person while the murdered is a disbeliever or a slave. Accordingly, a Muslim is not to be sentenced to death in qisas for killing a disbeliever.» (Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", Hanbali fiqh manual, 2005, Vol. 2, Part IX: "Qisas (Legal Retribution)", chapter 2, p. 530.)

It's normal that every fiqh school is in agreement on this delicate issue. After all, multiple sahih hadiths have stated this principle, so no muslim can deviate from it:

>«A believer should not be killed in retaliation for the murder of a disbeliever» (Ibn Majah, hadith n. 2762, book 21. Grade: sahih.

<https://sunnah.com/urn/1269770> Repeated in at-Tirmidhi 1413 and Bukhari 6915, also of sahih grade.)

Note that none of this rules makes an exception for dhimmis. Dhimmis pay protection money to the muslims, but they're still unbelievers. And as we've said, their testimony is not admitted in court. If a muslim decides to kill a dhimmi and then claims that the dhimmi insulted Muhammad or Allah, the judge will praise him and he's gonna be home for dinner.

But hey, at least they don't look at us in a funny way because of our hijab. Pic related is a REAL victim of discrimination.



This is also why muslims will never integrate in non-muslim cultures. Because they're commanded not to get too chummy with us inferior, disgusting beasts:

>«The believers must not take the disbelievers as friends» (quran 3:28 and 4:144)

>«Believers! Do not take for intimate friends those who are not of your kind.» (quran 3:118)

>[Abu Dawud 2787] «The Messenger of Allah (pbuh) said: "Anyone who associates with a polytheist [mushrik, any infidel] and lives with him is like him".» Grade: sahih (undisputable). <https://sunnah.com/abudawud/15/311>

To sum it up, muslims and infidels must live in distinctly separate legal, political and possibly geographical conditions. Islam is a great fan of apartheid. (Ask your pro-Islam liberal friends why they support the most discriminatory ideology still in existence.)

Interesting fatwas to go deeper into the issue:

>"Can a Muslim be a sincere friend to a kaafir?" <https://Islamqa.info/en/21530>

>"Should he allow his daughter to sleep over at her non-Muslim friend's house?" <https://Islamqa.info/en/174574>

>"Does Islam regard non-Muslims with mercy and compassion?" <https://Islamqa.info/en/128862>



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A good muslim hates what Allah hates and loves what Allah loves. No exceptions. No questions. As we've seen in the previous lesson about Islam and science, one of the most basic principles of the religion of peace is that divine revelations have the priority even on logic and evidence. Muslims must do what Allah orders them to do even if they don't understand why, since, as the quran repeatedly says:

>«Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.» (2:216. Also stated in

3:66 and other verses.)

And this drop of philosophical poison was enough to generate dhimmitude, slavery, eternal unprovoked warfare, slavery, legalized pedophilia, and everything else that makes Islam cancerous to any other culture.

I hope you've enjoyed our lesson and are more and more horrified about the future liberals are choosing for us, our children and grandchildren every minute of every day, with every “article” about our awful Islamophobia and our need for more muslim immigrants, every apologist discussion, every repeated muslim lie, every pro-Islam twitter hashtag, every doxxing, deplatforming and censoring of anyone who dares to expose their lies and Islam's REAL plans for our countries.

See you all in the next episode.

Lesson 7: Pedophilia in Islam

Professor.Kafir !pjIvye1PUw ID:n225iek4 Mon 14 Jan 2019 22:39:51

Let's now begin our lesson on pedophilia in Islam, and on what makes it endemic in muslim cultures.

Pedophilia in Islam is not only tacitly tolerated and practiced in secret, as it happens in the much vilified catholic church, but unequivocally allowed, encouraged and even boldly defended by many muslim scholars and leaders as a beneficial custom for the entire society and as an integral, ineradicable part of their religion.

Pedophilia is, after all, clearly authorized both in the quran and in the sunnah. The quran says:

>«O Prophet! When you divorce women, divorce them at their 'Iddah (prescribed periods), and count (accurately) their 'Iddah (periods). [...] And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubts (about their periods), is three months, and FOR THOSE WHO HAVE NO COURSES ((i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death).» (65:1-4)

These verses establish a certain waiting period (iddah) before a muslim can divorce his wife. 65:4 specifies clearly that this waiting period is the same even for wives too old or TOO YOUNG to have periods.

In other words, 65:4 clearly allows muslim men to divorce (and therefore marry) girls still too young to have had their first period. This verse is one of the main basis for the muslim custom of child brides.



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Other translations try to muddy the waters by using slightly different wording: «those who have not menstruated» instead of «those who have not YET menstruated», and some muslims use this to lie about the real meaning of this

verse and claim that it refers only to women who don't have their period because of some illness. Not so. If we read the tafsirs, the real meaning is made perfectly clear:

>«...The same for THE YOUNG, who have NOT REACHED THE YEARS OF MENSTRUATION. Their `Iddah is three months like those in menopause.» (Tafsir Ibn Kathir. <https://quranx.com/Tafsir/Kathir/65.4>)

>«...and [also for] those who have not yet menstruated, BECAUSE OF THEIR YOUNG AGE, their period shall [also] be three months» (Tafsir Al-Jalalayn. <https://quranx.com/Tafsir/Jalal/65.4>)

>«...upon which another man asked: “O Messenger of Allah! What about the waiting period of those who do not have menstruation BECAUSE THEY ARE TOO YOUNG?” (along with those who have it not) because of young age, their waiting period is three months.» (Tafsir Ibn Abbas. <https://quranx.com/Tafsir/Abbas/65.4>)

These are the three most influential tafsirs in Islamic theology. Ibn Kathir's (famous for its theological solidity), Al-Jalalayn (renowned for its clarity), and Ibn Abbas' (who was a Sahaba, a companion of the Prophet, one of “the best generation who ever existed”, whose understanding of the quran is therefore superior to any modern scholar's).



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I'm not aware of any tafsir which disagrees on the meaning of 65:4. But even if there was some modern tafsir who interpreted this verse in a different way, all the other tafsirs don't magically disappear. Any muslim apologist who wants to claim 65:4 does NOT talk about prepubescent girls needs to bring forward a primary source (not just an apologist website) and then explain three things:

- 1) Why would his interpretation be more valid than the one contained in all these ancient (and therefore theologically more valid) tafsirs,
- 2) Why is it that so many muslim countries practice child marriages, and so many fiqh manuals allow them, and so many muslim scholars justify the custom, if the quran doesn't allow it, and finally,
- 3) Why is it that even the sunnah allows pedophilia.

The second theological basis of Islamic pedophilia is contained precisely in the sunnah, which clearly reports of Muhammad's marriage with a 6 year old girl, consummated when she was 9. We've already talked about it the the lesson about Muhammad, but let's review the evidence:

>[Sahih Bukhari 3896] «Narrated by Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and HE CONSUMED THE MARRIAGE WHEN SHE WAS NINE YEARS OLD.» (See also Sahih Bukhari 3894 and Sahih Muslim 1422c.)

>[Sunan an-Nasa'i 3378] «It was narrated that 'Aishah said: "The Messenger of Allah married me when I was six, and CONSUMMATED THE MARRIAGE WITH ME WHEN I WAS NINE, and I used to play with dolls."» (<https://sunnah.com/nasai/26/183>)



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These hadiths are classed as “sahih” and “mutawatir”, which is the highest possible grade. (It means that they were transmitted through MULTIPLE trustworthy and independent chains of narrators.) Any muslim who wants to deny their validity should be aware that denying valid hadiths is kufr (unbelief), which makes him an apostate. (Further info: <https://Islamqa.info/en/answers/115125/ruling-on-one-who-rejects-a-saheeh-hadith>)

But not even this stops muslim apologists from denying that Aisha was really a little girl when Muhammad started having sex with her. Muslims get really desperate on this issue. They claim that girls in that time and in the desert matured faster (no evidence of this whatsoever), they claim that a 9 year old girl has already gone through puberty (false, puberty is a process which takes years to complete, and 9 year old girls mostly haven't even STARTED it, much less completed it), they claim that Muhammad only married her for political reasons and didn't really enjoy having sex with her (again, no evidence of this whatsoever)... Some recently even claimed that arabs at the time counted girls' age starting from their first period. Needless to say, there's no evidence of this,

and countless evidence of the contrary. They really grasp at straws in this matter. (All the apologetic arguments about Aisha are examined here: https://wikiIslam.net/wiki/Aishas_Age_of_Consummation)

Traditional scholars are more honest: they brazenly and unapologetically state that Islam allows men to marry little girls and have sex with them as soon as they turn 9, and that there's nothing wrong with it because Muhammad did it, so it's a noble action by definition.

><https://www.memri.org/tv/cleveland-imam-Islam-hassan-defends-prophet-muhammad-marriage-to-aisha>

><https://www.frontpagemag.com/fpm/99768/new-saudi-fatwa-defends-pedophilia-marriage-raymond-ibrahim>

><https://www.youtube.com/watch?v=sABVWUxfwIk>



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Reminder: Muhammad in Islam is called “al-Insan al-Kamil” (the perfect man). This has generated the doctrine of the “Uswa Hasana” (excellent example) according to which EVERYTHING Muhammad said or did will forever be an excellent thing to say or do, in every place and time. Nothing the holy prophet did could be wrong, and anyone who deviates from his actions is a bad muslim or even an apostate.

Additionally, the doctrine of the “ismah” states that Allah protects his prophets from sinning. So Muhammad CAN'T have done something wrong in his entire life (this is why the hadiths, simple anecdotes about his life, have legal value).

This means that in Islam fucking 9 year old girls is more than allowed, it's encouraged, because Muhammad did it, and imitating the holy prophet in everything is a duty for every muslim man. Making child marriage illegal is thus IMPOSSIBLE: it would mean indirectly criticizing the prophet, and therefore insulting him.

This is why even contemporary manuals of Islamic law state that females reach sexual maturity at 9 years of age, while males have to wait until 15:

>«One who has found in himself one of the following signs, has become of age.

>(1) Releasing of sperm, in sleep or wakefulness, as a result of sex or not.

>(2) The growth of pubic hair.

>(3) Reaching 15 years of old for a male and 9 YEARS FOR A FEMALE due to the Islamic calendar.

>It is not necessary that all the signs should appear; only one of them is sufficient.»

(Mohammad Husayn Falah-Zadeh, "A Guide to Religious Laws", Ansariyan Publications, 2009, p. 18, paragraph "Who Is One Of Age?".)

Remember this, the next time a muslim swears Islam only allows to marry and fuck girls who have “come of age”. This is what they actually mean. They're not technically lying, just changing the meaning of the terms (as usual).



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Muhammad's pedophilia wasn't even limited to Aisha. Once he even got the hots for a baby:

>«[...] the Apostle saw her (Ummu'l-Fadl) WHEN SHE WAS A BABY crawling before him and said, 'If she grows up and I am still alive I will marry her.' But he died before she grew up [...]» (Sirat 461)

At the time, around the Battle of Badr, Muhammad was 54. Even if he had waited eight more years before fucking her, he would've been a man of 62 fucking a 9 year old girl.

This is the kind of union Islam encourages. This is why child marriage is ENDEMIC, and not only accidental, in muslim cultures. The top five nations in the world with highest observed child marriage rates – Niger (75%), Chad (72%), Mali (71%), Bangladesh (64%), Guinea (63%) – are Islamic majority countries. (UNICEF Report: <https://www.unicef.org/sowc09/docs/SOWC09-CountryExample-Mali.pdf>)

And Muhammad wasn't the only muslim leader to marry a child. Umar ibn al-Khattab, the second caliph, married Umm Kulthum, the prepubescent daughter of Ali (the founder of shia Islam). (All Islamic sources are listed in the page <https://www.answering-Islam.org/Shamoun/prepubescent3.htm>)



And just in case you're wondering, we're not simply talking about a marriage contract, but about actual child fucking. Some apologists try to make it look as if child marriage in Islam is a simply bureaucratic business: a man and the father of a little girl make a deal that when the little girl grows up, she will marry him, but only when she's an adult. Not so. As clearly explained in this sunni fatwa (<https://Islamqa.info/en/answers/22442/on-acting-and-the-ruling-on-marrying-young-girls> – Hanbali school of law):

>«Marrying a young girl before she reaches the age of adolescence is permitted in sharee'ah.

>[Here, as proof, he quotes 65:4 and the hadiths about Muhammad marrying Aisha when she was 6.]

>With regard to the wedding-party of a young married girl at the time of CONSUMMATING THE MARRIAGE, if the husband and the guardian of the girl agree upon something that will not cause harm to the young girl, then that may be done.

If the new husband and the father of the girl think he can fuck her without physically hurting her, then he can do it. Otherwise, the husband must wait until she turns nine:

>If they disagree, then Ahmad and Abu 'Ubayd say that once a girl reaches the age of nine then THE MARRIAGE MAY BE CONSUMMATED EVEN WITHOUT HER CONSENT

The husband can therefore rape the child-wife the very day she turns 9, and it's perfectly halal. (What a birthday that will be!)

The author of the fatwa specifies that this isn't simply the view of the Hanbali school, but of the other 3 sunni schools as well:

>Maalik, al-Shaafa'i and Abu Haneefah [the founders of the 3 other schools] said: the marriage may be consummated when the girl is able for intercourse, which varies from one girl to another, so NO AGE LIMIT can be set. This is the correct view.



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And indeed, "Reliance of the Traveller" (Shafi school) allows to marry off both sons and daughters before they reach puberty:

>«A guardian may not marry his prepubescent daughter to someone for less than the amount typically received as marriage payment by similar brides, nor marry his prepubescent son to a female who is given more than the amount typically received.» (Reliance of the Traveller, paragraph m8.2)

But if the money is enough, the guardian (father or grandfather) can give in marriage the prepubescent daughter or son without a problem.

In this fatwa (Hanafi school), a 45 year old man complains that his old wife's sexual desire has vanished, so he wants to get a younger wife. How young? 12 years old. The current wife and even the father of the girl said they're fine with it, but the man has some doubts: the child-wife will be younger than some of his kids, and can he start fucking her immediately, or does he need to wait "a special age"?

The mufti reassures him:

>«According to the Shari'ah, if a girl is a minor (did not attain puberty), she may be given in marriage by her father.

>«There is NO AGE LIMIT TO BE INTIMATE WITH ONE'S WIFE even if she is a minor.» (http://www.askimam.org/public/question_detail/6737)

Islam indeed has no age limit for marriage or for sex, provided the girl is considered physically able to endure the act. "Heavenly Ornaments", a Hanafi law manual, allows men to have sex with their child brides even before they reach "maturity" (meaning, before they turn 9):

>«If her husband engaged in sexual intercourse with her, and THEREAFTER SHE BECOMES MATURE, it is not necessary for her to reject the nikah [marriage] immediately after becoming mature or after being informed.» (Mawlana Ali Thanvi, "Bahishti Zewar", 2005, p. 412, subsection 16. Read online: https://archive.org/stream/HeavenlyOrnaments-BahishtiZewardarulIshaatByShaykhAshrafAliThanvi/HeavenlyOrnaments-BahishtiZewardarulIshaatByShaykhAshrafAliThanvir.a_djvu.txt)



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Shia Islam also allows child marriage. In the words of the Grand Ayatollah Khomeini, still considered the spiritual guide of the shia world:

>«It is highly recommended that a girl be married off as soon as she reaches the age of puberty. One of the blessings of man is to have his daughter experience HER FIRST PERIOD not in her father's house, but in that of her husband.» (Ayatollah Khomeini, "The Little Green Book – Selected Fatwas", Bantam Books, 1985, p. 60. <https://archive.org/details/TheLittleGreenBook--AyatollahKhomeini>)

>«A woman who has NOT YET REACHED THE AGE OF NINE or a menopausal woman may remarry immediately after divorce, without waiting the hundred days that are otherwise required.» (The Little Green Book, p. 63)

Girls younger than 9 can even enter the shia temporary marriage (mut'a):

>«If a woman who has not reached her ninth birthday or who has not entered menopause gets TEMPORARILY MARRIED, she must, at the end of the contract or when the husband has released her from part of it, wait two menstrual periods or forty-five days before marrying again.» (The Little Green Book, p. 63)

The mut'a is an institution that only shia recognize (sunnis think Muhammad abrogated it before dying). It's essentially a (very hypocritical) way to fuck whoever they want without sinning: before fucking someone they make them sign a "temporary marriage" contract which only lasts a few hours or a few days, then the contract expires and they're bachelors again. And it doesn't matter if during those few hours they fucked her like pornstars on coke, because they were married, so it's halal.

Temporary marriages exist only to satisfy muslim men's lust while saving face and still considering themselves superior to the degenerate infidels, so the fact that in shia Islam a girl YOUNGER THAN NINE can enter one, is an unequivocal sanctioning of child-fucking.



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Technically, it's not allowed to penetrate girls younger than nine, if you hurt them physically:

>«If a man who has married a girl who has not reached puberty POSSESSES HER SEXUALLY BEFORE HER NINTH BIRTHDAY, inflicting traumatism upon her, he has no right to repeat such an act with her.» (The Little Green Book, p. 56)

...but this law is full of holes.

First of all, there's no punishment for the man, only the prohibition to do it again. Secondary, this prohibition only applies if there is physical damage evident enough that a judge will notice it and consider it serious enough to forbid the husband from fucking her again.

Then... what if the husband doesn't get his child-wife checked by a doctor because he wants to keep fucking her without intromissions? Who has the authority to examine the child-wife without the husband's consent?

And even if he gets officially forbidden from fucking her again, does she get taken away from him, or does she have to keep living with her husband? And in that case, how to make sure he won't fuck her again?

Plus, this law only forbids penetrative sex. Oral sex and any other kind of child molestation is still allowed.

Laws like this make it clear that Islam isn't really concerned about the children's psychological and physical safety. It simply wants to keep men's lust in check just enough not to ruin the precious wombs which must produce even more little jihadis to further “Allah's cause”: fight against the unbelievers until the religion is “only for Allah” (as we've seen in lesson 2).

Women are considered jihadi-making factories, and the same is true for little girls. They get enough maintenance to be kept functioning, and that's it.

Marrying them off when they're still very young not only maximizes the number of little jihadis they'll shit out, it also makes it very easy to control them their entire lives. Islam knows that uteruses are the most precious resource of a culture.



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Muslims insist that marriage in Islam requires the consent of the bride, but (once again) they slightly change the definition of the terms. Here's how the four schools of sunni Islam interpret "giving consent".

Shafi school:

>«Guardians are of two types, those who may compel their female charges to marry someone, and those who may not. [...]

>«Whenever the bride is a virgin, the father or father's father may marry her to someone WITHOUT HER PERMISSION, though it is recommended to ask her permission if she has reached puberty. [So if she's younger than 9, her consent is not required.] A virgin's silence is considered as permission.» (Reliance of the Traveller, paragraph m3.13)

Hanbali school:

>«The bride's consent must be verified. It is expressed through the spoken form uttered by the legal guardian of the bride or anyone in his place; he says to the groom, "I marry you so-and-so." [...] This is applied except for THE MINOR who has not reached maturity or the insane, as the legal guardian CAN MARRY ANY OF THEM WITHOUT THEIR PERMISSION.» (Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", 2005, vol. 2, part VI, chapter 3, pp. 362-4.)

Hanafi school:

>«The wali [guardian] came and informed a young virgin girl that he intends performing her nikah [marriage] with a certain person, or that he has already performed her nikah with a certain person. Upon hearing this, she remained silent, began smiling or began to cry. ALL THESE RESPONSES OF HER'S WILL BE CONSIDERED TO BE A PERMISSION AND A CONSENT. [...] It is not a prerequisite for her to give a verbal permission.» (Heavenly Ornaments, p. 409, subsection 5)

>«If a boy or a girl are immature, they do not have their own choice. Their nikah

is not valid without a wali. [...] THE WALI HAS FULL RIGHTS over such a boy or girl. He can get them married to whoever he wishes and refuse whoever he wishes. Immature boys and girls cannot reject such a nikah at that time.» (Heavenly Ornaments, p. 411, subsection 12)



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Finally, the Maliki school:

>«Marriage is not valid without a guardian (wali) [who is] Muslim, free, adult, sane and male [because of] the statement of the Holy Prophet (saw), "A woman does not give herself or another woman in marriage. The woman who gives herself in marriage is guilty of fornication."» (Abdullah ibn Abi Zayd al-Qayrawani, "Al-Risala", paragraph 32.1a.

http://www.muwatta.com/ebooks/english/risala_ibn_abi_zayd_salutations.pdf)

>«The guardian must use an expression which would entail permanent transfer like "I have given to you in marriage". The husband must use an expression which entails acceptance, like "I have accepted."» [Once again, the consent is stated by the guardian and not by the bride.] (Al-Risala, 32.1c)

>«A father can arrange the marriage of his virgin daughter WITHOUT HER PERMISSION even if she is beyond the age of puberty. It is up to him whether he consults her or not. To whomever he wants for the dowry he wishes, even for less than a suitable dowry.» (Al-Risala, 32.2a)

>«However, if anyone other than the father is arranging the marriage of a virgin [...] in this case HER SILENCE IS TAKEN AS CONSENT.» (Al-Risala, 32.2b)

After all, Muhammad himself said that the bride's silence means consent:

>«Narrated `Aisha: I asked the Prophet, "O Allah's Messenger (pbuh) Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "HER SILENCE MEANS HER CONSENT."» (Bukhari 6946. <https://sunnah.com/bukhari/89/7> Also: Sunan an-Nasa'i 3265. <https://sunnah.com/nasai/26/70>)

Shia Islam also says that children can be married off without their consent:

>«A father or a paternal grandfather has the right to marry off a child who is insane or who has NOT REACHED PUBERTY by acting as its representative. The child may not annul such a marriage after reaching puberty [...] unless the marriage is to his manifest disadvantage.» ("The Little Green Book", pp. 53-54.)



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A few years ago, Dr. Ahmad Al-Mub'i, a saudi marriage officiant, confirmed that Islam's stance on the issue of child marriages has not changed from the time of Muhammad (mainly because muslims DON'T WANT it to change):

>«There is NO MINIMAL AGE for entering marriage. You can have a marriage contract even with a one-year-old girl, not to mention a girl of nine, seven, or eight. [...] The Prophet Muhammad is the model we follow. He took 'Aisha to be his wife when she was six, but he had sex with her only when she was nine.» (<https://www.memri.org/tv/dr-ahmad-al-mubi-saudi-marriage-officiant-it-allowed-marry-girl-age-one-if-sex-postponed-prophet>)

The distinguished scholar continues by saying that the child-bride can enter her new husband's house even before she is of fuckable age (so younger than 9), because, after all, "Who says all men are ferocious wolves?" You're right, Ahmad, we have to trust muslim men's moral integrity and their ability to stop their pedophilic urges. Too bad if Fatima gets fucked when she's still 5 and has to crawl to kindergarten on her elbows. It's a risk we must take.

Needless to say, an ideology which explicitly condones and even encourages child-marriage as an admirable act (because it follows Muhammad's example), generates a society where the sexual exploitation of children is capillary and omnipresent.

More than half of the girls in Afghanistan is given in marriage when they're younger than 15 (to control their behavior, to get favors from other families or to cease feuds). (<http://www.standard.co.uk/news/girl-eight-sold-to-afghanpolice-officer-as-his-bride-6450999.html>)

In Nigeria (largest muslim population in West Africa), half the girls are married

off before they're 15 years old. When the nigerian government tried in 2003 to make the practice illegal, the muslim community has cried that it was Islamophobic. (<https://wunrn.com/2008/11/nigeria-child-brides-child-mothers-religious-issues-in-kanonorth-obstetric-fistula/>)



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The situation is similar in other countries like Ethiopia, Bangladesh, Burkina Faso and India (which is hindu majority but has a sizeable muslim population). (https://www.unicef.org/media/files/Child_Marriage_Report_7_17_LR..pdf)

In Pakistan, when the minister Aamer Hussain has dared to condemn the hundreds of cases of child molestation which happen in their muslim schools (madrasses) every year, he received countless death threats by pious muslim men who don't want to lose their little hobby. (http://news.bbc.co.uk/2/hi/south_asia/4084951.stm)

In Indonesia, the government has admitted its inability to monitor and curb child molestation and prostitution. (www.webcitation.org/query?url=http://www.thejakartaglobe.com/home/asures-to-protect-children-from-sex-exploitation-still-weak/476408&date=2011-11-05)

According to the report "Cradle of Erotica", 80% of middle-eastern women were forced to have oral sex with their brothers or other male relatives when they were between 3 and 6 years of age. (Allen Edwardes, R.E.L. Masters, "Cradle of Erotica", Bantam Paperback, New Ed edition, 1977, p. 300.)

Another study has reported similar findings: the majority of arab little girls is sexually assaulted by brothers, fathers, cousins, uncles, grandfathers... otherwise it's the janitor, the teacher, the neighbor's son, or any other male. (Nawal El Saadawi, "The Hidden Face of Eve: Women in the Arab World", Beacon Press, Boston, 1980, p. 14.)

Muslim apologists and "feminists" insist that this is due to factors external to Islam: poverty, low education, or the innate toxicity of masculinity (a very convenient and totally not sexist explanation), but only the most dishonest individuals can ignore the crucial fact that Islam clearly allows the sexual

exploitation of children (and even paints it as a laudable act), as if this had no consequences.



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A 2010 study has found that children are far more likely to be abused in Saudi Arabia than in the US:

>«One in four children is abused in the Kingdom. This clearly shows that children are far more likely to be molested in the Kingdom than in the United States!

>«I know that such a result will shock many of us who believe that we are living in utopia, while American society is devoid of any ethical values. These people will reject the results of these studies or at least doubt the credibility of the researchers. They are dreaming. They are determined to provide a picture of our society as one that is completely flawless.

>«[...] The child molester in America is considered a dangerous criminal while for us he is a man who committed a mistake that does not necessarily entail informing the police!»

(<http://www.webcitation.org/64vr51kzQ> This article has been scrubbed from the internet apart from this archive link.)

The reasons for this, claims the brave reporter, are cultural more than economical. And the culture of Saudi Arabia is Islam. The same is true for pretty much every country where child abuse is rampant and usually goes unpunished and unreported.

And the favorite muslim pastime is spreading in the West as well, thanks to the magic of Islamic mass immigration. Turns out that if you fill your country with muslim people, you get muslim customs and muslim mentality. Who'd have thought.

Already Canada admits they can't control their muslims who go for a vacation abroad, marry underage girls and then come back with their new child-bride and her dolls. (Article was canceled but saved here:

<https://www.meforum.org/Islamist-watch/29882/muslim-child-brides-on-rise>)

France has recently acquitted of child rape a 28 year old man who had sex with an 11 year old girl, with the motivation that she “consented”.
(<https://www.independent.co.uk/news/world/europe/france-rape-case-man-avoids-jail-child-consented-prosecutor-a7970811.html>)



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Then there's the usual Swedistan, which allows muslims to keep enjoying their child-wives, effectively condoning child marriage in the practice, if not in the law. After all, its “part of their culture” to fuck little girls. The swedish Minister of Justice has declared his intention to change the obsolete swedish laws about child marriage. (<https://sputniknews.com/europe/201709251057665752-sweden-migrants-child-marriage/>)

Austria in 2016 has established an extremely dangerous precedent by accepting a child rapist's excuse that he only raped a 10 year old boy because it was a “sexual emergency” (whatever the fuck that means) and because he couldn't understand that the (screaming, crying) boy did not consent to being anally raped in the showers of a swimming pool. (Another scrubbed article, God forbid we realize what's happening: <https://www.meforum.org/Islamist-watch/50828/verdict-on-swimming-pool-rape-case-overturned>)

In Germoney, favorite destination for the average muslim welfare leech ““““refugee””””, in 2011 more than 3,000 women, a third of whom underage, were forced to get married with threats and/or physical violence.
(www.tribune.com.pk/story/289165/more-than-3000-faced-with-forced-marriage-in-germany-report/)

In the UK, child marriages have increased tenfold in just 4 years, and lots of schoolgirls have revealed their fear to be taken into a foreign country and forced to marry an older man they don't even know.
(<https://www.dailymail.co.uk/news/article-1196955/Ten-fold-rise-forced-marriages-just-years.html>)



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The UK is a rotting example of what happens to a European country infected with Islam. Its madrasses (Islamic schools) not only force kids to memorize the quran in arabic and teach them the typical Islamic worldview “infidels are enemies of Allah and your duty is to fight them”, but occasionally sprinkle some rape on top of this shit cake.

The hundreds of reported child rapes every year have been called “only the tip of the iceberg” by a British public prosecutor (<https://www.bbc.com/news/education-15256764>).

28% of British pedophiles are of “asian” heritage, despite them making up only 6% of the British population. (<https://www.dailymail.co.uk/news/article-2009455/Child-sex-study-Quarter-offenders-Asian-men.html>)

And then, of course, there's the most disgusting, blood boiling, rage filling episode of wide scale muslim-on-white child rape in the history of Western civilization: the Rotherham scandal, where over 1,400 white girls (from 11 to 15 years of age) were groomed, brutalized, raped, threatened, pimped out and generally treated like cattle by gangs of dozens of pakistani muslims – always called “asians” by the press, because they know that when we read “asians”, instead of muslims we think of the yakuza or something like that.



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The Rotherham rapes went on for SIXTEEN YEARS. The police and the local government knew it was happening, but instead of stopping it, they looked the other way.

When the public found out and asked “What the fuck?”, they openly admitted that they feared being considered racist, if they investigated the HUNDREDS of reports of muslims kidnapping, beating up, torturing, raping, impregnating and selling underage white girls. (<https://www.bbc.com/news/uk-england-south-yorkshire-28951612>)

But it's even worse than that: when some dads tracked down the places where their daughters were being raped, **THE POLICE ARRESTED THEM AND LET THE RAPISTS CONTINUE WITH THE RAPING.**

(<https://www.thestar.co.uk/news/rotherham-dads-were-arrested-after-tracking->

down-abusers-1-6807187)

British authorities weren't simply apathetic. They picked a side, and it wasn't ours.

More info on this mass child rape, in case your mood is too nice and you want to have a vomit-inducing preview of how the children of Dhimmis are treated under Islam:

><https://www.dailymail.co.uk/news/article-2141279/Rochdale-child-sex-trial-Police-hunt-40-suspects-promise-arrests.html>

>https://www.rotherham.gov.uk/downloads/file/1407/independent_inquiry_cse_i

><https://www.telegraph.co.uk/news/uknews/crime/11057647/Rotherham-sex-abuse-scandal-1400-children-exploited-by-Asian-gangs-while-authorities-turned-a-blind-eye.html>

><https://www.bbc.com/news/uk-28955170>

By the way, even after the dozens of arrests of the pakistani rapists, the rapes have not stopped at all. In fact, the situation seems to be unaltered. Muslim men keep raping white underage girls “on an industrial scale” and acting as if they own the city, insulting and threatening the families of their victims on the streets and targeting more girls every day:

><https://www.express.co.uk/news/uk/697583/Rotherham-abuse-scandal-child-grooming-gangs-industrial-scale-victims-CSE>



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Apparently, Rotherham is only the most notorious hunting ground for British muslims: the British police believes every one of their cities has a muslim pedophile gang busy grooming and pimping out white kuffar girls:

><https://www.mirror.co.uk/news/uk-news/child-sex-slave-gangs-every-1891898>

><https://www.mirror.co.uk/news/uk-news/police-probe-least-54-more-1896991>

><https://www.express.co.uk/news/uk/839509/Britain-towns-cities-asian-grooming-gangs-Newcastle-Rochdale-Rotherham>

Finally, how did the poor, unfairly vilified, kind, MODERATE muslims react to the discovery of what their perverted coreligionists had done for 16 years?

They ordered all muslims to boycott the investigation because it was “offensive”

to muslims.

><https://www.express.co.uk/news/uk/615246/Rotherham-sex-scandal-Islamic-British-Muslim-Youth-boycott-South-Yorkshire-Police>

They also picked a clear side. But in their case, only the most dishonest or indoctrinated of us can act surprised.



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We should all carefully study the Rotherham case, for it's a faithful microcosm of what the entire West risks becoming in just a couple of generations, if Islam is left free to expand and contaminate our societies from a cultural, economical, legal and demographic angle.

What happened in Rotherham is what will happen in the whole West as soon as Islam will consider itself strong enough to abuse the infidels without consequences. And when it happens, we can hardly hope for a better defense than the one enjoyed by the Rotherham denizens. Not from the globalist puppets who call themselves our “institutions”. Not only muslims (both radical and “moderate”) will probably behave like the ones in Rotherham, but the same is true for the press, the police and the government.

Western people will have to do something themselves, if they want this particular problem solved, and the first step is always the same: study the enemy and understand what it wants, what it needs, how it operates and how it could be disrupted. So maybe our daughters and sisters won't end up like Sammy here.

See you in the next lesson.

Lesson 8: Slavery in islam

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Let us now begin our lesson about muslims' second favorite pastime.

Like pedophilia, slavery is an islamic custom inconceivable for us but perfectly fine (or even laudable) for them because “Allah said so and Muhammad did it”. Slavery is indeed sanctioned by numerous quranic verses, hadiths and passages of the Sirat (the biography of Muhammad in the sunnah).

The quran wants to make it perfectly clear that slaves are awarded to every brave muslim fighter, especially delicious female slaves:

>«So, when you meet (in fight Jihad in Allah's Cause) those who disbelieve, smite at their necks till when you have killed and wounded many of them, then BIND A BOND firmly (on them, i.e. take them as captives).» (47:4)

>«Successful indeed are the believers who are humble in their prayers, and who shun vain conversation, and who are payers of the poor-due; and who guard their modesty – save from their wives or the (SLAVES) that their right hands possess, for then they are not blameworthy» (23:1-6)

>«[While listing all the people who Allah thinks are good:] And those who guard their chastity (i.e. private parts from illegal sexual acts). Except with their wives and the (WOMEN SLAVES AND CAPTIVES) whom their right hands possess» (70:29-30)

>«O Prophet! 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» (33:50)

>«Also (forbidden are) women already married, except those (captives and SLAVES) whom your right hands possess.» (4:24)

"Those whom your right hand possesses" (melk al-yamin) is a dehumanizing

expression frequently used in islamic scriptures to indicate slaves (as stated in lots of fatwas, for instance: <http://dar-alifta.org/Foreign/ViewFatwa.aspx?ID=6998>).



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Just to avoid misunderstandings between the terms “captives” and “slaves” and to clarify that the former status usually leads to the latter:

>«When a child or a woman is taken captive, THEY BECOME SLAVES BY THE FACT OF CAPTURE, and the woman's previous marriage is immediately annulled.» (Reliance of the Traveller, o9.13)

>«When an adult male is taken captive, the caliph considers the interests (O: of Islam and the Muslims) and decides between the prisoner's death, SLAVERY, release without paying anything, or ransoming himself in exchange for money or for a Muslim captive held by the enemy.» (Reliance of the Traveller, o9.14)

Once Allah gave His eternal permission to own (and plow) slaves, Muhammad in the sunnah took care of specifying the details of their ownership and treatment:

>«Allah's Apostle made it incumbent on all the SLAVE or free Muslims, male or female, to pay one Sa' of dates or barley as Zakatul-Fitr.» [Sahih Bukhari 1504: <https://sunnah.com/bukhari/24/105>]

>«Allah's Apostle said, "There is no Zakat either on a horse or a SLAVE belonging to a Muslim"» [Bukhari 1463: <https://sunnah.com/bukhari/24/66>]

>«Allah's Apostle said, 'If one manumits his share of a jointly possessed SLAVE, and can afford the price of the other shares according to the adequate price of the slave, the slave will be completely manumitted'» [Bukhari 2491: <https://sunnah.com/bukhari/47/9>]

>«The Prophet then mentioned about the women (in his sermon). "It is not wise for anyone of you to LASH HIS WIFE LIKE A SLAVE, for he might sleep with her the same evening."» [Bukhari 65,4942: <https://sunnah.com/urn/46210>]

>«A man came to Allah's Messenger (may peace be upon him) and said: I have a SLAVE-GIRL who is our servant and she carries water for us and I HAVE INTERCOURSE WITH HER, but I do not want her to conceive. He said: Practise 'azl [coitus interruptus], if you so like, but what is decreed for her will come to her.» [Sahih Muslim 1439: <https://sunnah.com/muslim/16/159>]



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>«...a SLAVE ('Abu) is a guardian of his master's property and is responsible for it» [Bukhari 2554: <https://sunnah.com/bukhari/49/38>]

>«The Prophet said, "If a LADY SLAVE commits illegal sexual intercourse and she is proved guilty of illegal sexual intercourse, then she should be flogged (fifty stripes) [...] and if she commits illegal sexual intercourse for the third time, then she should be sold even for a hair rope."» [Bukhari 6839: <https://sunnah.com/bukhari/86/63>]

Reminder: both Bukhari and Muslim are called "Sahih" because their hadiths are considered of undeniable truthfulness and cannot be ignored or defied without committing apostasy. The 49th book of Bukhari's hadith collection is titled "Manumission of Slaves".

The Sirat (biography of Muhammad) also has many instances where the Holy Prophet himself killed men to enslave their wives and kids, had sex with his slaves, traded them and gave them away to his minions.

In Sirat 689-693, Muhammad beheads all the men of the Qurayza tribe (who had surrendered), and then enslaves their women and children:

>«Then the apostle divided the property, wives, and children of B. Qurayza among the Muslims [...]

>«Then the apostle sent Sa'd b. Zayd al-Ansari brother of b. 'Abdu'l Ashhal with some of the CAPTIVE WOMEN of B. Qurayza to Najd and he SOLD THEM for horses and weapons.

>«The apostle had chosen one of their women for himself, Rayhana d. 'Amr b. Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him

until she died, IN HIS POWER.» (Sirat, paragraph 693)

Sirat 739 tells of when Muhammad gave a man a slave-girl as a present:

>«...He also gave him Sirin, a Copt slave-girl, and she bare him 'Abdu'l-Rahman.»

Sirat 878 reports of Muhammad rewarding his men with female slaves:

>«...the apostle gave 'Ali a girl called Rayta [...]; and he gave 'Uthman a girl called Zaynab d. Hayyan; and he gave 'Umar a girl whom 'Umar gave to his son 'Abdullah.»



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In the same paragraph, Muhammad gives back some captives for ransom, a common practice for muslim explicitly sanctioned by quran 47:4 («free them either as an act of grace or by ransom») but one of his men gets greedy and doesn't want to give back an old woman, until a fellow muslim roasts the poor lady to the point of instigating suicide:

>«'Uyayna b. Hisn took an old woman of Hawazin and said as he took her, 'I see that she is a person of standing in the tribe and her ransom may well be high.' When THE APOSTLE RETURNED THE CAPTIVES AT A PRICE OF SIX CAMELS EACH he refused to give her back. Zuhayr Abu Surad told him to let her go, for her mouth was cold and her breasts flat; she could not conceive and her husband would not care and her milk was not rich. [Holy shit dude, just murder her already.] So he let her go for the six camels.» (Sirat 878)

In Sirat 734, Ali, the father of shia islam, shows the feminist side of islam:

>«As for 'Ali he said: "Women are plentiful, and you can easily change one for another. ASK THE SLAVE GIRL, for she will tell you the truth." So the apostle called Burayra to ask her, and 'Ali got up and GAVE HER A VIOLENT BEATING, saying, "Tell the apostle the truth".»

Btw, this is about that time when Aisha was accused of cheating on Muhammad

by 3 eyewitnesses. The slave girl was beaten during the investigation on Aisha's unfaithfulness. (No worries: Allah saved the situation by stating that you need FOUR witnesses to prove cheating, so his favorite prophet wouldn't be known as a cuck.)

Muhammad's favorite slave girl was Mariyah al-Qibtiyyah, a christian girl who was given to him by al-Muqauqis, the ruler of Egypt.

>«Mariya was the prophet's concubine. The Muqauqis presented her to him from Hafn in the province of Ansina.» (A. Guillaume, "Life of Muhammad, a translation of the Sirat", Oxford University Press, 1955, p. 711)



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Muhammad liked Mariya so much he had sex with her even when it was the turn of one of his rightful wives, which once got so pissed that Muhammad needed Allah to come to the rescue with some verse threatening them with repudiation if they didn't stop bitching (66:5: «Perhaps, if he were to divorce you all, his Lord would replace you with better wives...»)

It sure is convenient to have an Almighty God as a wingman, when you have 11 pissed wives.

From all these quotations, it's evident that the notion that muslims can own slaves is not even remotely controversial, in islamic theology. Allah and Muhammad both repeatedly said it's ok, so nobody can argue.

The Sirat reports that Muhammad had 4 slave girls: Mariya (who some secondary sources claim he later married, but it's not sure at all), the previously mentioned Rayhana (who he got after beheading the Qurayza), and two more girls he enslaved after some battles. Of course, apologists claim he only got himself some sweet slave pussy «to demonstrate practically how kindly and politely the slave should be treated». (Source: <https://central-mosque.com/index.php/Islam/islam-slavery.html>)

The same source also claims that «Islam did not encourage slavery but rather encouraged moves towards the extirpation of slavery». As evidence, it's mentioned that caliph Umar decided that arabs and free muslims couldn't be

enslaved anymore. This clearly proves that islam despises slavery...
Except that the only result of this amazing reformation was that now muslims were "forced" to attack other countries to get slaves, which if anything made islam even more expansionist and encouraged even more unprovoked attacks against the infidels.



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Apologists also commonly mention other supposed "evidence" that islam tried to eliminate slavery:

>Dhimmis can't be enslaved.

Of course, the fact that dhimmis are forced to pay good money to muslims through the jizya and the kharaj taxes, which slaves don't have to pay, is not relevant.

>Freeing slaves is a way to expiate sins for muslims.

Of course, they neglect to mention that legal texts explicitly instruct to free only «sound muslim slaves» (Reliance of the Traveller, paragraph o20.2). Infidel slaves won't get you any atonement points.

Plus, since freeing slaves is a PUNISHMENT for sinners, it's clearly an action that should ideally be avoided.

Finally, Muhammad in other instances explicitly discouraged or even canceled the manumission of slaves. As in this hadith by Sahih Bukhari:

>«[A woman told Muhammad:] "Do you know, O Allah's Messenger (pbuh), that I have manumitted my slave-girl?" He said, "Have you really?" She replied in the affirmative. He said, "You would have got more reward if you had given her (i.e. the slave-girl) to one of your maternal uncles".» [Bukhari 2592:

<https://sunnah.com/bukhari/51/26>]

And this one:

>«A man manumitted a slave and he had no other property than that, so the Prophet (pbuh) CANCELED THE MANUMISSION (and sold the slave for him).» [Bukhari 2415: <https://sunnah.com/bukhari/44/6>]

And this one:

>«A man amongst us declared that his slave would be freed after his death. The Prophet (pbuh) called for that slave and sold him. The slave died the same year.» [Bukhari 2534: <https://sunnah.com/bukhari/49/19>]

>Muslim masters even have to give their slaves an education (as per Bukhari 2544)!

Guess which kind of education we're talking about here? That's right: they had to teach them islam and try to convert them. Apologists try to make it sound as if masters were educating their slaves to give them a better chance at finding a good job. Hilarious.



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>Islam has forbidden the primitive practice of enslaving free people.

When muslims say this, they're not technically lying, they're simply changing the meaning of the term "free people".

As stated by quran 5:33, people who reject islam are "waging war" against Allah («'Wage war' mentioned here means, oppose and contradict, and it includes disbelief», Tafsir Ibn Kathir, <https://quranx.com/Tafsir/Kathir/5.33>) and must be crucified, mutilated or exiled.

Given that infidels offend Allah with their sole existence and are considered in a permanent state of war with islam simply because of their disbelief, muslims can attack and enslave them whenever they want: they're not "free people", they're enemies of Allah. This is why muslim pirates raided coastal villages in all of Europe, from Italy to Ireland, for centuries, kidnapping and enslaving anyone they could get their hands on. Muslim raids in Eastern Europe were so frequent that the word "slave" comes from "slav".

With "free people", islam only means free muslims and jizya-paying dhimmis. They're the ones who can't simply be grabbed and enslaved.

>Differently from the barbaric West, slaves under islam were treated kindly and had many rights.

Muslims don't seem to get that just because torturing or killing slaves for sport was frowned upon (societal chaos and destruction of valuable property is always frowned upon by any ideology hellbent on world domination), that doesn't make slavery acceptable. Slaves could be (and were, and still are, in many muslim countries) beaten, raped, sold, separated from their family, forced to work to their master's satisfaction with no worker's rights, etc.

Also, the treatment enjoyed by MUSLIM slaves was very different from the one

of UNBELIEVER slaves. As we've seen in the lesson about dhimmis, infidels can't even testify in a court of law against a muslim. Which effectively makes them utterly powerless against their masters even when they're jizya-paying dhimmis.



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To be fair, this hadith (which apologists love to quote) sounds remarkably kind towards slaves:

>«[Muhammad said:] Your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job).» [Bukhari 2545:
<https://sunnah.com/bukhari/49/29>]

And yet, the treatment slaves received from their muslim masters was (and still is) very often inhumane, among castration, rapes, lashings, constant hard work, etc. Why is that?

For starters, the hadith doesn't specify if ALL slaves are entitled to that gentle treatment, or if it should be reserved to the muslim ones. But it does say that slaves are muslims' "brethren", and islamic scriptures are very clear in this regard: only other muslims are muslims' brethren. Never infidels. All the opposite, infidels are described in the quran as «the worst beasts in Allah's sight» (8:55), while muslims are His «viceroys of the earth» (6:165) and are repeatedly commanded to not fraternize with unbelievers (quran 3:28, 3:118 and 4:144; also the sahih hadith by Abu Dawud n. 2787), so it's only natural that infidel slaves wouldn't get treated as well as muslim ones.

In this hadith, Muhammad reiterates the principle that muslim lives are worth more than unbeliever ones by trading two infidel (black) slaves for a muslim slave:

>«There came a SLAVE and pledged allegiance to Allah's Apostle (pbuh) on migration; he (the Holy Prophet) did not know that he was a slave. Then there

came his master and demanded him back, whereupon Allah's Apostle (pbuh) said: Sell him to me. And HE BOUGHT HIM FOR TWO BLACK SLAVES, and he did not afterwards take allegiance from anyone until he had asked him whether he was a slave (or a free man).» [Sahih Muslim 1602: <https://sunnah.com/muslim/22/152>]



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A slave's life is worth less than the life of a free muslim:

>«A FREE MAN IS NOT KILLED FOR A SLAVE nor a Muslim for a non-Muslim because the higher is not killed for the lower.» (Ibn Abi Zayd, “Al-Risala”, 37.1a.

http://www.muwatta.com/ebooks/english/risala_ibn_abi_zayd.pdf)

But an infidel, even if free, is killed in retaliation for the murder of a slave, if the slave was a muslim:

>«A free Muslim is not killed for a slave. A FREE NON-MUSLIM IS KILLED FOR A MUSLIM SLAVE.» (Al-Risala, 37.10e)

Paragraph 37.16, titled "Killing a Slave", tackles the homonym issue thus:

>«If a Muslim kills a slave, he owes his price from his own property, WHETHER IT IS ACCIDENTAL OR DELIBERATE, unless he kills him for financial gain. Then he is executed for Allah's right.»

So unless he kills a slave "for financial gain", maybe in the course of a robbery, the muslim just has to pay back to the owner the pecuniary worth of the slave. Even if he killed him intentionally, and for whatever reason: jealousy, boredom, religious fervor... There is no mention of “invalid reasons” for killing a slave: if you want to kill one, just do it and then pay back their owner. After all, this is what you do when you damage someone's property.

(Note: this is the view of the Maliki, Hanbali and Shafi schools of law. The Hanafi is the only one that disagrees and executes the free man who deliberately kills a slave for futile reasons.)

Secondarily, at a closer look, that apparently enlightened hadith simply gives three very practical orders:

- >1) feed your slaves well,
- >2) clothe them properly,
- >3) don't overexert them.

In other words, keep them healthy and capable of being exploited. Slaves are tools, and tools need proper maintenance.

Claiming this hadith proves that slaves in islam had almost the same rights as free men is a wild interpretation at best. As we've seen, slave lives are explicitly described as being inferior to free men's. And slave INFIDEL lives, even more so.



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Here's a summary of the actual rights of slaves under islam:

>«Although the law required owners to treat slaves well and provide medical treatment, a slave had no right to be heard in court (testimony was forbidden by slaves), had no right to property, could marry only with permission of their owner, and was considered to be a chattel, that is the (moveable) property, of the slave owner.

>«Conversion to Islam did not automatically give a slave freedom nor did it confer freedom to their children. Whilst highly educated slaves and those in the military did win their freedom, those used for basic duties rarely achieved freedom. In addition, the recorded mortality rate was high -- this was still significant even as late as the nineteenth century»

("The Role of Islam in African Slavery", <https://www.thoughtco.com/the-role-of-islam-in-african-slavery-44532> Also see: Bernard Lewis, "Race and Slavery in the Middle East", Oxford Univ Press, 1994.

<https://sourcebooks.fordham.edu/med/lewis1.asp>)

So once again we have a subjugated class of people at the complete mercy of their masters, since they can't seek justice in court (unless the master refuses to feed them, clothe them and give them medical care), can't own property, and are considered movable property themselves. They can't decide which jobs to perform and for how many hours, can't decide where to live, can't avoid being sold to anyone at any time, can't marry freely, and must allow their master to

have sex with them whenever he wants. (Note: of course muslim women are forbidden to have sex with slaves.)

Also, I can't stress this enough, their lives are established as of inferior value and, according to most schools, can be taken at any time by any free muslim willing to repay the owner.

Not exactly the sweet life muslims try to paint.

(Muslims hammer on the fact that islamic slavery is kinder because it “has rules”. Don't they know western slavery also had slave codes?)



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Slaves had it so good in islam's loving embrace that they started the greatest slave rebellion in history: the Zanj Rebellion, a desperate war which lasted 14 years and claimed tens of thousands of lives, before the muslims managed to drown it in blood. (https://en.wikipedia.org/wiki/Zanj_Rebellion)

The only advantage slaves have in islam is that, being considered inferior beings, they have a lessened responsibility for their actions, so for some crimes they receive half the penalty (half the lashes for pre-marital relations, for instance). Apart from this bittersweet perk, there really is no upside in being a slave.

But even if islam really did treat slaves better than any other slave-driving culture in history, muslims don't seem to get one simple fact. Muslim readers, allow me to explain in the simplest possible terms:

>A system which allows people to OWN other people is simply not acceptable to the western mentality, and never will be, no matter how you try to doll it up. Your attempts to make islamic slavery appear “nice” are not only sterile, but even self-defeating. Slavery in the West has become a taboo, a proposition that simply cannot be entertained even for fun. Islam would have a much greater chance of being accepted in the West if it rejected slavery outright, but here it's held back by the usual handicap (no, not the inbreeding): ISLAM CANNOT BE MODERNIZED.

As we've seen in the 5th lesson, quran and sahih hadiths can't ever be modified. Any innovation in religious matters is “bid'ah”: always negative and punishable

by death.

Since, as we've seen, Allah and Muhammad have both made it unequivocally clear that slavery is cool, modern muslims have no choice but to desperately defend it and try to sell it to a western audience conditioned since the cradle to recoil in horror at the mere idea of enslaving someone for any reason. But no amount of shameless historical revisionism will make this particular shit cake palatable to a western mouth.



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Of course, the fact that islamic scholars can't reject slavery doesn't mean that some of them can't PRETEND to reject it in order to fool infidels. As we've seen in the first lesson on Taqiyya, muslims are allowed to lie when their goal is allowed, and OBLIGED to lie when their goal is obligatory. And spreading islam «until the religion is only for Allah» (8:39) is perhaps the most obligatory goal there is.

This might be why the entire section k32 of "Reliance of the Traveller", which deals with slavery and regulates the practice, WAS LEFT UNTRANSLATED in the english edition.

Instead of translating how slaves should be acquired and treated according to islam, the (muslim) translator simply wrote an apologist dissertation (pic related) where he points out that slavery wasn't invented by islam, that islam really wanted to abolish it but couldn't, and that Allah did everything in His power to gradually eliminate this obsolete custom... which, by the way, was completely, totally different from the “actual” slavery practiced by western infidels, and much kinder.

But since islam has always contemplated slavery in every age, and since NOTHING in the quran or the sunnah suggests, even vaguely, that it's a custom muslims should strive to abolish, these justifications in place of a translation are nothing but a clear example of Taqiyya: dissimulation for religious purposes.



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Apologists love to claim that Muhammad did his best to reduce or even eliminate slavery, but couldn't do it outright because it was “too deeply ingrained” in arab society and would have caused too many problems.

But eating pork, drinking alcohol, playing music, singing, drawing and sculpting animate beings, not to mention being a goddamn polytheist, also were DEEPLY INGRAINED customs. Yet, he had no qualms about abolishing all of them pretty much immediately and with no exceptions allowed, even at the cost of fighting wars. Why couldn't he do it with slavery as well?

Also, even admitting he couldn't go cold turkey on this particular issue, he could have severely limited the number of slaves one could own, like he limited his followers' wives to a maximum of four. Or set a time limit after which a slave was automatically freed, whether the master agreed or not. He had several options, had he really wanted to reduce slavery.

Instead, all he did was forbid to enslave debtors, but beside that, he allowed muslims to get as many slaves as they wanted, fuck them, sell them, lash them, put them to work, and in general do whatever they wanted with them, provided they fed them, clothed them, and didn't torture or kill them for futile reasons (in which case, they had to pay their price). And as we've read from the Sirat, he lead by example, getting himself lots of slaves, selling them to finance his wars of aggression, and thoroughly enjoying captive pussy.

Far from bringing about its gradual elimination, Muhammad effectively MADE SLAVERY ETERNAL by including it in the goddamn Word of Allah. Since both the quran and the sunnah clearly endorse it, now muslims CAN'T ABOLISH IT EVEN IF THEY WANTED TO.



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As a consequence, muslims always considered slavery a legitimate practice like any other, and the islamic slave trade flourished for 14 centuries, becoming maybe the widest and surely the longest lived trans-continental slave trade in human history, spanning from Portugal to China. It began with Muhammad in the 7th century and was only abolished in many (but not all) muslim countries in the 20th century, and even then, only thanks to insistent international pressures by the West (notably France and the UK).

It's eloquent that islam NEVER had an abolitionist movement. The West spent centuries arguing and infighting fiercely on this ethically crucial issue, a debate pioneered by none other than the evil Christian Church itself, armed with its Golden Rule and the belief that every life is sacred, no exceptions.

But islam never questioned the morality of slavery or tried of its own free will to extirpate it. It always had to be FORCED to do so by western countries, and only obeyed begrudgingly while mumbling about “foreign interferences” in their customs. We've already examined the reason for this: questioning or abolishing slavery would've meant questioning Allah's Word and criticizing Muhammad's actions. Crimes which in islam carry the death penalty.

So the islamic slave trade continued for 1,400 years.



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This interesting article (which draws from Ronald Segal's "Islam's Black Slaves" and Robert Davis' "Christian Slaves, Muslim Masters") highlights some crucial differences between the Atlantic and the Islamic slave trades:

>«While the mortality rate for slaves being transported across the Atlantic was as high as 10%, the percentage of slaves dying in transit in the Trans Sahara and East African slave trade was BETWEEN 80 AND 90%!

>«While almost all the slaves shipped across the Atlantic were for agricultural work, most of the slaves destined for the Muslim Middle East were for SEXUAL EXPLOITATION as concubines, in harems, and for military service.

>«While most slaves who went to the Americas could marry and have families, most of the male slaves destined for the Middle East were CASTRATED, and most of the children born to the women were KILLED AT BIRTH.

>«The Caliph in Baghdad at the beginning of the 10th Century had 7000 black eunuchs and 4000 white eunuchs in his palace.» ("The Scourge of Slavery", Christian Action, 2004. <http://www.webcitation.org/5xK9q4TPm>)

While americans used slaves as farming tools and domestic help, muslims also used them as soldiers (the Janissaires being the most notable example), entertainers and sexual commodities. Which meant that the women became

unpaid maids, concubines and dancers, and the males became eunuch laborers and warriors.

Eunuchs were a luxury item in the muslim world. A eunuch could fetch a very high price, and so countless slaves (both white and black) were subjected to the removal of the testicles and/or of the penis. Obviously, such a brutal mutilation carried out in questionable hygienic conditions and without any anesthesia had a very high death rate, which is why the few survivors were such prized possessions.



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This also explains why, differently from the USA, there are very few descendants of those slaves in the muslim world. Even if a eunuch managed to buy his freedom, there was no way to fix the damage done to him and leave children. Which was excellent for the muslims, who absolutely didn't want the slaves to covet and tempt their women.

The article continues by noticing that islam is not very politically correct with regards to africans:

>«[Muslim scholars] noted that blacks "lack self-control and steadiness of mind and they are overcome by fickleness, foolishness and ignorance."

>«Ibn Khaldun, the pre-eminent Islamic medieval historian and social thinker, wrote: "The Negro nations are as a rule submissive to slavery, because they have attributes that are quite similar to dumb animals."

>«It was noted that black slaves were castrated "based on the assumption that the blacks had an ungovernable sexual appetite." [...]

>«It is estimated that possibly as many as 11 million Africans were transported across the Atlantic. However, at least 28 million Africans were enslaved in the Muslim Middle East. As at least 80% of those captured by Muslim slave traders were calculated to have died before reaching the slave markets, it is believed that the death toll from the 14 centuries of Muslim slave raids into Africa could have been over 112 million. When added to the number of those sold in the slave

markets, the total number of African victims of the Trans Saharan and East African slave trade could be significantly HIGHER THAN 140 MILLION PEOPLE.»

The open spite islam always had towards blacks makes it all the more ridiculous when some african-american claims to have chosen islam because "it's not a white religion". It ain't a black one either.



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The article points out that the white slaves weren't treated better than the blacks:

>«"White slaves from Christian Spain, Central and Eastern Europe" were also shipped into the Middle East and served in the "palaces of rulers and the establishments of the rich. [...] All slavic eunuchs are castrated in that region and the operation is performed by Jewish merchants."

>«Historian Robert Davis [...] estimates that North African Muslim pirates abducted and enslaved more than 1 million Europeans between 1530 and 1780. These white Christians were seized in a series of raids which depopulated coastal towns from Sicily to Cornwall. Thousands of white Christians in coastal areas were seized every year to work as galley slaves, labourers and concubines for Muslim slave masters in what is today Morocco, Tunisia, Algeria and Libya. Villages and towns on the coast of Italy, Spain, Portugal and France were the hardest hit, but the Muslim slave raiders also seized people as far afield as Britain, Ireland and Iceland. They even captured 130 American seamen [...]

>«Many of these white, Christian slaves were put to work in quarries, building sites and galleys and endured malnutrition, disease and mistreatment at the hands of their Muslim slave masters. Female captives were sexually abused in palace harems and others were held as hostages and bargained for ransom. [...]

>«Professor Davis estimates that up to 1,25 million Europeans were enslaved by Muslim slave raiders between 1500 to 1800.»



Differently from the US, slavery in islam was extremely widespread:

>«Even as late as the 19th Century, it was noted that in Mecca "there are few families that do not keep slaves, they all keep mistresses in common with their lawful wives." [...]

>«When the Fatimids came to power [...] slave armies from 30,000 to up to 250,000 became common-place. [...]

>«Just in the 19th Century, for which we have more accurate records, 1.2 million slaves were brought across the Sahara into the Middle East, 450,000 down the Red Sea and 442,000 from East African coastal ports. That is a total of 2 million black slaves – just in the 1800's. At least 8 million more were calculated to have died before reaching the Muslim slave markets.»

Slavery is so deeply ingrained in islamic societies that many muslim cultures still practice it covertly or more-or-less openly (Egypt, Afghanistan, Pakistan, Saudi Arabia, Indonesia, Yemen, Ciad, Mali, Niger, Mauritania and Sudan).

Saudi Arabia and Yemen resisted until 1962 before finally caving in and abolishing slavery – and even then, only thanks to british pressure. Oman only did it in 1970. Mauritania likes abolishing slavery so much, it has done it three times: in 1905, in 1981 and in 2007. And it's still not enough: it's estimated that up to 18% of its population is still made of slaves.

(<https://www.antislavery.org/what-we-do/mauritania/>)

Very often, the trafficked slaves are children, both boys and girls, sold and bought to be sexually abused. After all, as we've seen in the previous lesson, sexual relations with children is another custom islam has always sanctioned and keeps defending even now.

(An overview of contemporary islamic slavery can be found here:

https://wikiislam.net/wiki/Muslim_Statistics_-_Slavery#Modern_Day)



Raping prepubescent slave girls was a common way for the Prophet's merry band to celebrate a military victory (read: usually unprovoked sneak attack followed by massacre, robbery and enslavement):

>«Narrated Buraida: The Prophet (pbuh) sent Ali to Khalid to bring the Khumus [the one fifth of the booty which went to Muhammad] and I hated Ali, and Ali had taken a bath (AFTER A SEXUAL ACT WITH A SLAVE-GIRL from the Khumus). [...] When we reached the Prophet (pbuh) I mentioned that to him. He said, "O Buraida! Do you hate Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that from the Khumus."» [Bukhari 4350: <https://sunnah.com/bukhari/64/377>]

Why did Buraida complain that Ali had fucked the slave-girl? Is it because sex with slaves is rape and thus evil?

Nope.

As explained in Ibn Hajar's "Fath al-Bari" (the most celebrated commentary on Sahih Bukhari's hadiths), the problem was that Ali had sex with the slave-girl immediately after battle, when he should have waited for the commanded period (Istibra = one menstrual cycle) to make sure that she wasn't already pregnant with someone else. Buraida was pissed because:

1) Ali fucked her too soon.

2) Ali took from the booty of his own initiative.

But "Fath al-Bari" explains why Ali's actions are fine:

>«Ali was blamed for having intercourse with the slave-girl without the Istibra and also for the share of the khumus that he took for himself.

>«Now the first allegation is defensible as she was a virgin and NOT PUBESCENT, and thus she did not need any Istibra – In accordance with THE PRACTICE OF MANY SAHABA (Companions) before him.» (Fath al-Bari 8/67.)

So Ali slamming a prepubescent slave-girl was ok because it was a common practice for the friends of the holy prophet.

(As for the second accusation, Muhammad in the hadith says that Ali only took from the booty what he was entitled to, and deserved "more than that" anyway.)



Despite the laws forbidding slavery and the efforts by western countries and organizations to see these laws actually observed, many contemporary muslim leaders and theologians keep ignoring them and sometimes even denouncing them as unfairly discriminatory against their religion of pieces. A few examples:

>«Today, too, if there's a war between us and the infidels, we'll take slaves. THE RULING ON SLAVERY HASN'T EXPIRED AND IS ETERNAL. We'll take slaves and we'll bring them to the world of Islam and have them stay with Muslims.»

(Shia Ayatollah Mohammad-Taqi Mesbah-Yazdi, a member of Iran's Assembly of Experts, in a 2006 interview. Transcript:

<https://web.archive.org/web/20150923220623/http://www.dr.soroush.com/English/INT-HomaTV.html>)

>«The main author of the Saudi religious curriculum expressed his UNEQUIVOCAL SUPPORT FOR THE LEGALIZATION OF SLAVERY in one of his lectures [...] Leading government cleric Sheikh Saleh Al-Fawzan is the author of the religious books currently used to teach 5 million Saudi students, both within the and in Saudi schools abroad – including those in the Washington, D.C. metro area.

>«“SLAVERY IS PART OF ISLAM,” he says in the tape, adding: “Slavery is part of jihad, and jihad will remain as long there is Islam.”»

(2003, <https://www.indybay.org/newsitems/2003/11/11/16588041.php>)

>«Their women are yours to take, legitimately. God made them yours. Why don't you enslave their women?»

(2008, Saudi cleric Shaikh Saad Al-Buraik, urging palestinians to enslave jewish women. <http://arabmuslimslavery.blogspot.com/2008/10/unknown-slavery-in-muslim-world-that-is.html>)

In a 2013 fatwa, Sheikh Yasir al-‘Ajlawni encouraged muslims to rape and enslave any non-sunni woman. (<http://humanevents.com/2013/04/02/islamic-cleric-rape-of-non-muslim-syrian-women-permitted/>)



Abu Ishaq al-Huwaini

>«If only we can conduct A JIHADIST INVASION AT LEAST ONCE A YEAR or if possible twice or three times, then many people on earth would become Muslims. And if anyone prevents our dawa [proselytizing] or stands in our way, then we must kill them or take as hostage and CONFISCATE THEIR WEALTH, WOMEN AND CHILDREN.

>«Such battles will fill the pockets of the Mujahid who can return home with 3 or 4 slaves, 3 or 4 women and 3 or 4 children. This can be a profitable business [...]

>«WHEN I WANT A SEX-SLAVE, I GO TO THE MARKET and pick whichever female I desire and buy her.»

(Muslim scholar Abu Ishaq al-Huwaini in a 2011 interview:

<https://www.raymondibrahim.com/2011/05/31/raped-and-ransacked-in-the-muslim-world/>)

In 2011, Salwa al-Mutairi, a muslim "feminist" and political activist, said that muslims should rape and enslave non-muslim women to prevent cheating (fucking slaves is not considered unfaithfulness).
(<https://www.rt.com/news/activist-sex-sold-war/>)

In 2016, Egypt's Al-Azhar Professor Suad Saleh (another muslim "feminist") said that raping and enslaving infidel women is ok.
(<http://www.theglobaldispatch.com/egypts-al-azhar-professor-suad-saleh-rape-allowed-by-allah-islam-only-regulated-the-practice-makes-infidel-women-slaves-26321/>)

Both Boko Haram (<https://abcnews.go.com/Blotter/boko-haram-kidnappers-slave-owners-terrorists-killers/story?id=23598347>) and ISIS (<https://www.theatlantic.com/international/archive/2014/10/isis-confirms-and-justifies-enslaving-yazidis-in-new-magazine-article/381394/>) openly practice slavery and have given their (theologically solid) reasons to do so.

In 2014, 126 islamic scholars have signed a letter to ISIS' leader al-Baghdadi to denounce his endorsement of slavery and claim that the ijma (scholarly consensus) clearly considers slavery unacceptable.

Apologists and western liberals the world over rejoiced... except that this view has NO RELIGIOUS BASIS whatsoever, and is directly contradicted by the

same ijma they mention.



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Not surprisingly, the letter is riddled with half-truths, intentional ambiguities and outright lies disprovable simply by opening any islamic legal manual. Greatest hits:

- > jihad is only defensive,
 - > muslims who kill infidels "misinterpret islam",
 - > killing "innocents" is forbidden (true, but they don't say that islam has a peculiar view of who is innocent),
 - > denying women "their rights" is forbidden (true, but they don't say that women's rights in islam are VERY different from men's),
 - > islam must adapt to modern times (the exact opposite is true),
 - > it's forbidden to declare someone an apostate unless they "openly declare disbelief" (really? Then why are Ahmadi, Alawites, Mutazilites and other groups considered apostates even though they claim to be muslims?),
 - > slavery was abolished by "universal consensus" (outright, brazen lie),
 - > loyalty to one's nation is permissible in islam (of course, but only if that nation is islamic),
- ...and many more.

It's a disconcerting read, clearly crafted to manipulate a western audience and muddy the waters. (Letter:

<https://web.archive.org/web/20140925193528/http://lettertobaghdadi.com/index.i>

Once we clean up the lies, all that remains is the simple, undeniable fact that slavery was NEVER abolished in islam, not in the quran, not in the sunnah, never, nowhere. Nothing in islam's sacred texts even vaguely suggests that. Anybody who wants to claim the opposite must provide some kind of THEOLOGICALLY VALID evidence. Nobody has ever done so – and nobody will, because such evidence can't exist: Allah and his mouthpiece have made it too unequivocally clear that enslaving the infidels is perfectly halal.

Slavery is so intricately entwined with islam's most fundamental tenets (the necessity of jihad, the inferiority of unbelievers), and endorsed so many times and with such unreserved enthusiasm in all its holy texts, that the only way to remove it is to remove islam itself.

Which is cool.

See you in the next lesson!

Lesson 9: Women in Islam

Professor.Kafir !pjIvye1PUw ID:qlqC8RHb Sat 02 Feb 2019 00:18:08

Let's now begin our lesson about muslims' favorite pets: womyn. (Be sure to forward these informations to every pro-islam feminist you know.)

The quran makes it perfectly clear what islam thinks of women in 4:34:

>«MEN ARE IN CHARGE OF WOMEN by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth. So righteous women are devoutly OBEDIENT, guarding in (the husband's) absence what Allah would have them guard. But those (wives) from whom you fear arrogance – (first) advise them; (then if they persist), forsake them in bed; and (finally), STRIKE THEM. But if they obey you (once more), seek no means against them. Indeed, Allah is ever Exalted and Grand.» (4:34)

As leftists like to say, there's a lot to unpack here. This verse is a veritable goldmine of delicious misogyny.

First of all, the holy quran teaches us that men have authority and power over women because they provide for them. Giving them a roof over their heads, food and clothing means that men can command women however they see fit (within the limits of islam: they can't order them to commit haram acts).

Secondly, Allah clarifies that to be righteous, women need to be devoutly obedient and to guard «what Allah would have them guard», which is a euphemism for their virtue, which is a euphemism for their wet orifices. (Later, the quran will point out that this doesn't simply entail not having sex with other men, but also covering their bodies and faces so men won't be tempted to rape them.)

Thirdly, the eternal Word of Allah tells us that if a woman refuses to obey her husband, he must first scold them verbally, then refuse to have sex with them like a passive aggressive little bitch, and if they still insist on being unruly cunts, strike them and only stop when they start obeying him once more.



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NOTE: muslims will excuse this passage by saying that the beating should be very light, only symbolic (even though the quran does NOT say anything to this effect) and that beating your thrice disobedient wife is only an OPTION that the husband is free to refuse.

But as you'll notice, the quran is very clear: beating your thrice insubordinate wives is AN ORDER, not a suggestion. It says «strike them», not «strike them if you want, or not, whatever». Husbands MUST beat their unruly wives because, as said earlier in the verse, they're in charge of them, so if the wife is disobedient it's the husband's responsibility to straighten her up. If he doesn't force her to be a devout wife, the husband himself is sinning.

Add to that that the wife's possible insubordination, as we'll see, can include pretty much everything, from answering coldly to not being enthusiastic when she has sex with her husband, and you have a system where husbands can beat their wives pretty much anytime they please. After all, as Muhammad said:

>«A man will not be asked as to why he beat his wife.» [Abu Dawud 2147: <https://sunnah.com/abudawud/12/102> To be fair, this hadith is considered “da'if”, weak, by some scholars, even though its philosophy is perfectly in line with the quran and many sahih hadiths.]

Apologists love to quote old hadiths where Muhammad forbids muslims to beat their wives. But they conveniently forget to mention that he later abrogated that command and put beatings back on the menu:

>«[Muhammad said:] “Do not beat Allah's handmaidens”, but when Umar came to the Apostle of Allah and said: “Women have become emboldened towards their husbands”, he (the Prophet) GAVE PERMISSION TO BEAT THEM.» [Abu Dawud 2146. Rank: sahih. <https://sunnah.com/abudawud/12/101>]



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But what is meant by “emboldened”, “disobedient” and “rebellious”? Exactly

what actions give husbands the right to beat their wives?

Such vague wording surely gave many a muslim husband some headache, but fiqh manuals came to the rescue:

>«When a husband notices signs of rebelliousness in his wife (nushuz) (O: 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 [TO HAVE SEX], 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 [...] may hit her, but not in a way that injures her, meaning he may not break bones, wound her, or cause blood to flow. [...]

>«HE MAY HIT HER WHETHER SHE IS REBELLIOUS ONLY ONCE or whether more than once, though a weaker opinion holds that he may not hit her unless there is repeated rebelliousness.» (Reliance of the Traveller, Shafi school, m10.12)

The Hanafi school agrees. See the fiqh manual "Heavenly Ornaments", paragraphs "Advices from the quran and hadith concerning certain shortcomings of women" and "A few shortcomings of women", for a long list of female bad habits deserving of a beating. Among the many: vanity, cursing, gossiping, complaining, neglecting chores, contradicting the husband, letting other men see her without her veils, and even stomping her feet or using her voice, which might cause men to imagine what is covered (pic related). (PDF: <https://archive.org/details/HeavenlyOrnaments-BahishtiZewardarulIshaatByShaykhAshrafAliThanvi>)



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The Hanbali school agrees with the others:

>«[About] the wife's disobedience, recalcitrance, arrogance, or violation of her marital duties towards her husband [...] it is prohibited for the wife to disobey her husband unjustifiably. For example, a husband may notice that his wife shows DISAPPROVAL OF HAVING SEXUAL INTERCOURSE WITH HIM OR SLACKENS WHEN HE ASKS HER TO.

>«In this case, the husband is to admonish her [...] If she persists in disobeying him despite his admonishment, he should sexually forsake her in bed and stop

speaking to her for three days. After that, if she still disobeys him, he should discipline her by BEATING HER but not violently, i.e. in a way that does not cause her injury.» (Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", Al-Maiman Publishing House, Riyadh, 2005, Vol. 2, Part VI, chapter 1, p. 417.)

Muhammad, after all, repeatedly showed his approval for wife beating. In Sahih Bukhari 5825, the wife of one of his followers complains to him that her husband beats her and shows him bruises «greener than her clothes»; instead of reprimanding his follower, Muhammad orders the wife to be more obedient. (<https://sunnah.com/bukhari/77/42>)

In Sahih Bukhari 334, Abu Bakr hits his daughter Aisha in the flank for wasting the Prophet's time. (<https://sunnah.com/bukhari/7/1>)

In Sahih Muslim 974b, Muhammad himself hits Aisha for leaving the house without his permission. (<https://sunnah.com/muslim/11/132>)

In Sahih Muslim 1478, Muhammad's companions Abu Bakr and Umar (future caliphs) slap their respective daughters Aisha and Hafsa, wives of the Prophet, because Muhammad complained that they were bothering him to get money. Muhammad laughed at the slapfest:



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>«[Umar] said: Messenger of Allah, I wish you had seen (the treatment meted out to) the daughter of Khadija when you asked me some money, and I got up and SLAPPED HER on her neck. Allah's Messenger (may peace be upon him) laughed and said: They are around me as you see, asking for extra money. Abu Bakr (Allah be pleased with him) then got up went to 'A'isha (Allah be pleased with her) and SLAPPED HER on the neck, and 'Umar stood up before Hafsa and SLAPPED HER saying: You ask Allah's Messenger (pbuh) which he does not possess.» (Muslim 1478: <https://sunnah.com/muslim/18/39>)

As recently as 2010, Sheikh Dr. Ahmad Al-Tayyeb, head of the prestigious Al-Azhar University (the largest in the sunni world), said that beating wives is fine if it's useful to reform them:

>«By Allah, even if only one woman out of a million can be reformed by light beatings... It's not really beating, it's MORE LIKE PUNCHING... It's like shoving or poking her. That's what it is.» (MEMRI Special Dispatch No. 2868.

<https://www.memri.org/reports/president-mubarak-appoints-dr-ahmad-al-tayyeb-new-al-azhar-sheikh-2002-interview-memri>)

I guess muslims are so used to ultraviolence that a simple punch doesn't even register as a "beating". Something to keep in mind when some egregious scholar tells us that wives can only be beaten "lightly".

But maybe we're all misinterpreting the perfect quran. Let's read what the usual 3 most respected tafsirs (exegesis) have to say about verse 4:34:

>«(Men are in charge of women) they are in charge of overseeing the proper conduct of women, (because Allah hath made the one of them) the men through reason and the division of booty and estates (to EXCEL the other) the women [...]

>«(As for those from whom ye fear) know (rebellion) their disobedience to you in bed, (admonish them) [...] (and banish them to beds apart) turn your faces away from them in bed, (and SCOURGE THEM) in a mild, unexaggerated manner.» (Tafsir Ibn Abbas. <https://quranx.com/Tafsir/Abbas/4.34>)



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>«(Men are the protectors and maintainers of women,) meaning, the man is responsible for the woman, and he is her maintainer, caretaker and leader who DISCIPLINES HER if she deviates (because Allah has made one of them to excel the other,) meaning, BECAUSE MEN EXCEL OVER WOMEN and are better than them for certain tasks. This is why prophethood was exclusive of men, as well as other important positions of leadership. [...] Such is the case with appointing women as judges or on other positions of leadership. [...]

>«The woman from whom you see ill conduct with her husband, such as when she acts as if she is above her husband, disobeys him, ignores him, dislikes him, and so forth. When these signs appear in a woman, her husband should advise her and remind her of Allah's torment if she disobeys him. Indeed, Allah ordered the wife to obey her husband and prohibited her from disobeying him, because of THE ENORMITY OF HIS RIGHTS and all that he does for her. [...]

>«(abandon them in their beds,) [...]

>«(beat them) means, if advice and ignoring her in the bed do not produce the desired results, you are allowed to DISCIPLINE THE WIFE, without severe

beating.» (Tafsir Ibn Kathir. <https://quranx.com/Tafsir/Kathir/4.34>)

>«Men are in charge of, they have authority over, women, DISCIPLINING THEM AND KEEPING THEM IN CHECK, because of that with which God has preferred the one over the other, that is, because GOD HAS GIVEN THEM THE ADVANTAGE OVER WOMEN, IN KNOWLEDGE, REASON, AUTHORITY and otherwise, and because of what they expend on them (the women) [...]

>«Righteous women, among them, are obedient, to their husbands, guarding in the unseen, that is, (guarding) their private parts and otherwise during their spouses' absence [...]

>«And those you fear may be rebellious, disobedient to you, when such signs appear, admonish them [...] and share not beds with them [...] and STRIKE THEM, but not violently» (Tafsir Al-Jalalayn. <https://quranx.com/Tafsir/Jalal/4.34>)



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The tafsirs therefore specify that the beatings must be «not violent» and «not exaggerated», but since these are pretty vague prescriptions, they have the obvious problem of being subjected to personal interpretations. Some muslims interpret them to mean that you can only slap them, or beat them with small sticks to humiliate them without hurting them physically (there are youtube tutorials to teach muslim men how to properly beat their wives: <https://www.youtube.com/watch?v=8o-cBkvU5g4>).

Others interpret it as: «You can't disfigure her face or break her bones, but apart from that, you can beat her until she obeys you in everything. Go nuts on her kidneys, champ, make her pee marinara sauce».

To one degree or another, wife-beating is endemic and accepted as rightful and necessary in all islamic societies, and for the usual reason: the eternal and perfect Word of Allah said that it is.

The tafsirs also clarify that with «men are in charge of women», the quran doesn't simply mean that men have superior responsibilities and women are therefore luckier because they have an easier life (actual argument I've heard from muslims), but that men are superior both in responsibilities and in POWER

over women because men are smarter and more knowledgeable.
After all, the quran says:

>«And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them (in responsibility AND AUTHORITY).» (Quran 2:228, Sahih International translation.)

Ibn Kathir's tafsir clarifies that men have got the advantage in every aspect of life:

>«This Ayah indicates that men are in a more advantageous position than women physically as well as in their mannerism, status, obedience (of women to them), spending, taking care of the affairs and in general, in this life and in the Hereafter». (Tafsir Ibn Kathir. <http://quranx.com/Tafsir/Kathir/2.228>)



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Muhammad himself said that women are dumber and less devout than men, and this is why they have a greater chance of ending up in hell and their testimony in a court of law is worth only half that of a man:

>«[Muhammad said:] “I have seen that the majority of the dwellers of Hell-Fire were you (women).” The women asked, “O Allah's Messenger (pbuh)! What is the reason for it?” He replied, “O women! [...] I have not seen anyone more DEFICIENT IN INTELLIGENCE AND RELIGION than you.” [...] The women asked, “O Allah's Messenger (pbuh)! What is deficient in our intelligence and religion?” He said, “Is not THE EVIDENCE OF TWO WOMEN EQUAL TO THE WITNESS OF ONE MAN?”»

[Sahih Bukhari 304: <https://sunnah.com/bukhari/6/9> Repeated in Bukhari 1462. Other hadiths which repeat that most of the denizens of Hell will be women: Sahih Bukhari 1052; Sunan an-Nasa'i 1575; Sahih Muslim 885b and 907a; at-Tirmidhi 635 and 39,2807.]

Muhammad wanted to make this point very clear: the testimony of a woman is worth only HALF that of a man, because women are fucking morons:

>«The Prophet said, "Isn't the witness of a woman equal to half of that of a

man?" The women said, "Yes." He said, "This is because of the DEFICIENCY OF A WOMAN'S MIND."» [Sahih Bukhari 2658:
<https://sunnah.com/bukhari/52/22>]

After all, even the Word of Allah says so:

>«And bring to witness two witnesses from among your men. And if there are not two men (available), then a man and TWO WOMEN from those whom you accept as witnesses – so that if one of the women errs, then the other can remind her.» (Quran 2:282)



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But don't worry: this is only true for testimonies which don't involve rape, adultery and sexual molestation (crimes which in islam all fall under the umbrella term of “zina”). For those cases, the testimony of women is WORTH NOTHING. Only the testimony of men is admitted in sharia courts, and at least four men are needed as witnesses:

>«If testimony concerns fornication or sodomy, then it requires FOUR MALE WITNESSES (O: who testify, in the case of fornication, that they have seen the offender insert the head of his penis into her vagina).» (Reliance of the Traveller, paragraph o24.9)

As we've said in previous lessons, this rule originates from the episode when Aisha, the favorite (loli) wife of Muhammad, was accused of cheating on him by 3 witnesses. Wanting to avoid becoming famous as Muhammad the Cuck, he suddenly produced a revelation from Allah stating that in such cases, you need 4 male witnesses, not just 3:

>«Why did they (who slandered Aisha) not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars.» (24:13)

>«And those who accuse chaste women and then do not produce four witnesses – lash them with eighty lashes and do not accept from them testimony ever after.» (24:4)

(The entire episode is narrated in this very long hadith:
<https://sunnah.com/bukhari/64/185>)



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Women are not believed in sexual matters because it's assumed that they love sex so much that if their testimony was considered acceptable, they'd have sex everywhere like stray cats and lie about it to deny their sluttiness:

>«If a pregnant woman says she was forced, SHE IS NOT BELIEVED and receives the hadd [100 lashes if she's single or stoning if she's married] unless there is a witness that she was carried off until the abductor disappeared with her or she comes seeking help at the time of the event or comes bleeding.

>«A free woman with no husband is NOT BELIEVED because the basic principle is that sex is normally voluntary and so that is assumed to be the case unless compulsion is established and because believing her is a means to a lot of illicit sex, GIVEN WOMEN'S INCLINATION TO SEX, whether she is someone who can be forced or not. She must produce evidence of her truthfulness. [...]

>«It is said that one witness is adequate because it is a report, and a report is sufficient to bring about a doubt which cancels the hadd.» (Al-Risala, paragraph 37.26.

http://www.muwatta.com/ebooks/english/risala_ibn_abi_zayd_salutations.pdf)

So a raped woman needs 4 male witnesses to see her rapist punished and at least one male witness to avoid being punished herself. Otherwise, she's the one who gets lashed or stoned.

Since the testimony of women is worth nothing in rape cases, a man could break into a female dormitory, rape every single girl there, introduce himself with his full name and address, and still get away with it because of lack of evidence.

Islam truly is the most feminist religion.



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Muslims will swear that rape is a horrible crime which isn't tolerated by islam. That's true but, as usual, they neglect to mention that islam changes the meaning of "rape" quite a bit.

Only devout muslim women attacked by a rapist and that can produce 4 male witnesses are considered actual rape victims. Non-believing women are considered "at war with Allah" and can be enslaved and fucked at will. As for wives, husbands are allowed to rape them whenever they want and it's never considered rape.

Also, they don't mention that the requirements to find a man guilty of rape are so absurdly stringent that it basically never happens. DNA evidence isn't even admitted for rape cases by sharia courts, which prefer to base their sentences exclusively on eyewitnesses like the quran orders, and you have the cherry on top of this cake of shit. (<https://tribune.com.pk/story/608359/rape-cases-dna-test-not-admissible-as-primary-evidence/>)

The wish of Muhammad to avoid being known as a cuckold costed for all eternity muslim women the power to get justice in rape cases, and made rape pretty much impossible to punish in islamic societies (unless the rapist is unlucky enough to be surprised in the middle of the act by 4 male witnesses of good reputation).



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This system originates grotesque cases like the one addressed in this 2011 Hanafi fatwa, where a 14 year old daughter asks for help after having been repeatedly raped by her own father. The mother confirmed the rapes, but both mother and daughter are told that their testimonies are worthless and they shouldn't throw accusations around if they have no evidence:

>«It is an abominable sin that a father sexually abuses his daughter and it is even more abominable if he rapes her. [...]

>«However, it is not permissible to accuse the father of rape without evidence. Indeed, the Sharee'ah put some special conditions for proving Zina (fornication or adultery) that are not required in case of other crimes. The crime of Zina is

not confirmed except if the fornicator admits it, or with the testimony of four trustworthy men, while the testimony of women is not accepted.

>«Hence, the statement of this girl or the statement of her mother in itself DOES NOT ISLAMICALLY PROVE ANYTHING against the father, especially that the latter denies it.

>«Therefore, if this daughter has no evidence to prove that her accusations are true, SHE SHOULD NOT HAVE CLAIMED that she was raped by her father and she should not have taken him to the court.»

(<http://www.freezepage.com/1509026491ROVBQJFFTZ>)

What a naughty daughter. The father should really take off his belt. Again.



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But wait, there's more. If a muslim woman reports having been raped without producing male witnesses, her testimony is not considered enough to incriminate the rapist, BUT IT'S ENOUGH TO INCRIMINATE HER. The association Sisters in Islam has reported that:

>«In Pakistan, it is reported that THREE OUT OF FOUR WOMEN IN PRISON under its Hudud laws, are rape victims.

>«Because rape is equated with zina under Hudud law, rape victims are required to produce four pious male witnesses. It is of course nearly impossible for the rape victims to produce the four male witnesses required to prove their allegation. Therefore their police report of rape was taken as a CONFESSION OF ILLICIT SEX on their part and they were duly found guilty.»

(<http://www.sistersinislam.org.my/news.php?item.852.12>)

Rape isn't simply a nice pastime for muslim men. It's a social tool to keep women obedient and devout. The quran uses a peculiar wording when ordering women to cover themselves up and be chaste:

>«O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized as virtuous and NOT BE MOLESTED.» (33:59)

(NOTE: for the “but nuns also cover their hair” morons: when was the last time

a nun got acid thrown in her face or was raped, beaten or simply shunned for taking it off? Voluntary cover != obligatory one.)



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The cavil implied in this verse is clear: if a woman doesn't cover herself properly, she's not virtuous and can or even SHOULD be molested in order to teach her and the other women a lesson about modesty. This is how innumerable muslim men choose to interpret this holy verse, and it's the origin of the "taharrush jama'i" custom, the mass-molestation game muslims like to play with non-covered women. (<https://www.youtube.com/watch?v=-kaVIGAK9oc>) (<https://www.parhlo.com/taharrush-jamai-arab-rape-game/>)

We had a taste of it in Cologne, but since it's based on the islamic mentality and on the general shittiness of uneducated, sexually repressed men who love to have an excuse to fondle some tits and ass and even rape some non-virtuous whore without repercussions, the molestation of women who don't cover themselves properly, go out of the house without a male guardian and in general break some islamic rule, is endemic in any muslim society and more than tolerated by its authorities.

You know the "rape culture" western feminist like to blabber about with regards to western societies? The system of rapes and molestation we allegedly use to keep women subjugated? That same accusation, which is utterly ludicrous when thrown at the West, is quite literally correct when applied to muslim societies. They really do consider rape a social tool to keep women obedient and devout: the only way a woman has to avoid rape in a muslim society is to respect all islamic obligations and prohibitions.

Islam is a rape culture.



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The sunnah does nothing but reinforce the quran's misogyny:

>«The Prophet said: “If I were to order anyone to prostrate to anyone, then I would order the wife to prostrate to her husband.”» [at-Tirmidhi 1159. Rank: hasan, solid. <https://sunnah.com/tirmidhi/12/14>)

Women are as impure as dogs and donkeys:

>«Narrated Aisha: The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a woman. I said, “You have compared us (women) to donkeys and dogs”.» [Bukhari 514: <https://sunnah.com/bukhari/8/161>]

Al-Tabari, the most illustrious muslim historian, literally describes women as pets:

>«Treat women well, for they are (like) domestic animals (awan) with you and do not possess anything for themselves.» (Al-Tabari, "The History of al-Tabari", vol. 9, University of New York Press, 1990, p. 113.)

And keep in mind that these are MUSLIM women he's talking about. As we've seen in the previous lesson about slavery, infidel women are described by both quran and sunnah as essentially wet holes to be raped at will. Forcing an infidel woman to have sex is not even considered “rape”, it's the right of every muslim man. (Interpretation still in fashion, see pic related and this article: <https://www.raymondibrahim.com/2016/01/25/pakistan-christian-girls-are-only-meant-for-the-pleasure-of-muslim-men/>)



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As we've seen in the lesson about pedophilia, women are not free to decide who to marry:

>«[...] a woman may not conduct her own marriage.

>«The Prophet (pbuh) said: "Let no woman marry a woman to another or marry herself to another." [...] The marriage agreement is not valid without a guardian who is: (a) male; (b) legally responsible (mukallaf); (c) Muslim; (d) upright; (e) and of sound judgement.» (Reliance of the Traveller m3.4)

>«A woman is to be given in marriage by the permission of her legal guardian. [...] if a woman gives herself in marriage without a legal guardian, her marriage is regarded as invalid [...] This is because a woman is considered partially unable to choose her best-suited husband.» A Summary of Islamic Jurisprudence, Vol. 2, Part VI, chapter 3, p. 364.)

Girls can even be married off without their consent, if they're prepubescent virgins:

>«Guardians are of two types, those who may compel their female charges to marry someone, and those who may not.

>«-1- The only guardians who may compel their charge to marry are a virgin bride's father or father's father, compel meaning to marry her to a suitable match without her consent. [...]

>«Whenever the bride is a virgin, the father or father's father may marry her to someone without her permission, though it is recommended to ask her permission if she has reached puberty. A virgin's silence is considered as permission.» (Reliance of the Traveller m3.13)

>«The bride's consent must be verified. It is expressed through the spoken form uttered by the legal guardian of the bride or anyone in his place; he says to the groom, "I marry you so-and-so."» [...]

>«This is applied except for the minor who has not reached maturity or the insane, as the legal guardian can marry any of them without their permission.» (A Summary of Islamic Jurisprudence, Vol. 2, Part VI, chapter 3, pp. 362-364.)

Remember this when some muslim says that in islam, marriage requires the consent of the bride.



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Wives MUST give their husbands sex whenever they demand it:

>«IT IS OBLIGATORY FOR A WOMAN TO LET HER HUSBAND HAVE SEX WITH HER IMMEDIATELY when: (a) he asks her; (b) at home (O: home meaning the place in which he is currently staying, even if being lent to him or rented); (c) and she can physically endure it.» (Reliance of the Traveller m5.1)

After all, marriage in islam is just a contract which gives men «the right to enjoy the (women's) private parts» (Sahih Bukhari 5151: <https://sunnah.com/bukhari/67/86>), and if a woman refuses sex to her husband, Allah hates her:

>«The Prophet said, "If a man Invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."» (Bukhari 5193: <https://sunnah.com/bukhari/67/127>)

After all, women are a field that husbands can plow whenever they want:

>«Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish» (quran 2:223)

Muslims will insist that islam is a progressive religion: it even contemplates divorce. True, but the islamic divorce is a bit different from ours.

In islam, a husband can divorce a wife simply by repeating the word “talaq” (I divorce from you). But here's the thing: for the divorce to be final, he needs to repeat it THREE TIMES.

Saying “talaq” once or twice means that you're separated but not divorced, and you can change your mind and take her back anytime. But saying it thrice means that your marriage is over, and you can't take her back unless she first remarries and has sex with her new husband (I know, weird, but Muhammad was clear: <https://sunnah.com/bukhari/78/112>)

Divorced women in islam don't have the right to alimony or sustenance:

>«"O Messenger of Allah! Abu 'Amr bin Hafs has divorced Fatimah thrice, is she entitled to provision?" He said: "SHE IS NOT ENTITLED TO PROVISION NOR SHELTER"» (Sunan an-Nasa'i 3405. Degree: sahih. <https://sunnah.com/nasai/27/17>)



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>«It was narrated from Fatimah bint Qais that the Prophet said: "The thrice-

divorced woman is NOT ENTITLED TO PROVISION OR SHELTER."»
(Sunan an-Nasa'i 3404. Degree: sahih. <https://sunnah.com/nasai/27/16>)

This means that just saying “talaq” thrice is enough to completely ruin a woman for the rest of her life, especially an older and less-than-attractive one.

Women in islam live under the constant threat of being repudiated and finding themselves on the streets with no money, no job skills, and probably no support from their family either, if they decide that by being repudiated she has “dishonored” them. After all, divorce is considered a sinful, reprehensible act unless there are "strong reasons" to do it:

>«The Prophet (pbuh) said: If any woman asks her husband for divorce without some strong reason, the odour of Paradise will be forbidden to her.» (Abu Dawud 2226. Degree: sahih. <https://sunnah.com/abudawud/13/52>)

Legitimate reasons for a woman to ask for a divorce are: having a husband who is impotent or genitally mutilated, or an apostate, or too poor to support her, or too violent even for islamic standards.

If the wife thinks her husband hates her so much that he won't absolve his marital duties, she can ask for a "khul", a divorce that the husband can give her after she pays him a certain sum of money. A custom justified by quran 2:229 («there is no blame if she ransoms herself») and that underlines the status of proto-slave of the muslim wife, which has to buy her freedom back if she wants to leave her husband.

If there are no such strong reasons and the husband doesn't want to give her a divorce, the wife is asked to «be patient» and try to make the marriage work. (Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", Vol. 2, Part VII, chapter 1, pp. 422-3.)



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Imagine being a lone, homeless woman in a muslim country, with no one to protect you. A dishonored woman at the mercy of any man who wants to have some fun.

Older wives have legitimate reasons to fear being scrapped like an old car by a husband who wants a younger, tighter, hotter wife who can milk his balls while she learns her multiplication tables. Muslim men can only have 4 wives at once,

so the older/uglier one might have to go.

Polygamy is established by the quran:

>«And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, TWO OR THREE, OR FOUR. But if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess.» (4:3)

As usual, this verse has been twisted in every which way by muslim apologists. The "orphan-girls" are mentioned here because the previous verse advises men not to steal the belongings of the orphans under their guardianship. Some men married them simply to take their properties for themselves, and 4:2 forbids that. That's it.

But this has given muslims the excuse to claim that 4:3 introduced polygamy only to protect the orphans, who otherwise would be left alone. This interpretation is ridiculous for several reasons.

First: no tafsir or fiqh manual says that men can only marry multiple wives if they're orphan girls, and I challenge any muslim to find a single legal source who says it. In every islamic country, men can marry up to 4 women of their choice, orphan or not. Every tafsir agrees on this interpretation: Ibn Kathir's (<https://quranx.com/Tafsir/Kathir/4.3>), Ibn Abbas' (<https://quranx.com/Tafsir/Abbas/4.3>), Al-Jalalayn (<https://quranx.com/Tafsir/Jalal/4.3>), and every other. This point is not disputed in the slightest.

Second: it might shock some muslim here, but you can take care of orphan girls even without fucking them, if that is your real goal.



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Muslims then claim that the quran is very progressive and nice towards women, since it forbids men to marry multiple wives unless they can treat all of them equally. But the previously mentioned tafsirs specify clearly that the equality of treatment only concerns the FINANCIAL sphere, not the sexual or emotional one. In fact, the quran recognizes that husbands will always favor some wives over others, and simply orders them not to abandon their less favorite wives

completely:

>«And you will never be able to be equal (in feeling) between wives, even if you should strive (to do so). So do not incline completely (toward one) and leave another hanging.» (4:129)

Abu Maududi's tafsir couldn't be more clear:

>«It is too much to demand from a husband that he should mete out equal treatment to a beautiful wife and to an ugly wife, to a young wife and to an old wife, to a healthy wife and to an invalid wife and to a good natured wife and to an ill-natured wife. [...]

>«In such cases, the Islamic Law does not demand equal treatment between them in affection and love. What it does demand is that a wife should not be so neglected as to be practically reduced to the position of the woman who has no husband at all.» (<https://quranx.com/Tafsir/Maududi/4.128>)

Muslim husbands can breathe a sigh of relief.

Also, the scholars agree that, although it would be nice of him to ask permission first, the husband DOESN'T NEED HIS CURRENT WIVES' PERMISSION TO MARRY A NEW ONE:

>IslamHelpLine, "Can man get married without informing his first wife": www.islamhelpline.net/answer/10399

>IslamQA, "The first wife's approval is not a condition for marrying a second wife": <https://islamqa.info/en/12544>



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Being repudiated is such a concrete worry for muslim wives that the quran has addressed the issue. If an old/ugly/outspoken wife fears being replaced by a better model, she can offer to give up some of her rights (sexual, financial or otherwise) to convince her husband not to kick her out:

>«And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them» (4:128)

Ibn Kathir's tafsir:

>«When the wife fears that her husband is steering away from her or deserting her, she is allowed to forfeit all or part of her rights, such as provisions, clothing, dwelling, and so forth.» (<https://quranx.com/Tafsir/Kathir/4.128>)

Better becoming even more of a slave, than finding herself on the streets with no money and no protection.

Polygamy was recognized as hurtful to women even by Muhammad himself, who in Sahih Muslim 2449a hypocritically forbids Ali from marrying other wives as long as he's married to his precious daughter Fatimah. (<https://sunnah.com/muslim/44/137>)

This is the same guy who at one point had ELEVEN wives at once:

>«[...] "The Prophet used to visit all his wives in a round, during the day and night, and they were eleven in number."» (Bukhari 268: <https://sunnah.com/bukhari/5/21>)



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The anxiety of older wives is only one of the wonderful consequences of polygamy. Another one is the creation of a huge mass of sexually frustrated incels who can't attract a wife because they're not wealthy enough and all the bitches have been taken by the richer dudes. (To get married in islam, you MUST be financially capable of providing for her).

This army of muslim incels might cause huge problems in muslim countries, but no worries: they can emigrate into infidel countries and cause problems there, so it's fine. Instead of being troublemakers at home, they can spearhead the islamification of some kafir country and maybe even snatch a dumb white wife too retarded to know better. There's no shortage of those.

So polygamy ultimately works very well in favor of islam's ultimate goal: to fight the infidels until the religion is only for Allah. Too bad for the older wives. (And for all the kids raped on the down-low because the rapists can't find pussy; polygamy is one of the reasons why pedophilia is endemic in muslim cultures.)

Apologists insist that before islam, women were treated much worse, considered

the property of men, buried alive, etc. Islam instead has graced them with the opportunity to be... the property of men anyway? And to be stoned if a man rapes them and they can't find 4 men who confirm that she was raped. Plus, Kadijah, the first wife of Muhammad, was a wealthy business owner when he married her (before creating islam). She had way more money and freedom than the average muslim woman. Weird.

Non-muslim historians (you know, the ones who don't get killed if they criticize islam) agree that islam severely worsened women's position.



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Women suffer several limitations in islam. One of the less serious one is that they cannot be judges or rulers:

>«The necessary qualifications for being an Islamic judge (qadi) are: (a) TO BE A MALE free man [...]» (Reliance of the Traveller o22.1)

>«Under the terms of Qur'anic law, any judge fulfilling the seven requirements (that he have reached puberty, be a believer, know the Qur'anic laws perfectly, be just, and not be affected by amnesia, or be a bastard, OR BE OF THE FEMALE SEX) is qualified to dispense justice in any type of case.» (Ayatollah Khomeini, "The Little Green Book – Selected Fatwas", Bantam Books, 1985 (PDF edition), p. 16.)

>«[Muhammad] said, "Never will succeed such a nation as makes a woman their ruler."» (Bukhari 7099: <https://sunnah.com/bukhari/92/50>)

Women are worth only HALF the inheritance of a man:

>«Allah instructs you concerning your children: for the male, what is equal to the share of two females.» (quran 4:11)

But wait, it gets worse. Their lives and health are also worth only half those of a man:

>«The indemnity for the death or injury of a woman is one HALF the indemnity

paid for a man.» (Reliance of the Traveller o4.9)

>«The diyah [blood money] paid for killing a female Jew, Christian, Magi or Pagan is HALF the diyah paid for their males, just like the diyah paid for killing a Muslim woman is HALF the diyah paid for killing a Muslim man.» (Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", Vol. 2, Part IX, chapter 6, p. 560.)



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Women can't travel alone, or be alone with a male, or go out of the house without their husband's permission and without some guardian who can check their faithfulness, and husbands can forbid them to have jobs and even to see their parents:

>«A woman MAY NOT LEAVE THE CITY without her husband or a member of her unmarriageable kin accompanying her, unless the journey is obligatory, like the hajj. It is UNLAWFUL for her to travel otherwise, and unlawful for her husband to allow her to.» (Reliance of the Traveller m10.3)

>«The husband MAY FORBID HIS WIFE TO LEAVE THE HOME.» (Reliance of the Traveller m10.4)

>«It is NOT LAWFUL FOR A WIFE TO LEAVE THE HOUSE except by the permission of her husband, though she may do so without permission when there is a pressing necessity. Nor may a wife permit anyone to enter her husband's home unless he agrees, even their unmarriageable kin. Nor may she be alone with a nonfamily-member male, under any circumstances.» (Reliance of the Traveller m10.12-2)

>«It is PROHIBITED for the wife to go out of the house without the permission of her husband [...]

>«[About the wife's parents:] the husband is not entitled to prevent his wife's parents from visiting her at home, unless he fears that they may turn her against him whenever they come to visit her. In this case, it is for the husband to prevent them from visiting her.

>«The husband is also entitled to PREVENT HIS WIFE FROM BEING HIRED OR EMPLOYED, as he is supposed to provide for her and to meet all her needs. This is also because being hired or employed makes the wife too busy to fully

observe her husband's rights or to look after her children. Work may also expose the wife to immoral situations.» (Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", Vol. 2, Part VI, chapter 1, p. 412.)

Two legal texts written 800 years apart, yet nothing has changed.



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After all, the quran is clear:

>«Remain in your homes, and do not display (your) beauty as it used to be displayed in the days of pre-islamic ignorance» (33:33)

Shia islam's 2 cents:

>«A woman who has contracted a continuing marriage DOES NOT HAVE THE RIGHT TO GO OUT OF THE HOUSE without her husband's permission; she must REMAIN AT HIS DISPOSAL for the fulfillment of any one of his desires, and MAY NOT REFUSE HERSELF TO HIM except for a religiously valid reason.

>«If she is totally submissive to him, the husband must provide her with food, clothing, and lodging, whether or not he has the means to do so.

>«A woman who refuses herself to her husband is guilty and may not demand from him food, clothing, lodging, or any later sexual relations.» (Ayatollah Khomeini, "The Little Green Book – Selected Fatwas", Bantam Books, 1985 (PDF edition), p. 56.)

Sunni islam agrees: the husband can threaten the wife with indigence if she's disobedient or doesn't put out:

>«The husband is ONLY OBLIGED TO SUPPORT HIS WIFE when she gives herself to him or offers to, meaning she allows him full enjoyment of her person and does not refuse him sex at any time of the night or day. She is not entitled to support from her husband when:

>«-1- she is rebellious (nashiz) (O: meaning when she does not obey him) even if for a moment;

>«-2- she travels without his permission, or with his permission but for one of

her own needs» (Reliance of the Traveller m11.9)

>«If the wife travels without the permission of her husband [...] [or] the husband wishes to take his wife along with him on a journey and she refuses [...] [or] if the wife refuses to go to bed with her husband, HER RIGHTS OF EXPENSES and her share of nights ARE NULLIFIED, as she becomes as disobedient as a recalcitrant wife.» (Saleh AlFawzan, "A Summary of Islamic Jurisprudence", Vol. 2, Part VI, chapter 12, p. 415.)

But if she's a gleeful servant and sexual slave, she can have food, clothes and a roof over her head.



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The Hanafi school agrees. The legal manual "Heavenly Ornaments" has an entire chapter dedicated to list the many duties of a wife (the one titled "The Rights of the Husband").

The same manual explains that muslim women have a right and even a duty to receive an education. Apologists are already cheering at how progressive islam is... except that, as usual, we're talking about only one special kind of education:

>«Seeking of knowledge is compulsory on every Muslim male and female [...] >«It should be understood that the object of knowledge is not to get employment, because knowledge which is compulsory to acquire is NOT KNOWLEDGE FOR A LIVELIHOOD BUT KNOWLEDGE OF THE DEEN [religion] [...]

>«The state in which uneducated women are, can be seen by all: that they cannot distinguish between kufr and shirk, nor do they have any love for Iman and Islam. [...] They talk against the law of Islam with arrogance.» (Heavenly Ornaments, chapter "The Education of Women".)

So women must be taught islam and only islam in order to make them devout and obedient.

If at this point you're still surprised, you haven't been paying attention.



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Islam is so brazenly, cartoonishly misogynistic that it reaches the extreme of mutilating women's genitals for the express purpose of reducing their sexual enjoyment, and therefore decreasing the chances they'll cheat. Just like you would sterilize a cat so it doesn't go around too much.

As we've seen in the third lesson, Muhammad repeatedly said that circumcision is good:

>«Five practices are characteristics of the Fitrah [the most pure state of humans]: CIRCUMCISION, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits.» (Bukhari 5891: <https://sunnah.com/bukhari/77/108> Repeated in Bukhari 6297 and 5889. Also Sahih Muslim 257, Sunan an-Nasa'i 5043-4 and 5225, and others.)

Thing is, he never limited circumcision to men. In fact, in this other sahih (undeniable) hadith he allows female circumcision while telling the circumciser to not cut too much flesh:

>[Abu Dawud 5271] «A woman used to perform circumcision in Medina. The Prophet (pbuh) said to her: DO NOT CUT SEVERELY as that is better for a woman and more desirable for a husband. [...]» (<https://sunnah.com/abudawud/43/499>)

Since the circumciser was a woman, it's clear that her patients were also women. It's unthinkable that under islam a woman would've been allowed to see, touch and circumsize strange penises.

NOTE: Female Genital Mutilation takes many form: ablation of the hood of the clitoris, of the clitoris itself, and in the most extreme forms, of the clitoris and the labia minora as well. In the worst kind, the vagina is then literally sewn shut so that the girls' virginity is assured when she's delivered to her husband. Islam practices all of these forms of FGM, and the reason for this disomogeneity is that Muhammad was too much of a lazy cunt to specify exactly what he meant when he said «do not cut severely», so muslim scholars had to use their own judgement (always a bad idea with muslims).



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This other sahih hadith shows that Aisha was in fact circumcised:

>[Sunan Ibn Majah 1,651] «It was narrated that 'Aishah the wife of the Prophet said: "When the TWO CIRCUMCISED PARTS meet, then bath is obligatory. The Messenger of Allah and I did that, and we bathed."»
(<https://sunnah.com/urn/1256070>)

Apologists go nuts on this issue. They claim that FGM is not prescribed by islam, or if it is, it's only encouraged and not obligatory, and anyway it's a custom preceding islam so it's fine if islam endorses it (yeah, don't expect much logic from an apologist).

Some dishonest translators even go as far as altering the text of islamic legal manuals to make the mutilation appear less severe than it actually is (pic related).

But actual muslim theologians and law-makers disagree with them over the islamic nature and the importance of FGM. This fatwa goes deeper into the issue and shows that every madhhab (islamic law school) approves of female circumcision, albeit to different degrees ("Circumcision of girls and some doctors' criticism thereof": <https://islamqa.info/en/60314>):

>«Circumcision is not an inherited custom as some people claim, rather it is prescribed in Islam and the scholars are unanimously agreed that it is prescribed. Not a single Muslim scholar – as far as we know – has said that circumcision is not prescribed.

>«Their evidence is to be found in the saheeh ahaadeeth of the Prophet (pbuh), which prove that it is prescribed, for example:
[Here he quotes the hadiths we've just examined]

cont.



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>«But the scholars differed concerning the ruling, and there are three opinions:
>«1 – That it is obligatory for both males and females. This is the view of the Shaafa'is and Hanbalis, and is the view favoured by al-Qaadi Abu Bakr ibn al-'Arabi among the Maalikis (may Allaah have mercy on them all).
>«Al-Nawawi (may Allaah have mercy on him) said in al-Majmoo' (1/367): Circumcision is obligatory for both men and women in our view [...] and the majority stated definitively that it is obligatory for both men and women.
>«2 – That circumcision is Sunnah for both males and females. This is the view of the Hanafis and Maalikis. [...]
>«3 – That circumcision is obligatory for men and is good and mustahabb [recommended] for women. This is the third view of Imam Ahmad, and it is the view of some Maalikis such as Sahnoon. [...]
>«Circumcision is one of the Sunnahs [good practices] of the fitrah, and it is for both males and females, except that it is obligatory for males and Sunnah and good in the case of women.
>«Thus it is clear that the fuqaha' [jurists] of Islam are AGREED THAT CIRCUMCISION IS PRESCRIBED FOR BOTH MALES AND FEMALES, and in fact the majority of them are of the view that it is obligatory for both. No one said that it is not prescribed or that it is makrooh [reprehensible] or haraam [forbidden].»

But even if it was "only" recommended, that makes the situation only slightly better. You know what's another action only recommended to muslims? Honoring the Prophet and his companions by naming their kids like them. It's not obligatory, but now Muhammad is the most common name on the planet. Apologists who claim that infibulation is "only" a matter of honor for the woman don't seem to grasp how essential a good reputation is in tribal societies like muslim ones.



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The fatwa continues:

>«With regard to the criticism of circumcision by some doctors, and their claim that it is harmful both physically and psychologically, this criticism of theirs is not valid.
>«It is sufficient for us Muslims that something be proven to be from the

Prophet (pbuh), then we will follow it, and we are certain that it is beneficial and not harmful. If it were harmful, Allaah and His Messenger (pbuh) would not have prescribed it for us.»

Flawless logic.

Opposing FGM means attacking islam itself:

>«The calls which urge the banning of female circumcision are call that GO AGAINST ISLAM, because there is no clear text in the Qur'aan or Sunnah and there is no opinion of the fuqaha' that says that female circumcision is haraam. Female circumcision is either obligatory or recommended.»

...and people who attack islam must be crucified, mutilated or exiliated, as per quran 5:33. Objecting to infibulation in a muslim society is therefore enough to earn a death sentence.

Not even the ruler of a country can ban it, because it would go against sharia:

>«The decree of the ruler in this case cannot be but either of two things: that it is either obligatory or recommended, and it is not correct to issue a decree banning it, so as not to go against sharee'ah»

>«Thus it is clear that female circumcision is prescribed in Islam, and that it is one of the Sunnahs of the fitrah and it has a good effect of moderating the individual's behaviour.»

Hmm, what does this egregious scholar mean with "moderating the individual's behavior"?



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In this other fatwa, he speaks more explicitly ("Medical benefits of female circumcision", <https://islamqa.info/en/45528>):

>«Female circumcision has not been prescribed for no reason, rather there is wisdom behind it and it brings many benefits.

>«Mentioning some of these benefits, Dr. Haamid al-Ghawaabi says: The secretions of the labia minora accumulate in uncircumcised women and turn

rancid, so they develop an unpleasant odour which may lead to infections of the vagina or urethra. I have seen many cases of sickness caused by the lack of circumcision.»

One day muslims will discover soap, and it will blow their minds.

But the amazing benefits of mutilating your vagina are not over:

>«Circumcision reduces excessive sensitivity of the clitoris which may cause it to increase in size to 3 centimeters when aroused, which is very annoying to the husband, especially at the time of intercourse.

>«Another benefit of circumcision is that it prevents stimulation of the clitoris which makes it grow large in such a manner that it causes pain.

>«Circumcision prevents spasms of the clitoris which are a kind of inflammation.»

Femanons can confirm that a non-mutilated clitoris is pure torture.

But now we come to the REAL reason FGM is endorsed by islam:

>«Circumcision reduces excessive sexual desire. [...]

>«The female gynaecologist Sitt al-Banaat Khaalid [...] mentioned some of the health benefits of female circumcision and said: It takes away excessive libido from women.»

And here we go. It's just a strategy to control pussy. Once you scratch the holy paintjob, the whole of islam is a cultural system aimed at obtaining 2 things: money and pussy. You control pussy in order to get more soldiers for Allah, invade the infidels, and get more money and more (slave) pussy.



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In "The hidden face of Eve, women in the Arab World" (Zed Press, London, 1980), Nawal El-Sadaawi, herself circumcized, explains:

>«Behind circumcision lies the belief that, by removing parts of girls' external genital organs, sexual desire is minimized. This permits a female who has

reached the dangerous aged of puberty and adolescence to protect her virginity, and therefore her honor, with greater ease.

>«Chastity was imposed on male attendants in the female harem by castration, which turned them into inoffensive eunuchs. Similarly female circumcision is meant to preserve the chastity of young girls by reducing their desire for sexual intercourse.» (p. 33)

Ancient scholar Ibn Taimiyyah, one of the most revered and followed muslim theologians to ever live, explains the benefit of FGM in pretty much the same way (quoted in this fatwa: "Circumcision: how it is done and the rulings on it", <https://islamqa.info/en/9412>):

>«Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) was asked about whether women should be circumcised or not. He replied:

>«Yes, they should be circumcised, i.e., the top of the piece of skin that looks like a rooster's comb should be cut. The Messenger of Allaah (S) said to the woman who did circumcisions: "Leave something sticking out and do not go to extremes in cutting". [...]

>«That is because the purpose of circumcising a man is to make him clean from the impurity that may collect beneath the foreskin. But THE PURPOSE OF CIRCUMCISING WOMEN IS TO REGULATE THEIR DESIRE, because if a woman is not circumcised her desire will be strong.

>«Hence the words "O son of an uncircumcised woman" [what a burn] are used as an insult, because the uncircumcised woman has stronger desire. Hence immoral actions are more common among the women of the Tatars and the Franks, that are not found among the Muslim women.»



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And you shouldn't cut too severely only to not displease the husband:

>«If the circumcision is too severe, the desire is weakened altogether, which is UNPLEASING FOR MEN; but if it is cut without going to extremes in that, the purpose will be achieved, which is moderating desire.»

But what does it mean "leave something sticking out"? Should you cut only the prepuce of the clitoris? The entire clitoris but leave the labia minora flapping in

the wind? Cut those too, except for a small part left sticking out like a snail's antenna?

The same fatwa helpfully explains:

>«In the case of a woman, it means cutting the skin that looks like the comb of a rooster at the top of the vagina, between the two labia; if it is cut the base of it should be left like a date pit.»

That sounds like removing the entire clitoris. Maybe this is why Reliance of the Traveller says to do exactly that.

Anyway, since Muhammad didn't bother being more clear about what he meant, muslim jurists keep slashing away to their heart's content at millions of defenseless vaginas every year. Several muslim countries have a prevalence of FGM higher than 90%.

(https://en.wikipedia.org/wiki/Prevalence_of_female_genital_mutilation_by_coun)
And the efforts of anti-FGM organizations keep crashing against muslims' hostility and accusations of imperialism, islamophobia, cultural-supremacism, and the usual word salad they learned from western liberals.

Even in Europe cases of FGM are on the rise: muslim immigrants do the job themselves with scissors or knives. Of course, without anesthesia, disinfectants or other kuffar tricks. (<http://www.niussp.org/article/present-and-future-of-female-genital-mutilation/>)

Can't have their little girl called “cock's crest” in kindergarten, after all. Also, the older kids might think they're allowed to rape her because she's impure.



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In conclusion, the life of a woman under islam can be summed up thus:

- >0-9: property of her father, mutilated to keep her from being a slut.
- >9-45: servant and sex slave of her husband, and jihadi-making factory.
- >45+: not-particularly-valued property, desperate to not be thrown away.

I'm sure that there are many muslim women who live a nice life, but the point is that at every stage, they're at the complete mercy of a man. Like dogs, they have

to hope they get a nice master who'll treat them kindly. Otherwise, they're screwed.

And before you say “kek serves them right we should do the same, muslims are right on this one”, ask yourself if this is the kind of life you'd want for your sister or daughter. Genitally mutilated, beaten, forced to live as a cross between a fleshlight and a servant to some inbred with an IQ inferior to his shoe size who in the end might even toss her away as soon as she hits menopause to get a younger snatch to abuse.

It doesn't matter what the problem is, islam is always a step back. We'll never need this revolting, retarded, medieval death cult.

See you in the next lesson.

Lesson 10: Honor Killings

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Let's start our lesson about muslims' third favorite pastime: murdering the shit out of relatives who “dishonored” them.

Muslims will tell you that honor killings are not islamic because murder is harshly punished under islam. True, but, as usual, they're forgetting to specify that only the murder of certain categories of people is forbidden:

>«The Prophet (pbuh) was asked about the great sins. He said, "They are: (1) To join others in worship with Allah, (2) To be undutiful to one's parents. (3) TO KILL A PERSON (WHICH ALLAH HAS FORBIDDEN TO KILL) (i.e. to commit the crime of murdering). (4) And to give a false witness."» [Sahih Bukhari 2653 – <https://sunnah.com/bukhari/52/17>]

This fatwa confirms:

>«Murder (killing a person deliberately), IF THE VICTIM IS A BELIEVER, is one of the greatest of major sins [...]» (<https://islamqa.info/en/10923>)

So it's a great sin only to kill A PERSON WHICH ALLAH HAS FORBIDDEN TO KILL. Meaning: dutiful muslims, obedient slaves and jizya-paying dhimmis. But killing “unworthy” people is more than allowed, as fiqh (legal) manuals explicitly say:

>«Worthy meaning those whose killing is unlawful, such as a trained hunting dog or other useful animal, while unworthy includes non-Muslims at war with the Muslims, APOSTATES from Islam, convicted married ADULTERERS, pigs, and biting dogs.» (Reliance of the Traveller, paragraph e12.8)

The following paragraph confirms that apostates and adulterers can be killed without repercussions, and specifies that the killing can be done even by people acting without the authority of the caliph.

This is an important point, because one of the most common apologetics about honor killings is that only the caliph or his officials can execute people, and not

regular civilians. This shows that it's not true:

>«There is no expiation for killing SOMEONE WHO HAS LEFT ISLAM, a highwayman, or a CONVICTED MARRIED ADULTERER, even when SOMEONE BESIDES THE CALIPH kills him.» (Reliance of the Traveller, o5.4)



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After all, despite all the apologetic claims that stoning adulterers is not an islamic custom, Muhammad was very clear in many occasions about the punishment for adulterers:

>«[...] in case of married (persons) there is (a punishment) of one hundred lashes and then STONING (TO DEATH). And in case of unmarried persons, (the punishment) is one hundred lashes and exile for one year.» [Sahih Muslim 1690c - <https://sunnah.com/muslim/29/19>]

>«A man from the tribe of Bani Aslam came to Allah's Messenger (pbuh) and Informed him that he had committed illegal sexual intercourse and bore witness four times against himself. Allah's Messenger (pbuh) ordered him to be STONED TO DEATH as he was a married Person.» [Bukhari 6814 - <https://sunnah.com/bukhari/86/44>]

>«Narrated Ash-Shu`bi: from `Ali when the latter stoned a lady to death on a Friday. `Ali said, "I have STONED her according to the tradition of Allah's Messenger (pbuh)".» [Bukhari 6812 - <https://sunnah.com/bukhari/86/42>]

Many other hadiths confirm this:

>In Bukhari 2695, 2724, 2314-5, 6633-4, 6827-8, 6835-6 and 7193-4 a man tells Muhammad that his unmarried son has been having sex with another man's wife. Muhammad orders the son to be whipped 100 times and the adulterous wife to be stoned to death.

>In at-Tirmidhi 1435 and Sahih Muslim 1695, Muhammad orders the stoning of a man who committed adultery and of a woman who got pregnant because of her adultery. As soon as the kid was born, she was stoned.



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Muhammad loved stoning so much that he ordered the jews (who had stopped doing it) to revive this wonderful custom in the hadith Sunan Ibn Majah 20,2655 (<https://sunnah.com/urn/1268750>), also repeated in Abu Dawud 4448 and Sahih Muslim 1700a.

Apologists will insist that stoning adulterers is not prescribed in the quran. And indeed, the quran prescribes a different punishment for adulterous women: to wall them up inside their homes and leave them there until they die (4:15). But this punishment was later abrogated by all the sahih hadiths we've just examined, and this is why islamic law manuals clearly order to stone adulterers:

>«If the offender is someone with the capacity to remain chaste [meaning, someone who has a spouse with which to relieve their sexual impulses in a lawful way], then HE OR SHE IS STONED TO DEATH [...] If the offender is not someone with the capacity to remain chaste [someone not married], then the penalty consists of being scourged one hundred stripes and banished to a distance of at least 81 km./50 mi. for one year.» (Reliance of the Traveller, o12.2)

>«Allah, Exalted be He, has prescribed a severe punishment for adultery, namely STONING TO DEATH, or lashing and banishment in case of fornication. [...] >«If the perpetrator of illegal sexual intercourse, male or female, is married and legally major (i.e. if the case is adultery), he/she is to be STONED TO DEATH.» (Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", 2005, Vol. 2, Part X, Chapter 2, p. 594.)



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So, the killing of adulterers and apostates is allowed and doesn't entail repercussions for the murderer.

These 2 categories might seem a bit too few to really engage in some satisfying honor killing, but we need to remember that, as we've seen in previous lessons, the criteria for considering someone a real muslim are pretty damn stringent,

under islam. To be an apostate, you just need to violate the smallest rule Allah and Muhammad described in the quran or in a sahih hadith. After all, as the quran said:

>«But no, by your Lord, THEY WILL NOT (TRULY) BELIEVE until they make you, (O Muhammad), judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged AND SUBMIT IN (FULL, WILLING) SUBMISSION.» (4:65)

You're not a real muslim unless you obey Muhammad in EVERYTHING with full submission.

You don't like some obligations, like having to pray 5 times a day, having to participate in jihad, having to wear the hijab, having to always obey your husband, not being able to leave the house without his permission, not being able to have infidel friends or to dress like them, etc., and you refuse to repent and behave like a good muslim? Sorry, you're an apostate. An “unworthy” individual that can (and should) be killed by any “real” muslim.

So even though murder is illegal, some kinds of murder are actually fine, and the penal codes of islamic countries had no choice but to adapt to what the quran and the sunnah say.



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Let's take Jordan as an example. Technically, premeditated murder in Jordan is punishable by death, but its penal code exempts from the death penalty men who kill female relatives found committing adultery:

>«Articles 340 and 98 of the Jordanian Penal Code exempt or reduce the punishment of individuals convicted of murdering women in the name of honor.

>«Article 340(a) EXEMPTS FROM PUNISHMENT a perpetrator who discovers his wife, or one of his female relatives, committing adultery with another person, and kills, injures, or harms one or both of them. Article 340(b) reduces the sentence for the perpetrator of a murder, injury, or harm, if he discovers his wife, one of his sisters, or other relatives, with another man in an illegitimate bed.

>«And article 98 reduces the sentence for the perpetrator of a fit of fury crime

committed in response to a wrongful and serious act on the part of the victim.
[...]

>«The killer must also be directly related to the victim (father, husband, son or brother)»

Then the article makes a very important point:

>«NONE OF THESE LAWS SPECIFIES WHAT AN ILLEGITIMATE OR WRONGFUL ACT MIGHT BE, yet all three have been invoked to justify minimizing the punishment for honor crimes.»
(<https://www.refworld.org/docid/3ae6ad6348.html>)

As with the word “fitnah”, which can mean anything from open war against muslims to simply refusing to convert to islam, and is used as a reason to crucify and mutilate people who oppose islam in any way (as enjoined by quran 5:33), in the case of honor killings we're dealing with vague terms which can be used to excuse a wide variety of murders.

Thanks to this vague terminology, muslim men can kill any relative which has behaved in a way perceived as “dishonorable”, from criticizing islam to neglecting their prayers, from wearing a pair of jeans to drinking a beer, from wanting to go to college to having an infidel bf/gf.



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In Jordan, men committing honour crimes receive short prison sentences even when the autopsy reveals that the woman killed for having improper sexual relations was actually a virgin. Which happens fairly often, since muslims' detective skills wouldn't exactly make Batman jealous. Often, a simple rumor is enough to trigger a murder:

>«Officials from Jordan's National Institute for Forensic Medicine said they had encountered several incidents where young girls had been killed ostensibly for having sexual relations with a man but autopsies had revealed THEY WERE VIRGINS.

>«But whether a murdered girl was a virgin or not holds little weight in the eyes of her family or indeed the court. “It is often found out that victims were virgins but when the court looks at the case, the sentences they give are very mild

compared to the crime,” said Rana Husseini, a journalist who has been campaigning to raise awareness of the custom.»
(<http://www.irinnews.org/report/70634/jordan-honour-killings-still-tolerated>)

The same article clarifies that honor killings are not seen by islamic institutions as a problem to be fixed , but as a feature of their way of life:

«A Royal Commission on Human Rights, set up by King Abdullah, has already proposed stricter measures against honour killings. However, when the government introduced a bill outlining stiff penalties for honour killers, parliament rejected it outright, saying it would encourage adultery and create new social problems.» (<http://www.irinnews.org/report/70634/jordan-honour-killings-still-tolerated>)

Indeed, the best way to make women behave is to always leave a sword of Damocles hanging over their heads.



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As we've seen in the previous lesson, women are considered the property of men. The same is true for children, which are seen as their parents' property. Islamic legal manuals even state clearly that parents have the right to kill their kids whenever they consider it necessary to discipline them or to preserve the family's honor:

>«The following are not subject to retaliation: [...] -4- a father or mother (or their fathers of mothers) FOR KILLING THEIR OFFSPRING, OR OFFSPRING'S OFFSPRING;» (Reliance of the Traveller, o1.2. Shafi school.)

But “Reliance” is a very old legal text. Maybe one written in the 21st century will have a more modern approach...

>«The heirs or the legal representatives of the killed person do not have the right of qisas (legal retribution) unless the following four conditions are met: [...]

>«4- THE MURDERED PERSON MUST NOT BE ONE OF THE MURDERER'S CHILDREN OR DESCENDANTS. That is to say, none of the parents is to be killed in qisas for killing his/her son, daughter, or any of his/her

descendants. [...]

>«However, the son is to be killed in qisas when killing any of his parents [...]»
(Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", 2005, Vol. 2, Part IX, Chapter 2, pp. 530-1. Hanbali school.)



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But maybe we're misunderstanding, or this is only the opinion of the most backward schools of law. Let's see this Hanafi fatwa coming from a website claiming to adopt «balanced and moderate views, devoid of bias and extremism»:

>«If a father kills his son, then the following rulings apply:

>«1- According to the most preponderant opinion, a father is not killed because of him killing his son as per the Hadeeth: “A father is not to be killed for (the killing of) his son.” (At-Tirmithi and Ibn Maajah) However, the Maaliki School of jurisprudence is of the view that if the father kills his son deliberately without having only the intention to discipline him, then he (the father) should be killed.

>«2- He is obligated to pay the Diah [monetary compensation].»

("Ruling of a father killing his son", 2010.

<http://www.islamweb.net/en/fatwa/138307/>)

So, a father who kills his son only has to pay a fine. No capital punishment and no prison. And even the most moderate opinion (the Maliki one) states that the father can escape death and jail simply by claiming that he didn't mean to kill the kid and that he was only trying to “discipline” him.



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This other Hanafi fatwa further explains
(<http://www.islamweb.net/en/fatwa/199565/>):

>«The majority of the scholars are of the view that the father is not to be killed because of him killing his son, EVEN IF HE KILLED HIM DELIBERATELY.
>«That opinion is the most preponderant that is substantiated with pieces of evidence. Amongst them is that the Prophet (pbuh) said: “A father is not to be killed for (him killing) his son.” (At-Tirmithi and others narrated it as Marfoo', i.e. attributed to the Prophet (pbuh) - Al-Albaani graded it Saheeh (sound))

>«In another narration reported by Ad-Daaraqutni: "...even if he killed him intentionally."

>«It was reported in another narration that a man had struck his son with his sword and killed him. Then the case was taken to ‘Umar may Allaah be pleased with him who said: "Had I not heard the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, saying: "A father is not to be killed for (him killing) his son”, I would have killed you before you leave." (Ahmad)

>«Maaliki scholars disagreed with the majority of the scholars.» [We've examined their opinion in the previous fatwa.]

The hadith mentioned in these fatwas is this:

>«The Messenger of Allah (pbuh) judged that the son is to suffer retaliation for (killing) his father, but THE FATHER IS NOT TO SUFFER RETALIATION FOR (KILLING) HIS SON.» [at-Tirmidhi 1399 - <https://sunnah.com/tirmidhi/16/15> Also: Ibn Majah 21,2763]

Some hadith scholars classified it as da'if (weak), but others considered it sahih (undeniable), and this is why the most preponderant opinions by the Hanafi, Hanbali and Shafi schools of law are based on it. (And even the Maliki, as we've seen, is not far behind: all a father has to do to avoid prison after killing his kids is to say: «But I just wanted to discipline them.»)



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The fatwa continues, showing that the belief that children are the property of parents can generate some seriously convoluted rulings:

>«On the other hand, if one of the spouses killed the other, the killer will be killed UNLESS THE KILLER HAS A CHILD FROM THE OTHER and thus the killer will not be killed for killing the other.

>«Ibn Qudaamah may Allaah have mercy upon him said in Al-Mughni: "If one of the parents killed the other and they have a child, then Qisaas [retaliation] will not be obligatory. That is because if it is obligatory, it (Qisaas) will be the right of the child and THERE IS NO QISAAS FOR THE CHILD AGAINST ANY OF HIS PARENTS because neither of them is to be killed for killing him, then how will he be given the right to kill them for killing other than him?"»

So kids can't exact retribution against their parents in any case. Even at the cost of leaving the person who murders his spouse unpunished. Even that is better than giving kids the right to retaliate against their parents. What would happen to society otherwise?



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After reading these amazing fatwas, a reader had a doubt: "Ok for the father, but what about the mother who kills her children? Is she punished?". This other fatwa clarifies the issue:

>«THIS RULING APPLIES TO BOTH PARENTS, and the wording of the Hadeeth that was mentioned in this regard as reported in Musnad Imaam Ahmad and Sunan At-Tirmithi may Allaah have mercy upon them is as follows: "A parent is not to be killed for (killing) his son." The word 'parent' includes both the father and the mother.

>«Among the meanings that the jurists may Allaah have mercy upon them mentioned while justifying this ruling, is their statement: "The parents are the reason for the existence of the child; so the child should not be a reason for their execution." This meaning applies to both parents.»

(<http://www.islamweb.net/en/fatwa/200403/>)

Islam works according to the principle "if I made you, I can unmake you".



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So sunni islam even now still thinks that parents shouldn't be punished for killing their kids, nor the grandparents for killing their grandkids. Ok. But what about shia islam?

>«Condition of retaliation: [...] The slayer is not the father of the slain, nor the paternal grandfather.»

(Ayatollah Khomeini, “Resaleh Towzih Al-Massael” (A Clarification of Questions), Appendix II, paragraph 2.3)

Shia islam agrees with its mortal sunni enemy that the father and the grandfather have the right to kill their kids/grandkids.

To sum it up, islam considers anyone who deviates even slightly from the orders of Muhammad and Allah an “apostate”, and gives all devout muslims the right to kill them. Plus, it specifically gives parents the right to kill their kids with no repercussions.

Hmm... I wonder what results such rules will have.



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There is no way to know how prevalent honor killings are in muslim societies, for the simple reasons that (like FGM and other issues), muslim institutions often don't report these incidents. The murder is swept under the rug and the murderer is tacitly acquitted. «In many cases, the women are buried in unmarked graves and all records of their existence are wiped out».

Even when the police actually investigates the murder, sentences are always very light, not only because in islam you can't be executed for killing your wives or children, but also because «The teenage brothers of victims are frequently directed to commit the murder because, as minors, they would be subject to considerably lighter sentencing if there is legal action. Typically, they would serve only three months to a year.»

(<https://www.nationalgeographic.com/culture/2002/02/thousands-of-women-killed-for-family-honor/>)

Even without precise data, we know that honor killings of all kinds (acid attacks, stoning, stabbing, shooting, strangling) are commonplace in muslim societies the

world over. (See:
https://www.ohchr.org/Documents/Issues/Women/A.HRC.20.16_En.pdf or any other report on the issue by human rights organizations.)



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To really understand honor killings, we must first understand the arab notion of “honor”.

Arab societies consider two kinds of honor: sharaf and 'ird:

>«Sharaf relates to the honor of a social unit, such as the Arab tribe or family, as well as individuals, and it can fluctuate up or down. A failure by an individual to follow what is defined as adequate moral conduct weakens the social status of the family or tribal unit. On the other hand, the family's sharaf may be increased by model behavior such as hospitality, generosity, courage in battle, etc.

>«In sum, sharaf translates roughly as the Western concept of "DIGNITY."

>«In contrast, 'ird relates only to the honor of women and its value can only decrease. It translates roughly as the Western concept of "CHASTITY" or "PURITY." And as with chastity or purity, exemplary moral behavior cannot increase a woman's 'ird but misconduct reduces it.

>«In addition, 'ird trumps sharaf: the honor of the Arab family or tribe, the respect accorded it, can be gravely damaged when one of its women's chastity is violated or when her reputation is tainted. Consequently, a violation of a woman's honor requires severe action.» (<https://www.meforum.org/50/honor-murders-why-the-perps-get-off-easy>)

And this is why honor killers often get off scot free: they're simply defending the honor of their family/community.

The community pressure to kill the dishonorable member of the family is often described as unbearable by the murderers. Here are a few examples (quoted in <https://www.meforum.org/50/honor-murders-why-the-perps-get-off-easy>):

>An Egyptian man who strangled his unmarried pregnant daughter and then cut her corpse in eight pieces and threw them in the toilet explained his gesture this way: «Shame kept following me wherever I went (before the murder). The

village's people had no mercy on me. They were making jokes and mocking me. I couldn't bear it and decided to put an end to this shame.» (Al-Hayat al-Jadida, May 6, 2000)



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>A Jordanian murdered his sister who was raped by another brother and then turned into a prostitute by the man they married her off to in order to clean her honor.

>The murderer confessed that if he had to go through it all again he would not kill her, but rather would kill his father, mother, uncles, and all the relatives that pressured him to murder and led him to jail. Instead of killing his sister and going to jail, he said he should have «tied her with a rope like a goat and let her spend her life like that until she dies.» (Ash-Sh'ab (Ramallah), July 24, 2000)

>A young Palestinian who murdered his sister who had been sexually assaulted: "Before the incident, I drank tea and it tasted bitter because my honor was violated. After the killing I felt much better... I don't wish anybody the mental state I was in. I was under tremendous mental pressure." (Al-Hayat al-Jadida, June 12, 1999)

>Another Palestinian who murdered his sister: «I had to kill her because I was the oldest [male] member of the family. My only motive to kill her was (my desire) to get rid of what people were saying. They were blaming me that I was encouraging her to fornicate... I let her choose the way I would get rid of her: slitting her throat or poisoning her. She chose the poison.» (Ar-Risala (Gaza), June 11, 1998)



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Liberal and feminist groups often conflate islamic honor killings with western domestic violence and try to make it look like the problem isn't islam but “toxic masculinity”. They claim that women and children are abused and killed in western societies as well. They claim that the Alabama redneck beating his wife (one of the few stereotypes we're allowed to make fun of, according to the

turboliberal dogma) is identical to the muslim father/brother/husband who kills a female relative because she dishonored him.

Needless to say, this is a false equivalency. Islamic honor killings have many important peculiarities which distinguish them from western-style domestic violence and femicide (retarded word which implies that the murder of a female is qualitatively different from the murder of a man).

A study by Phyllis Chesler (a writer and psychotherapist who made the mistake of marrying an afghan muslim and only later realized the true face of islam), shows clearly that islamic honor killings are completely different from western domestic violence in motivation, method, age of the victim, relation with the murderer, etc. (<https://phyllis-chesler.com/articles/are-honor-killings-simply-domestic-violence>):

>1) The victim is killed for “living like a kafir”, which is expressly forbidden by both quran and sunnah.

As stated in quran 3:28, 3:118-120, 4:144, 5:51, 60:1, and in the hadith by Abu Dawud n. 2787 (<https://sunnah.com/abudawud/15/311>), living like an infidel makes you guilty.

In the West, there simply isn't a pattern of fathers killing their teenage daughters because of their lifestyle, the music they listen to, the clothes they wear (or don't wear), their sexual behavior, or simply for seeking higher education, for wanting to move out or for refusing an arranged marriage. Only in islam there is an extremely strong pattern of this kind of murder. Most victims of islamically motivated honor killings are teenage girls who “acted too western”.



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>2) Honor killing is a communal activity.

In the West, wives and daughters are beaten because of substance abuse, mental health issues, or simply because the abuser is a sociopath who enjoys hurting others. The cause is INDIVIDUAL, not cultural. But in islam, women and kids are beaten and killed for religious reasons, because islam's holy books state clearly that women and children are men's property, and that men have the duty to discipline them and make them live like good muslims. Matters of honor are considered collective, not individual. The rights of the family, clan or

community supplant individual human rights.

And the murder is usually a group activity: «only honor killings involve multiple family members. Fathers, mothers, brothers, male cousins, uncles, and sometimes even grandfathers commit the murder, but **MOTHERS AND SISTERS MAY LOBBY FOR THE KILLING** [Odd, I thought the problem was “toxic masculinity”]. Some mothers collaborate in the murder in a hands-on way and may assist in the getaway. In some cases, taxi drivers, neighbors, and mosque members prevent the targeted woman from fleeing, report her whereabouts to her family, and subsequently conspire to thwart police investigations.» (Brandon and Hafez, “Crimes of the Community”, p. 94, quoted in <https://www.meforum.org/2067/are-honor-killings-simply-domestic-violence>)



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>3) The murderer is often helped by members of the victim's family.

Often, the murderer IS a member of the victim's family. Married women suspected of committing adultery are killed not only by their husbands, but by their own brothers, sisters, mothers and fathers. Even when the murderer is the husband, the woman's relatives often condone it.

See for example the case of Samia Imran, a 28 year old married woman with two kids who wanted to divorce her drug-addict, violent husband. Her own mother (who is a doctor, not an uneducated poor soul who doesn't know any better) lured her into the office of a lawyer and then helped the murderer shoot her in the face in broad daylight. Because her divorce would've shamed her family.

>4) The killing is threatened for a long time, planned and performed deliberately. While most infanticides and uxoricides in western societies are the result of mental illness or rage outbursts, in muslim cultures they're usually intentional and coldly planned. The victims also had months or years of warnings from their murderers, who typically kept threatening them to kill them if they didn't stop a certain behavior.



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>5) The murderers are not ashamed nor stigmatized; they're often praised.

«In the West, wife batterers are ostracized. Here, there is an important difference in honor crimes. Muslims who commit or assist in the commission of honor killings view these killings as heroic and even view the murder as the fulfillment of a religious obligation. A Turkish study of prisoners found no social stigma attached to honor murderers.» (<https://www.meforum.org/2067/are-honor-killings-simply-domestic-violence>)

After all, they're following the Word of Allah and the example of the Prophet, who, as we've seen, ordered the killing of many an adulterer and “hypocrite” (munafiq, somebody who claims to be muslim but doesn't respect one or more islamic obligations). They usually consider themselves the real victims: the woman's actions had ruined their reputation, so they had to punish her.



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Liberals who insist that honor killings also happen in the West are either lying or forgetting to add that they happen WITHIN IMMIGRANT ISLAMIC COMMUNITIES. As with other muslim customs (FMG, child brides, polygamy), honor killings are also coming into the West together with the millions of immigrants our politician inoculate in our societies:

>«In the West in the 1989-2009 period, 76 individual or groups of perpetrators murdered 100 victims. Of these perpetrators, 37% came from Pakistan, 17% had Iraqi origin, 12% had Turkish origin and 11% had Afghan origins. The remaining 25% came from Albania, Algeria, Bosnia, Egypt, Ethiopia, Guyana, India, Iran, Morocco and Palestine (West Bank).» (<https://www.meforum.org/2646/worldwide-trends-in-honor-killings>)

>«According to Phyllis Chesler’s “Worldwide Trends in Honor Killings” in Middle East Quarterly (Spring 2010), 91 percent of honour killings are committed by Muslims worldwide.» (<http://www.canadafreepress.com/index.php/article/43207>) (The rest is done by hindus and sikhs.)

>«Honour killings are not strictly a Muslim phenomenon [hindus and sikhs do it too], but they are today overwhelmingly so in the West, where 95% of honour killings are perpetrated by Muslim fathers and brothers or their proxies.»

(<https://nationalpost.com/opinion/barbara-kay-continue-calling-honour-killings-by-its-rightful-name>)



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And the average muslim's opinion on the matter hasn't much changed in the past 14 centuries. Among muslims who prefer sharia over secular laws, stoning women for adultery is favored by 89% in Pakistan, 85% in Afghanistan, 81% in Egypt, 67% in Jordan, ~50% in “moderate” Indonesia, Malaysia and Thailand, 58% in Iraq, 44% in Tunisia, 29% in Turkey, and 26% in Russia.

Honor killing also has a distinct gender bias. Killing females for sex outside of marriage is favored over killing males in almost every islamic country. Over half of Muslims surveyed believed that honor killings over sex were at least partially justified.

(Pew Research, 2013.

http://www.pewforum.org/uploadedFiles/Topics/Religious_Affiliation/Muslim/muslims-religion-politics-society-full-report.pdf)

Nothing surprising here. After all, islam is the “perfect, eternal religion”. Of course its rulings wouldn't change much over the centuries.

The same is true for the laws against the LGBTQIARSOAN&£°®+ crowd, known by sane people as “faggots and dykes”. We'll examine islam's (confused, very confused) hate boner for them in the next lesson.

See ya.

Lesson 11: Faggots

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Man, does islam hate faggots and dykes. Yessir. Hates them with a passion. The quran is very clear:

>«Why do you men LUST AFTER FELLOW MEN, and leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!» (26:165-166)

>«And remember when Lot scolded the men of his people, saying, "Do you commit a shameful deed that no man has ever done before? Verily, YOU PRACTISE YOUR LUST ON MEN INSTEAD OF WOMEN. Nay, but you are a people transgressing beyond bounds (by committing great sins)". [...] And We rained down on them a rain (of stones).» (7:80-84)

With the "people of Lot" the quran means the city of Sodom, notorious for the homonym practice.

The story of how Allah pelted all them faggots with a rain of stones is repeated in quran 15:58-74, 27:55-58 and 29:40, because, as we've seen in the fourth lesson, the quran is nothing but a collection of rules that Muhammad considered socially, politically or militarily convenient, privileges for himself, and old legends taken from other religions. All mixed together without too much care for coherence or continuity, because Muhammad "revealed" whatever was on his mind in a certain moment, and he clearly spent a lot of time thinking about faggots and how much he hated them.

He confirmed his hatred for fruits in the sunnah as well, several times and in unequivocal terms:

>[Abu Dawud 4462] «The Prophet said: If you find anyone doing as Lot's people did, KILL THE ONE WHO DOES IT, AND THE ONE TO WHOM IT IS DONE.» (Degree: hasan (solid) according to some scholars, sahih (undeniable) according to others. <https://sunnah.com/abudawud/40/112>)

>[Sahih Bukhari 5886] «The Prophet CURSED EFFEMINATE MEN (those

men who are in the similitude (assume the manners of women) AND THOSE WOMEN WHO ASSUME THE MANNERS OF MEN, and he said, "Turn them out of your houses".» (Degree: sahih, undeniable.
<https://sunnah.com/bukhari/77/103>)



Professor.Kafir !pjIvye1PUw ID:n9edIJ/D Wed 06 Mar 2019 06:29:19

>[at-Tirmidhi 1456] «The Messenger of Allah (pbuh) said: "Whomever you find doing the actions of the people of Lut then KILL THE ONE DOING IT, AND THE ONE IT IS DONE TO."» (Degree: hasan, solid.
<https://sunnah.com/tirmidhi/17/40>)

>[Al-Muwatta 41,1513] «Malik related to me that he asked Ibn Shihab about someone who committed sodomy. Ibn Shihab said, "HE IS TO BE STONED, whether or not he is muhsan [married]."» (<https://sunnah.com/malik/41>)

>[Sahih Muslim 338a] «The Messenger of Allah (pbuh) said: "A man should not see the private parts of another man, and a woman should not see the private parts of another woman, and a man should not lie with another man under one covering, and a woman should not lie with another woman under one covering".» (Degree: sahih, undeniable. <https://sunnah.com/muslim/3/90>)

>[Ibn Majah 20,2658] «The Messenger of Allah (pbuh) said: "Whoever you find doing the action of the people of Lut, KILL the one who does it, and the one to whom it is done."» (Degree: hasan, solid. <https://sunnah.com/urn/1268780>)

So islamic jurists have a very solid theological basis to build upon when it comes to faggotry. And this is why their legal texts clearly condemn faggots and dykes in no uncertain terms:

>«[...] There is consensus among both Muslims and the followers of all other religions that sodomy is an enormity. It is even viler and uglier than adultery.» (Reliance of the Traveller p17.1)

>«The Prophet (pbuh) said:

>«-1- "Kill the one who sodomizes and the one who lets it be done to him."

>«-2- "May Allah curse him who does what Lot's people did."

>«-3- "Lesbianism by women is adultery between them."» (Reliance of the Traveller p17.3)



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Newer manuals haven't changed their view of the matter:

>«Just as the prescribed punishment [it had just discussed stoning to death] is to be executed in case of zina (adultery or fornication) when its conditions are fulfilled, it is to be executed in case of sodomy, namely having anal sex, which is an evil crime and an ugly perversion contradictory to natural disposition.

[Here it quotes the quranic verses we've already seen.]

>«[...] In addition to this, the Messenger of Allah (pbuh) cursed both the one who practices sodomy and his partner. [...] The most valid opinion maintained by the Prophet's Companions is that BOTH THOSE WHO PRACTICE SODOMY ARE TO BE KILLED» (Saleh Al-Fawzan, "A Summary of Islamic Jurisprudence", Al-Maiman Publishing House, Riyadh, 2005, Vol. 2, Part X, Chapter 2, pp. 600-1.)

Shia islam (as is almost invariably the case) agrees with its mortal sunni enemy:

>«A man must not look upon the body of another man with lustful intent. Likewise, a woman may not look upon another woman with such intent.» (Ayatollah Khomeini, "The Little Green Book – Selected Fatwas", Bantam Books, 1985 (PDF edition), p. 58.)

This fatwa explains that not only sodomy, but homosexuality in general is a sin of apocalyptic proportions:

>«The crime of homosexuality is one of the greatest of crimes, the worst of sins and the most abhorrent of deeds, and Allaah punished those who did it in a way that He did not punish other nations [with a rain of stones].

>«It is indicative of violation of the fitrah, total misguidance, weak intellect and lack of religious commitment, and it is a sign of doom and deprivation of the mercy of Allaah.» (<https://islamqa.info/en/answers/38622/the-punishment-for-homosexuality>)



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But although all muslim scholars agreed that fairies should be punished, the exact manner of doing so was at the center of heated diatribes. From the same fatwa:

>«The Sahaabah [Companions of the Prophet] were unanimously agreed on the execution of homosexuals, but they differed as to how they were to be executed.
>«Some of them were of the view that they should be BURNED WITH FIRE, which was the view of ‘Ali (may Allaah be pleased with him) and also of Abu Bakr (may Allaah be pleased with him), as we shall see below.
>«And some of them thought that they should be THROWN DOWN FROM A HIGH PLACE then have stones thrown at them. This was the view of Ibn ‘Abbaas (may Allaah be pleased with him).
>«Some of them thought that they should be STONED TO DEATH, which was narrated from both ‘Ali and Ibn ‘Abbaas (may Allaah be pleased with them).»

Some modern jurists cut this gordian knot by using all these methods one after another. Others pick the one they consider more theologically solid. Others presumably make a dice-party out of it (it's what I'd do).

The only law school who maybe doesn't kill homosexuals is the Hanafi, which says that homosexuals should be sentenced to a punishment less severe than the one prescribed for adultery (so, less severe than stoning to death) and that the judge has the freedom to decide which punishment to use. But all islamic schools of law agree that homosexuality is a major sin and must be harshly punished.

Some muslims don't think it's fair that the passive recipient of sodomy should be killed like the sodomizer, but the same fatwa explains that it's actually a kindness because «if a man commits sodomy with another man, in effect he kills him in such a way that there is no hope of life after that, unlike murder where the victim is wronged and is a martyr.»

Getting your shit pushed in ruins your earthly and heavenly life, so it's better to be swiftly executed.



Islam's bloody attitude against our beloved rainbow-colored degenerates is obviously very embarrassing for the muslim preachers/writers hellbent on spreading their religion in the too-tolerant-for-his-own-good West. So much that several Taqiyya (sacred dissimulation) devotees try to make it look as if the quran only enjoins a mild punishment against the sausage-hiders. To do that, they often present a misleading translation of quran 4:16 in this vein:

>«And the two men who commit sexual acts between them, dishonor them both. But if they repent and correct themselves, leave them alone. Allah is Merciful.»

But the actual translations say something a bit different:

>«And the two persons (man and woman) among you who commit illegal sexual intercourse, punish them both. And if they repent (promise Allah that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone.» (Muhsin Khan translation)

>«And the two among you who commit this sin—discipline them.» (Mustafa Khattab translation)

>«And as for the two of you who are guilty thereof, punish them both.» (Pickthall translation)

>«And the two who commit it among you, dishonor them both.» (Sahih International translation)

>«Those two of you who commit it, chastise both of them.» (Usmani translation)

Only the Yusuf Ali and the Abdul Haleem translations speak of "two men" being guilty of lewdness. The wording is indeed ambiguous, but the fact that the immediately preceding verse (4:15) was talking about young women having premarital sex, and the fact that this surah is titled "The Women" and its goal is to establish the appropriate female behavior, should both be a clue that 4:16 is not saying that homosexual men should only get a minor punishment. And indeed, no islamic law school says so. (This is the crucial detail.)



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To be fair, the tafsir by Ibn Kathir does mention that according to some scholars verse 4:16 was revealed «about the case of two men who do it», but it also specifies that «This was the ruling until Allah abrogated it with flogging or stoning». (<https://quranx.com/Tafsir/Kathir/4.16>) In other words, this mild punishment was abrogated in favor of the death penalty by all the hadiths we've already examined. So the law about homosexuals remains what we've already seen. Plus, other seminal scholars, like Al-Tabari, disagree and insist that 4:16 talks about a man and a woman having premarital sex.

To sum it up, verse 4:16 is nothing but another case of dishonest muslim preachers twisting ambiguous wording to their ends and ignoring that a verse very convenient for their agenda was actually abrogated and no longer holds any legal value.

Another common apologetics is that islam doesn't even contemplate the existence of homosexual orientation, so how could it condemn it? This is another excuse very similar to the one which says that islam doesn't even contemplate the concept of “blasphemy”, and therefore it must be a very tolerant religion (except that any slight deviation from orthodoxy is considered straight apostasy). Islam doesn't even have the concept of “marital rape”. Does that mean muslim husbands never rape their own wives by forcing them to have sex?

Islam refuses the idea that there could be men hardwired to be attracted to other men, or women hardwired to be attracted to other women, because it claims that Allah would never create something which goes against His own laws. But it still forbids and punishes any homosexual behavior, any manifestation of that sexual orientation whose existence it denies.

So the fact that islam refuses to accept that natural born gays exist, doesn't make it tolerant towards them like your “moderate” imams would led you to believe.



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Another common apologetic argument is the fact that historically islamic cultures have been very gay friendly. Even downright faggotish. So how could

they be against gays?

Now, it's true that (to the utmost embarrassment of contemporary muslims), several muslim cultures in the past centuries have practiced and even glorified homosexuality. The Ottomans especially, as we can see in pic related, didn't mind buttfuckery at all. Sultan Mehmed II is described by multiple independent medieval sources as having strong homosexual appetites (despite having wife and kids), and to celebrate the seizure of Constantinople he ordered byzantine official Lukas Notaras to bring him his 14 year old son, renowned for his beauty, because he wanted to sodomize him (Notaras refused, and so Mehmed raped his son and beheaded him).



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And the one commonly considered the greatest arab poet who ever lived, Abu Nuwas, was a faggot of such flaming quality that he dared to elatedly magnify fucking boys in his poems. One example among many:

>O the joy of sodomy!
>So now be sodomites, you Arabs.
>Turn not away from it—
>therein is wondrous pleasure.
>Take some coy lad with kiss-curls
>twisting on his temple
>and ride as he stands like some gazelle
>standing to her mate.
>A lad whom all can see girt with sword
>and belt not like your whore who has
>to go veiled.
>Make for smooth-faced boys and do your
>very best to mount them, for women are
>the mounts of the devils
(Abu Nuwas, “The Perfumed Garden”)

By the way, Abu Nuwas was the lover of Al-Amin, the sixth Abbasid caliph (who was notoriously gay despite having wives, to the chagrin of his mother). When he wasn't fucking the caliph, Nuwas also sang the praise of drinking wine.

That doesn't mean islam has always been very tolerant of homosexuality and alcohol consumption. It just means that several muslim cultures during the centuries have followed degraded, watered down versions of the original islam.

In the history of islam, there have been several openly homosexual personalities (See this brief summary:

<https://web.archive.org/web/20160321020051/http://islamandhomosexuality.com/queer-muslims-history/>). But these historical anomalies don't change the fact that orthodox islam, the one derived from its holy texts, is unequivocally and violently against homosexuality.

This despite the fact that (as seen in pic related) homosexual behavior is pretty much endemic in muslim cultures, as a collateral effect of polygamy. Since the wealthiest men can accumulate many women for themselves, there are hundreds of thousand of destitute males without a chance to find pussy. It's inevitable that to get sexual release, they'll seek other avenues.

Muslim countries are essentially huge prisons, from a sexual point of view. Many men will become prison gays.



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Even more embarrassing for the muslims is the fact that the quran itself in some passages sounds pretty damn gay.

In verses 52:17-24, for example, the quran describes the Paradise that awaits devout muslims: a place of riches, jewels, wine which doesn't cause hangovers, and great food. Much spiritual, very holy. Islam is truly the noblest religion. And in the end, 52:24 specifies that the muslims will be served by beautiful boys:

>«Round about them will serve, (devoted) to them, YOUNG MALE SERVANTS (HANDSOME) AS PEARLS well-guarded.» (Yusuf Ali translation)

>«Youths AS FAIR AS HIDDEN PEARLS will be set apart to wait upon them» (Maududi translation)

>«Devoted YOUTHS LIKE HIDDEN PEARLS wait on them.» (Abdul Haleem translation)

56:17 paints the same picture:

>«They will be served by IMMORTAL BOYS» (Muhsin Khan)

>«There will circulate among them YOUNG BOYS MADE ETERNAL» (Sahih International)

>«IMMORTAL BOYS will rotate around them» (Taqi Usmani)

76:19 repeats that these immortal boys are so beautiful they can be compared to pearls:

>«And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered PEARLS.» (Muhsin Khan)

>«And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered PEARLS.» (Yusuf Ali)

>«They will be waited on by eternal youths. If you saw them, you would think they were scattered PEARLS.» (Mustafa Khattab)

>«There will circulate among them young boys made eternal. When you see them, you would think them (AS BEAUTIFUL AS) SCATTERED PEARLS.» (Sahih International)



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This pearl business is embarrassing to muslims for the simple reason that the “houris”, the gorgeous virgins reserved for the martyrs' eternal orgies, are also described in those exact terms in 56:22-23:

>«And (there will be) Houris (fair females) with wide, lovely eyes (as wives for the pious), like unto preserved PEARLS.» (Muhsin Khan)

>«And (for them are) fair women with large, (beautiful) eyes, the likenesses of PEARLS well-protected.» (Sahih International)

>«And there shall be wide-eyed maidens, BEAUTIFUL AS PEARLS hidden in their shells.» (Maududi)

The terminology the quran chooses when talking about these immortal, beautiful boys is therefore quite revealing. One might suspect that their task won't simply be to serve beverages.

Islam has pretty clear ideas about how to punish gays. About other things, he's still very confused. He's a young religion, after all, give him a break. He needs to find himself.

And it's not gay if you say “inshallah” before the balls touch.

A more complicated issue is transsexualism. Since it's such a recent phenomenon, opinions differ.

Some muslim scholars deny the existence of transsexuals, because Allah created only 2 sexes and therefore 2 genders. Others conflate them with hermaphrodites (the mukhannathun) and conclude that Allah evidently has no problem with them, since occasionally he does create them. Recently, fifty pakistani "scholars" have sought a compromise declaring that transgender marriage is valid if one spouse shows "visible signs of being a male" and the other "visible signs of being a female". (<https://www.telegraph.co.uk/news/2016/06/27/pakistani-clerics-declare-transgender-marriages-legal-in-islam/>)

But orthodox islam still hasn't reached a final position on the latest flavor of freaks.

This concludes our last lesson.

Stay tuned for the Appendix and Glossary.

Appendix I: Universal Declaration of Human Rights

This will be sort of a summary of the entire course. We'll examine the Universal Declaration of Human Rights proclaimed by the United Nations General Assembly in Paris on 10 December 1948 and point out every right violated by islam. We've already examined all the islamic laws and principles we'll mention. Original Declaration here: <http://www.un.org/en/universal-declaration-human-rights/>

>Preamble.

(blah blah everyone is equal and nobody can be stripped of the following rights.)

>ARTICLE 1

>All human beings are born free and equal in dignity and rights.

Nope. Islam clearly says that muslims are superior on all accounts and that the life of a believer is worth more than the life of an unbeliever. (Ibn Majah 21,2762. At-Tirmidhi 1413. Bukhari 6915. All sahih hadiths.)

>They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Nope. Islam forbids muslims to be friends or allies with unbelievers, and describes them as “the worst of living creatures” (quran 8:55, 3:28, 3:118, 4:144, 40:35. Abu Dawud 2787).

>ARTICLE 2

>Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Nope. If you're an unbeliever, you're entitled only to death or to submission as a dhimmi, with your rights severely reduced compared to those of muslims.

(Quran 2:193, 5:33, 8:12, 8:39, 9:5, 9:29, 9:123, 47:4. Also Bukhari 1399-1400, 392, 2946, 6924-5, 7284-5. Sahih Muslim 1,31. At-Tirmidhi 2606, 2607, 2608 and 5,44,3341.)

(Plus, since the quran brags about being the Word of Allah given to mankind in arabic (12:2), it has created a strong racial prejudice against any other ethnicity.)

>Furthermore, no distinction shall be made on the basis of the political,

jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

If you're an unbeliever who lives in an unbelieving country, the caliph has the DUTY to wage war against you at least once every 10 years (Reliance of the Traveller o9.1, o9.9, o9.16. "A Summary of Islamic Jurisprudence" Vol. 1, Part VI, p. 477).

Also, since you "wage war on Allah" simply by existing, quran 5:33 and 9:5 enjoin muslims to ambush you, besiege you, kill you, crucify you and mutilate you at any time and in any place, without needing a formal declaration of war. And your women can be raped. And enslaved. Like your children.

>ARTICLE 3

>Everyone has the right to life, liberty and security of person.

Nope. Anybody who disagrees with orthodox islam (quran+sunnah+ijma) on any point is an apostate and must be killed. Anybody who commits what islam considers a "deathly sin" (homosexuality, adultery, criticism of islam or Muhammad, living like a kuffar, dressing like them, etc.) must also be killed. Wives and kids in particular have no right to life, liberty or security: they're essentially the property of their father/husband, and if they commit any action seen as "dishonorable", they can be killed without consequences for the murderer.

>ARTICLE 4

>No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Nope. Slavery is an essential part of islam, allowed by both the quran and the sunnah. And since islam is the eternal, perfect Word of Allah, it can never be abolished.

>ARTICLE 5

>No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

If lashings, stonings, beheadings, mutilations, and beatings for the disobedient wives or kids fit the description, then islam violates this article as well.

>ARTICLE 6

>Everyone has the right to recognition everywhere as a person before the law.

But islam considers women inferior to men and unbelievers inferior to muslims.

Also, free people are superior to slaves. So some categories of people are stripped of some rights. (See lesson 6 on dhimmis, lesson 8 on slavery, and lesson 9 on women.)

>ARTICLE 7

>All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Nope. See previous article. Women, unbelievers, dhimmis and slaves are NOT equal to free muslims before the law.

>ARTICLE 8

>Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Nope. Women's testimony is worth only half that of men (quran 2:282; Bukhari 304, 1462 and 2658), and in cases of zina (sexual misconduct of any kind), their testimony is worth NOTHING (quran 24:4, 24:13). Dhimmis can't testify against muslims who wronged them. Slaves can be raped/sold at any time and have no legal recourse. Children are the property of parents, which can kill them without facing prison for any "dishonorable" act (see lesson 10 on honor killings).

>ARTICLE 9

>No one shall be subjected to arbitrary arrest, detention or exile.

If being arrested for criticizing the smallest islamic prescription, or their lack of respect for human rights on a blog (see the Raif Badawi case), or for wearing a skirt, or for listening to music, or for drawing pictures of animate beings, or for violating any other islamic rule, is considered "arbitrary arrest or detention", then islam violates this article as well.

>ARTICLE 10

>Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Not dhimmis who want justice against muslims. Not women either (there can be no "full equality" if your testimony is either ignored or considered only half as good as that of a man).

Also, if you're brought to court in a muslim country for criticizing islam, the

tribunal is going to be all but impartial, since it's going to be composed of clerics who issue judgments according to their holy texts.

>ARTICLE 11

>(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

Not many guarantees in an islamic court, if you're accused of violating some islamic rule. Especially if you're a woman or an unbeliever.

>(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

>ARTICLE 12

>No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation.

Everyone has the right to the protection of the law against such interference or attacks.

In islamic countries, the law is what commits these interferences in your privacy, family, home or correspondence. If you're so much as suspected of being an apostate or an "enemy of islam", you cease to have any rights, since you deserve only death (quran 4:77-89).

>ARTICLE 13

>(1) Everyone has the right to freedom of movement and residence within the borders of each state.

Not women, who can't even leave the house without their husband's permission. Not slaves either. Unbelievers can't even set foot in some muslim areas (like Mecca or Medina).

>(2) Everyone has the right to leave any country, including his own, and to return to his country.

Not women, who need permission from their husband even to step into their own garden.

>ARTICLE 14

>(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

People who criticize islam only have the right to be sentenced to death. Or

lashing, and then death.

And abused wives have the right to shut their mouths and learn to better serve their husband.

>(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Opposition to an oppressive medieval theocracy is a political act.

>ARTICLE 15

>(1) Everyone has the right to a nationality.

>(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Women can't even change their clothes without their husband's permission.

>ARTICLE 16

>(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

Nope. Muslim women cannot marry unbelievers. Although muslim men can marry christian and jewish wives. (The rationale is that women are easily influenced by men, so they want to avoid muslim women being turned into apostates and want to encourage christian and jewish women to convert to islam. See: <https://islamqa.info/en/answers/21380/ruling-on-a-muslim-man-marrying-a-non-muslim-woman-and-vice-versa>)

>(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

Nope. Girls in islam can be given away in marriage without their consent by certain kinds of guardians (father or paternal grandfather). Their consent is not required: it's expressed during the ceremony by her guardian.

And if she's a virgin, which happens very often because there is NO AGE LIMIT FOR MARRIAGE in islam and females can be married off even as babies, she only has to stay silent and her silence is considered consent.

>(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Provided it's the kind of family islam likes. So no muslim wife + unbeliever husband, neither spouse must be an atheist, etc.

If one spouse apostatizes, they lose every right on their children, which must be taken away from them and raised as muslims in order to not have their faith

"polluted".

>ARTICLE 17

>(1) Everyone has the right to own property alone as well as in association with others.

>(2) No one shall be arbitrarily deprived of his property.

Unless you're an unbeliever without a clear peace treaty with muslims. In which case, your stuff is the muslims' booty, which they can seize whenever they want.

>ARTICLE 18

>Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Hahahahahahaha no. Islam contradicts this article in every line, every verse, every fiber of its being.

If somebody sat down to design an ideology that was the perfect, absolute negation of article 18, the result would be islam.

>ARTICLE 19

>Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

In islam, nobody has the right to express any opinion which contradicts, criticizes, mocks or even questions the perfection of the Quran or of Muhammad.

Muslim governments also take the trouble to carefully control which books/shows/magazines their subjects can be allowed to read or watch, and which ones are instead "damaging to the public good" and must be censored.

>ARTICLE 20

>(1) Everyone has the right to freedom of peaceful assembly and association. Unless their ideas or goals are in any way in opposition to islamic principles.

>(2) No one may be compelled to belong to an association.

Unless that association is the islamic Ummah (community). In which case, they're gonna be compelled on pain of death.

>ARTICLE 21

>(1) Everyone has the right to take part in the government of his country,

directly or through freely chosen representatives.

Nope. Women and dhimmis can't hold office and can't have any authority over muslim men.

>(2) Everyone has the right of equal access to public service in his country.

As we saw, neither women nor dhimmis.

>(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

In islam, the only basis of the authority of government must be islam, otherwise you're committing apostasy. Democracy in general is seen as sinful.

(<https://islamqa.info/en/answers/107166/ruling-on-democracy-and-elections-and-participating-in-that-system>)

A good muslim doesn't vote and doesn't seek to craft "better" laws, he just follows sharia. (Unless he votes for a pro-sharia party, in which case it's jihad by voting.)

>ARTICLE 22

>Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Islam denies quite a bit of those social and cultural rights, since it condemns any dissent, any "westernization", any reformation of islam, most art forms, etc.

>ARTICLE 23

>(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

Not muslim women, which can be forbidden to work by their husbands. Also, neither women nor dhimmis nor slaves have "free choice of employment".

>(2) Everyone, without any discrimination, has the right to equal pay for equal work.

Slaves only have the right to be given food, clothing and medicine when sick. Obedient wives have the same rights, and disobedient wives immediately lose even those.

>(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

Again, not slaves.

>(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Not slaves.

>ARTICLE 24

>Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Not slaves. And what constitutes a "reasonable" limitation of working hours is up to their muslim masters.

>ARTICLE 25

>(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

Permanently divorced muslim women (whose husband repeated "Talaq", "I divorce from you", three times) are not entitled to any form of sustenance.

>(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Of course, the children of the unbelievers are ontologically inferior to the children of muslims. They can ever be killed during jihad, if the muslims think that killing them would be more advantageous than enslaving them (Sahih Muslim 1812b, 1745b and 1745c. Bukhari 3012). After all, the quran allows it (see the story of Moses taking a stroll with Khidr, which then kills a kid and justifies himself by saying that he was an unbeliever: quran 18:74-80).

>ARTICLE 26

>(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

Women only have the right to be taught islam, because without islam they're believed to act like lustful, arrogant animals without shame. Islam says clearly that male and female educations should be different, and even men are warned to only seek "appropriate" knowledge (meaning: the holy texts) and to reject everything which contradicts islam. See lesson 5 on islam and science for further

details.

>(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

Islamic education promotes distrust and hostility towards the kuffar (unbelievers), which are repeatedly described in islamic holy texts and legal manuals as disgusting, lying, evil, etc. (Quran 4:89, 8:55, 40:35.)

Islam also explicitly teaches that other faiths and ways of life are inferior and should be destroyed or subjugated, that the world was given by Allah to His worshipers, and that they're destined to conquer it (quran 6:165, 24:55, 8:39). It also says that human rights are a cultural invention by the kuffar to weaken islam, and that insisting that muslim countries respect them is religious oppression.

>(3) Parents have a prior right to choose the kind of education that shall be given to their children.

If you're an obedient, jizya-paying dhimmi, you have permission to raise your kids christians or jewish. Otherwise, you must raise them muslims or the government intervenes.

>ARTICLE 27

>(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Literature is heavily censored, anything remotely critical of islam or Muhammad is forbidden. The arts are mostly illegal. You can dance, provided you don't make lascivious movements (Reliance of the Traveller r40.4), but music and singing are forbidden (Bukhari 5590, 7042). The same goes for the creation of any image depicting animate beings (humans or animals), be it sculpting, drawing, painting or photography (Bukhari 6109, Reliance of the Traveller p44.1, w50.1).

As for science, islam is the most anti-scientific ideology still in existence. It rejects the scientific method based on empiric evidence and experimentation and prefers to believe divine revelations even without reasons to do it (hell, even when there's good evidence of the contrary), and in fact encourages its followers to believe without questioning. And any new theory or hypothesis which seems to contradict some tenet of their faith is automatically rejected. (See lesson 5.)

>(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Provided you produce something the islamic theocracy approves of.

>ARTICLE 28

>Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Islam strongly opposes such an order with all its most fundamental principles.

The islamic order is effectively the perfect antithesis of the one outlined in this Declaration.

>ARTICLE 29

>(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

Under islam, you have duties to the community because Allah says so. Even if that same community cripples and suffocates your personal development.

>(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

In islam, you shall be subjected to any limitation Allah and Muhammad decided 1,400 years ago. And most of those limitations are to the detriment of everyone and make it impossible to uphold the human rights presented in this Declaration.

>(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Islam doesn't exercise them at all, so no worries here.

>ARTICLE 30

>Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

As we've seen, islam 1,400 years ago gave itself the right to destroy everybody else's rights and freedoms. One of its central tenets is precisely the unworthiness of the non-muslims and the necessity to destroy them at any time and any place (9:5) until the entire planet will worship only Allah (8:39).

As is apparent at this point, islam is the perfect counter to this Declaration, which in turn is the purest expression of all the social and philosophical progress made by Western Civilization in the past millennia. By contradicting this Declaration so perfectly, islam is effectively revealing itself as incompatible with our civilization.

The most brazen muslim apologists will tell you that muslims embrace human rights and have even signed a declaration to uphold them. In fact, they signed two of them:

>The "Universal Islamic Declaration of Human Rights" of 1981.

(<http://www.alhewar.com/ISLAMDECL.html>)

>The "Cairo Declaration of Human Rights in Islam" of 1990.

(<https://www.fmreview.org/sites/fmr/files/FMRdownloads/en/FMRpdfs/Human-Rights/cairo.pdf>)

What they won't tell you is that those declarations are VERY different from the Universal Declaration we've just examined, in one simple aspect: they allow every human right to be violated if islam requires it.

The islamic declaration of 1981 starts by saying that it's «based on the Qur'an and the Sunnah». Then it proceeds to append the sentence «except under the authority of the Law» (by which of course they mean sharia) to every article.

The first two articles should suffice as an example:

>ARTICLE I – RIGHT TO LIFE: Human life is sacred and inviolable [...] no one shall be exposed to injury or death, except under the authority of the Law.

>ARTICLE II – RIGHT TO FREEDOM: Man is born free. No inroads shall be made on his right to liberty except under the authority and in due process of the Law.

The entire declaration continues in this vein, which obviously makes the entire concept of UNALIENABLE human rights pointless. You have the right to life... unless sharia wants otherwise. You cannot be enslaved... unless sharia wants otherwise. You cannot be tortured... unless sharia wants otherwise. Marriage requires your consent... unless sharia establishes otherwise. And so on.

As for freedom of thought and speech, this article tackles the issue:

>ARTICLE XII – RIGHT TO FREEDOM OF BELIEF, THOUGHT AND SPEECH:

>a) Every person has the right to express his thoughts and beliefs so long as he remains WITHIN THE LIMITS prescribed by the Law.

So questioning or criticizing islam or its prophet in any way is forbidden.

>c) It is the right and DUTY of every Muslim to protest and STRIVE (within the limits set out by the Law) AGAINST OPPRESSION even if it involves challenging the highest authority in the state.

This wouldn't be a problem if, as we've seen, islam didn't interpret any dissent as "oppression". Even just refusing to convert to islam and to change one's laws to accommodate muslims is taken as "oppression".

>d) There shall be no bar on the dissemination of information provided it does not endanger the security of the society or the state and is confined WITHIN THE LIMITS imposed by the Law.

Once again, it's forbidden to criticize islam or Muhammad. It's also forbidden to introduce any "westernizing" element into their society, since that would fall under "spreading corruption in the land" (5:33) and endangering muslim society.

To sum it up, not only the muslims who cite this document as evidence that islam respects human rights don't really understand what human rights are, but this paper can actually be seen as a declaration of hostility against non-muslim governments. In Article IV, "Right to Justice", we read:

>e) It is the right and DUTY of every Muslim to REFUSE TO OBEY any command which is contrary to the Law, no matter by whom it may be issued. So muslims are enjoined to disobey non-muslim systems of law. Which means that this declaration of "human rights" actually orders muslims to violate them and follow only sharia.

The second declaration signed in Cairo in 1990 is essentially a carbon copy of the first. Let's see a few crucial "rights" which reveal this declaration as another contradictory word salad:

>ARTICLE 2: [...] it is prohibited to take away life except for a shari'ah prescribed reason.

Atheist? Apostate? Gay? Dishonored the family? Murder away.

>ARTICLE 10: It is prohibited to exercise any form of pressure on man or to exploit his poverty or ignorance in order to force him to change his religion to another religion or to atheism.

The bit about exploiting "ignorance" effectively makes it illegal to make anyone question islam in any way. It doesn't matter if you use logic or facts to do it, because according to islam, only the ignorant fails to see the obvious truth of its message. If somebody leaves islam, it's always because of ignorance.

>ARTICLE 16: Everyone shall have the right to enjoy the fruits of his scientific, literary, artistic or technical labour of which he is the author [...] provided it is not contrary to the principles of the Shari'ah.

Better hope there's a good market for your obsessive geometrical patterns, for your pictures of strictly inanimate beings, for your melodic recitations of the quran, or for another book who praises Muhammad, because you can't sell anything else.

Also, good luck with your PhD thesis about how the Earth is flat and sperm is actually produced inside the spine.

>ARTICLE 22: Everyone shall have the right to express his opinion freely in such manner as would not be contrary to the principles of the Shari'ah. Everyone shall have the right to advocate what is right, and propagate what is good, and warn against what is wrong and evil according to the norms of Islamic Shari'ah. Get that? You can only say what is "good" according to islam. Can't say anything islam deems "evil". Better hope you and islam agree on everything, if you want freedom of speech.

The same article continues:

>(c) Information is a vital necessity to society. It may not be exploited or misused in such a way as may violate sanctities and the dignity of Prophets, undermine moral and ethical Values or disintegrate, corrupt or harm society or weaken its faith.

So any information which contradicts or disproves islam or Muhammad is damaging to society and would weaken it, therefore it's illegal.

As should be clear by now, these two declarations of "islamic" human rights are just more smoke in our infidel eyes. More weapons dishonest muslims can use against the kuffar when debating us.

Glossary

AWRA: areas of the body you should never show strangers. For women, it's essentially the entire body, even though some schools of law allow to show the face and the hands.

AYAH: quranic verse. Plural: ayat.

BID'AH: innovation in islam. Any ideological, religious or philosophical innovation is considered haram until someone manages to justify it (using only the holy texts as evidence).

DAR AL-HARB: House of War. All the non-muslim people who must be killed, converted or turned into dhimma.

DAR AL-HUDNA: House of Tranquility. Non-muslims who have stipulated a peace treaty with the muslims. But according to sharia, any peace treaty must be temporary and not last for more than 10 years.

DAR AL-ISLAM: House of Islam. The countries ruled by sharia.

DA'WA: proselytizing to islam.

DHIMMIS: non-muslims who accepted to submit to muslims and pay the jizya to the islamic government. "Dhimmi" means both "protected" and "guilty".

DIYAH: monetary compensation for injuries or deaths. It's not necessary in case of war or of legitimate punishments.

FAQIH: expert in sharia. A jurist.

FARD: an obligatory act. Not performing it is a sin.

FARD AL-AYN: an individual duty for every muslim. Like defending one's country when the infidels attack it.

FARD AL-KIFAYA: a communal duty. Like launching unprovoked attacks

against the infidels only to spread islam.

FATWA: juridical response issued by a faqih.

FIQH: islamic jurisprudence.

FITNA: essentially, any opposition to islam and Muhammad, including refusal to convert.

FITRAH: the original and purest state of humans, which can be reached by trimming your moustache, shaving the armpits, cutting your nails, circumcising your sons and daughters, ecc.

HADD: a punishment decided by Allah and clearly prescribed by the quran.

HADITHS: narrations, anecdotes about things Muhammad supposedly said or did. They're collected in the sunnah, and especially in the six collections called "al-Kutub as-Sittat", which are the most reliable ones: (1) Sahih Bukhari, (2) Sahih Muslim, (3) Abu Dawud, (4) Ibn Majah, (5) al-Tirmidhi and (6) Sunan an-Nasa'i. Hadiths can have various degree of reliability: sahih (undeniable), hasan (solid), da'if (weak), and maudu (fabricated). Hadiths are also divided in ahaad (if they come from a single narrator) and mutawatir (multiple narrators).

HAJJ: ritual pilgrimage to Mecca which any able bodied muslim must perform at least once in their life.

HALAL: something allowed.

HARAM: something forbidden.

HIJAB: veil which covers a woman's hair. Often confused with other kinds of cover such as chador, niqab, burqa, dupatta, abaya.

HIJRA: the migration Muhammad performed to Medina to escape his enemies in Mecca. Nowadays is often used to describe the migrations done by common muslims into unbeliever territories.

IGHTISAAB: the crime of rape, which in islam only refers to the rape of a muslim or dhimmi woman committed by someone who isn't her husband and

confirmed by at least 4 male witnesses, which must be muslim and of good reputation.

IJMA: consensus of the scholars of the highest level (mujtahidun). The third source of sharia in order of importance, after quran and sunnah. The ijma is usually comprised by the views of the 4 founders of the 4 sunni schools of law: Shafi, Hanafi, Hanbali and Maliki. And by the views of other ancient scholars like al-Ghazali, Ibn Kathir, Al-Tabari, etc.

IJTIHAD: the ability to reach conclusions independently from the ijma. Only a mujtahid possesses this faculty.

IMAM: religious and political leader. It leads the prayers and preaches sermons to his followers.

ISMAH: the belief that Allah protects his prophets from committing sins, therefore everything Muhammad ever said and did was correct. See also: “uswa hasana”.

ISNAAD: chain of transmission of the hadiths. It's essentially a list of all the people which have orally preserved a certain hadith from its creation to the moment it was put in writing.

JAHANNAM: the islamic hell.

JAHILIYYA: age of ignorance, the age before islam was revealed.

JANNA: the islamic paradise.

JIHAD: struggle for Allah. The higher jihad is the fight against sin, the lower jihad is the fight against infidels to spread islam. Jihad can include any strategy and any tool. It can be military, economic, demographic, mediatic, etc. Anything goes to make Allah victorious.

JINNS: demons which cause humans to sin.

JIZYA: tax that dhimmis have to pay to their muslim masters.

KAABA: ancient cubical building which predates islam but is still considered

sacred by the muslims.

KAFIR: infidel, guilty of the crime of kufr. In arabic it has a strong negative connotation. It's one of the worst insults you can receive. (Plural: Kuffar.)

KHARAJ: land tax the dhimmis have to pay to the muslims.

KHUL': a kind of divorce that the husband can concede to his wife if she pays him a certain sum; essentially a way for the wife to buy back her freedom.

KUFR: disbelief in anything which is part of islam, from the smallest ritual to the most fundamental principle.

MADHHAB: islamic law school. The sunni ones are the Hanafi, the Shafi, the Maliki and the Hanbali. The main shia madhhab is the Ja'fari. (Plural: madahib.)

MADRASA: islamic school focused on teaching the quran and the sunnah.

MAKRUH: an act not forbidden but discouraged, like gossiping.

MUHAMMAD: the final prophet for all mankind, the seal of prophethood who finally managed to reveal the perfect religion for all eternity.

MUBAH: a neutral act, neither encouraged nor frowned upon.

MUFTI: islamic scholar who can issue fatwas.

MUHSAN: state when an individual can avoid illicit fornication because they have a legitimate spouse to let out their lust. If they still commit zina, their punishment is more severe.

MUJAHIDIN: islamic warrior performing jihad.

MUJTAHID: islamic scholar of the highest level. (Plural: mujtahidun.)

MUNAFIQUN: hypocrites, people who claim to be muslims but don't follow some islamic rule or another even though they know they should. The quran clearly orders to kill them (4:89). Most muslims in the world fit the description.

MUSHRIK: polytheist, atheist, idolater; in general, this term indicates all non-muslims. (Plural: mushrikin.)

MUSTAHAB: a not obligatory but recommended act, like calling your son Muhammad or circumcising girls (which some schools consider obligatory).

MUSTA'MIN: protected infidels which can travel into muslim countries without getting killed for a specific reason (tourism, students, merchants).

MUT'A: shia temporary marriage to have extramarital sex without committing sin.

NASKH: doctrine of abrogation which says that if two orders from Allah contradict each other, the most recently revealed one has the priority. Several quranic verses have been abrogated by newer verses. Very rarely, it even happened that some hadith abrogated a quranic verse (such is the case for stoning as punishment for adultery).

NIKAH: permanent islamic marriage.

NUSHUZ: the disobedience of a wife.

QADI: islamic judge.

SAHABA: companions of the Prophet.

SHARIA: the corpus of laws derived from four sources: the Quran, the Sunnah, the Ijma and the Qiyas (reasoning by analogy which judges can use to issue sentences).

SHIA ISLAM: islamic denomination in constant conflict with the sunni one despite agreeing on virtually everything. Shia muslims are about 10% of the total muslim population.

SHIRK: the crime of worshiping others together with Allah. A violation of monotheism.

SIRAT: the biography of Muhammad contained in the sunnah.

SUNNAH: literally: path, lifestyle, tradition. Holy book composed by the Sirat and the hadiths, the second source of sharia.

SUNNI: islamic denomination which makes 90% of all muslims.

SURAH: chapter of the quran.

TAFSIR: exegesis of the quran and of the hadiths where scholars of renowned wisdom explain how to interpret the holy texts.

TAQIYYA: dissimulation; denying to be a muslim or that a certain rule is part of islam.

TAWRIYA: intentional ambiguity; lying without outright stating something false but by giving the wrong impressions and misleading others on purpose.

ULEMA: muslim scholars.

UMMAH: the international islamic community which comprises every muslim.

USWA HASANA: excellent example; the doctrine that Muhammad's actions are an example that every muslim should strive to imitate. See also “ismah”.

WAJIB: an obligatory act.

ZAKAT: charity tax which every muslim must pay to the islamic treasury every year (usually it's 2.5% of their income). Non-muslims can't benefit from it in any way, and part of it must be reserved to help the jihad (see quran 9:60 and Reliance of the Traveller paragraph h8.17). This often means that it ends up financing terrorism (see the Holy Land Foundation scandal of 2007).

ZINA: sexual misconduct of any kind, from lustful looks to premarital sex, to adultery, to rape. The punishments vary depending on the gravity of the crime. And with this, we're over. I'll pop back in when I'm done putting all this information in book form, but our PhD course has come to an end.

I hope this course of study has been as educational and rage-inducing as I intended it to be, and that it has turned you into a deadly debater against all the Tawriya-using muslims you'll certainly meet in your career.