

'True Islam'

Christian Response to leaflet by Ahmadiyya Muslim Association

Introduction

The religion of Islam faces huge worldwide external and internal problems. Since the rise of 'Islamic State' Muslims and non-Muslims are again anxiously asking one important question, 'What is true Islam?' As a result a growing number of Muslims are leaving their religion¹ and many others secretly wish it would be less violent.

Ahmadiyyas, an estimated 1%² of all Muslims worldwide, present a rather unique version of Islam which is not accepted by the majority of all other Muslims. How can we find out who is right and who is wrong?

The issue at hand was first raised by none other than Mohammad, the prophet of Islam himself. He is quoted as having prophesied that his followers would be divided into 73 sects. Every one of them would go to hell, except the one professed by him and his companions. (Mishkat, book 1, ch vi. pt.2).

Surely, the best approach to establish the nature of true Islam is to go back in history and look at the example of Muhammad³ as described in Muslim sources and their classical, early commentaries. Then it can be established what original Islam was like in principle and in which of today's versions it is resembled most accurately. Someone said, 'If you wish to have clean water, go to the source of the river.' This is going to be the approach taken in responding to the following eleven points of the leaflet.

The publishers on christianityexplained.net love and care deeply for all Muslims. That is why they feel obligated to question Islam by speaking truth. No hurt is intended. If some parts of this article do offend, please forgive us.

true islam

1 Believes in the Oneness of God

A Muslim believes in the One God who is the Lord of all nations, all races and all religions, and so it becomes impossible that a true Muslim could ever develop any hatred in his heart for any nation, any race or any religion.

Christians too believe in One God according to the Torah⁴, Injeel⁵ and the Quran.⁶ The Muslim holy book teaches that the previous Scriptures of the Jews and Christians are from God and have not

¹ realhonour.com faithtofaithless.com theguardian.com/global/2015/may/17/losing-their-religion-british-ex-muslims-non-believers-hidden-crisis-faith jihadwatch.org/2015/07/islam-fastest-shrinking-religion-in-the-world

² en.m.wikipedia.org/wiki/Ahmadiyya by country

³ Surah Al Azhab, 33:22

⁴ Deuteronomy 6:4. The Old Testament is known as Torah in the Quran.

changed in their written form.⁷ Contrary to the Quran, they explain the phrase 'God is one' as: a unique Being, He alone is the only true God compared to many false gods. Mysteriously, He contains multiplicity within unity, a plurality of functions.⁸ Therefore, the God of the Bible is not '*Lord of all religions*' because they describe Him differently.

The religion of Islam too faces intellectual challenges when talking about God. The Quran uses human terms to describe him. He sees, hears, talks, etc. Orthodox Muslims do not explain how this is possible, nor how God knows and sees everything. Similarly, it is a fact that God's word was revealed in a book, but how the infinite can be expressed in the finite is not clarified.

Furthermore, is not the statement, '*it becomes impossible that a true Muslim could ever develop any hatred in his heart for any nation, any race or any religion*', contradicted by the following verses from the Quran⁹, addressed to Muslims?

"Let not the believers take disbelievers for friends in preference to believers - and whoever does that has no connection with Allah - except that you guard yourself fully against them. . . Say, 'Whether you hide what is in your breasts or reveal it, Allah knows it . . . "
(Surah Al Imran, 3:29-30)

"You are the best people, . . . most of them (People of the Book) are transgressors."
(Surah Al Imran, 3:110-111)

"Verily, those, who disbelieve from among the People of the Book, and the idolaters . . . are the worst of creatures."
(Surah Al Bayyinah, 98:7)

". . . I will cast terror into those who disbelieve. Smite them above the necks, and smite off all fingertips."
(Surah Al Anfal, 8:13)

"He it is Who has sent His messenger (Mohammad) with the guidance and the Religion of truth, that He may cause it to prevail over all religions, . . ."
(Surah Al Saff, 61:10)

"This day, then, it is the believers who will laugh at the disbelievers."
(Surah Al Tatif, 83:35)

Are the verses above not literally and in principle discriminating against non-Muslims, making them inferior? Why should this be the case with Christians who are persuaded by argument that Islam is not the truth and therefore simply decide not to follow it? Are such people who tell others why one should not believe in Islam defined by the Quran as those who wage war against it?

⁵ Mark 12:29. The New Testament is known as Injeel in the Quran.

⁶ Surah Al'-Ankabut, 29: 47

⁷ Verses that confirm this important truth are found in Surah Yunus, 10:65, Al Imran, 3:49, 94; Al Maida, 5:44,48,67, 69, 70; Al Araf, 7:160; Yunus, 10:95; Maryam, 19:13; Saba, 34:32; Fatir, 35:32. Surah Al Baqarah, 2:76-86 and other verses accuse Jews of twisting and misinterpreting the Torah with their words only. Some of them also wrote down verses and pretended they were part of the Torah, without actually changing the real book. In Surah Al Nisa, 4:47 the Jews are accused of changing, writing down wrongly, what the prophet of Islam said. For more details see: christianityexplained.net/explainedto/muslims/26.html

⁸ For more details see: christianityexplained.net/explainedto/muslims/11.html

⁹ All quotations are taken from the English translation of the Quran by Maulvi Sher Ali (ra)

2

Believes that the Holy Prophet Muhammad (pbuh) was a Mercy for Mankind

Muslims follow the example and practices of the Holy Prophet Muhammad (pbuh), who showed the way to bring people closer to God. He served humanity by creating peace in society and advocating complete freedom in matters of religion and beliefs for Muslims and non-Muslims alike.

At the beginning of Muhammad's ministry in Mecca, he is known for saying and doing a number of good things. However, is it wise to follow his example after he became more powerful in Medina?¹⁰ During 622 to 632 Muhammad either sent out or went on seventy-four expeditions, raids and wars.¹¹ These include a few negotiations, violent expeditions, small assassination hit squads, the conquest of Mecca with 10,000 jihadists, and the planned but not executed confrontation of Byzantine Christians with 30,000 holy warriors in Tabuk.

How did Muhammad treat his enemies? The earliest Islamic biography by Ibn Ishaq tells stories of how, once he was in power in Medina, the prophet of Islam arranged for men and women who criticised him to be killed.¹² On one occasion he asked hundreds of Jewish men who stood up against him to dig their own graves. Afterwards he beheaded them. Their wives and children were sold into slavery.¹³ Some early Muslims who changed their minds about Islam were murdered after Muhammad gave the command to kill those who turn away from Islam.¹⁴

Did Mohammad really *'show the way to bring people closer to God'*?

Allah is absent from all but the seventh of the Islamic heavens according to traditions of the prophet of Islam's journey from Mecca to Jerusalem and afterwards to the heavens.¹⁵ Quranic passages regarding paradise are dominated by descriptions of sensual delights waiting for the faithful. To be sure Muslims are told in the Quran they would see Allah in heaven.¹⁶ The Hadith confirms this, and emphasizes that the sight of Allah is the crowning glory of paradise.¹⁷ In the light of Islam's emphasis on God's transcendence this came as a great surprise to many Muslims as the following hadith shows:

The people said, "O Allah's Messenger (peace be upon him)! Shall we see our Lord on the Day of Resurrection?" The Prophet (peace be upon him) said, "Do you have any difficulty in seeing the full moon on a clear night?" They said, "No, O Allah's Messenger." He said, "Do you have any difficulty in

¹⁰ christianityexplained.net/explainedto/muslims/Are_Radical_Muslims_Representing_True_Islam.pdf

¹¹ *Muhammad at Medina*, Watt, pp. 2; 339-43

¹² *Sirat Rasul Allah* by Ibn Ishaq, *The Life of Muhammad*, translated by A. Guillaume, 2002, pp. 364-368 and pp. 675-676: Asma and Ibn Ka'b are murdered for writing poems against Muhammad and Islam. Pp. 550-551: Muhammad gave orders to kill Al-Hawayrith and Sara for insulting him. Abdullah's two girls were to be killed for singing songs about Muhammad. For an online version of this book see:

https://archive.org/stream/TheLifeOfMohammedGuillaume/The_Life_Of_Mohammed_Guillaume#page/n255/mode/2up

¹³ See *Ibid.*, p. 464

¹⁴ *Ibid.*, pp. 550-551 Some of these stories and additional ones are also found in *Sahih al-Bukhari*. E.g: Volume 5, Book 59, Number 369, 378, 462, 448, 582, 662 Volume 4, Book 52, Number 286, Book 56, Number 817, 826, Volume 9, Book 84, Number 57

¹⁵ <http://sunnahonline.com/ilm/ageedah/0039.htm#3>

¹⁶ Surah Al-Tauba, 9:72; Surah Yunus, 10:27; and especially Surah Al Qiyamah 75:24

¹⁷ Suhayb ibn Sinan ar-Rumi *Sahih Muslim*

seeing the sun when there are no clouds?" They said, "No, O Allah's Messenger (peace be upon him)." He said, "So you will see Him, like that."¹⁸

In contrast the Biblical view of heaven not only promises the believers that they will see God, but even more, that He will have a personal, ongoing relationship with them:

'I heard a loud voice shout from the throne: God's home is now with his people. He will live with them, and they will be his own. Yes, God will make his home among his people. He will wipe all tears from their eyes, and there will be no more death, suffering, crying, or pain. These things of the past are gone forever.'

(Revelation 21:3-4)

The meaning of life in Islam is to obey God.¹⁹ In Christianity it is to know Him personally.²⁰ Is such a purpose of life not much more appealing, especially in the light of the supreme importance of relationships?

3 Believes that Islam's message of peace is universal

Islam rejects all forms of terrorism and advocates justice against all forms of cruelty, corruption and disorder.

People in the West are told that the very word 'Islam' means 'peace.' How do we understand this explanation from an Arabic native speaker:

"In order to find the meaning of a certain word in the Arabic dictionary, it is essential to search for the three letter infinitive verb which is called the root. Many words can be derived from the same root, but they don't necessarily have to have any similarity in their meaning. The word *Islam*, which means 'submission', is derived from the infinitive *Salama*. So is the word *Salam* which means 'peace' and so is the verb *Salima* which means 'to be saved or to escape from danger'. One of the derivations of the infinitive *Salama* means 'the stinging of a snake' or 'the tanning of the leather'. Hence, if the word *Islam* has something to do with the word *Salam* i.e. 'Peace', does that also mean that it must be related to the 'stinging of the snake' or 'tanning the leather'?

Muhammad used to send letters to the kings and leaders of the surrounding countries and tribes, inviting them to surrender to his authority and to believe in him as the messenger of Allah. He always ended his letters with the following two words: "Aslim, Taslam!" Although these two words are derived from the same infinitive *Salama* which is the root of *Salam*, i.e. 'Peace', neither one of them implies the meaning of 'peace'. The sentence means 'surrender and you will be safe', or in other words, 'surrender or face death'. So where is the meaning of 'Peace' in such a religion that threatens to kill other people if they don't submit to it?"²¹

Does Islam really 'advocate justice against all forms of cruelty, corruption and disorder' when Allah allows people to lie in these cases:

¹⁸ Abu Hurayrah Sahih al- Bukhari

¹⁹ Surah Al Dhariyat, 51:57

²⁰ John 17:3

²¹ To read the full article visit answering-islam.org/Hoaxes/salamislam.html

- To save one's life: Surah Al Nahl, 16:107, Surah Al Mumim, 40:29
- For reasons of security when one is in the minority: Surah Al Imran, 3:29-30

Similarly, hadith Sahih Muslim 6303-05²² says:

Humaid b. 'Abd al-Rahman b. 'Auf reported that his mother Umm Kulthum daughter of 'Uqba b. Abu Mu'ait, and she was one amongst the first emigrants who pledged allegiance to Allah's Apostle (may peace be upon him), as saying that she heard Allah's Messenger (may peace be upon him) as saying: A liar is not one who tries to bring reconciliation amongst people and speaks good (in order to avert dispute), or he conveys good. Ibn Shihab said he did not hear that exemption was granted in anything that the people speak as a lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them).

4 Believes in loyalty to your country of residence

The Holy Prophet Muhammad (pbuh) said that love for your country is part of your faith.

How can this hadith be accepted if it is referred to by the great majority of Muslims as fabricated and weak?²³ In addition, does the Quran not take priority over the desires of the people? Since Western democratic nations are not governed by Islamic law, do not Muslim citizens have divided loyalty?

5 Believes in the equality and rights of Women

Islam has assigned a position of dignity and honour to women. Equality and rights of women are essential for peace, comfort, happiness and progress. Islam holds that man and woman complement each other and are a means of mutual fulfilment.

Compared with the appalling status women in Saudi Arabia had in pre-Islamic times the Quran has brought considerable improvement for them. However, in the light of the following verses the question is: Are women really declared to be of the same value as men?

Surah Al-Baqarah, 2:222²⁴: Why can women not marry non-Muslims, while men are allowed to²⁵?

Surah Al-Baqarah, 2:224: Why are only wives 'as a field' unto the husbands and only they can approach them when and how they will?

²² Sahih al-Bukhari 3.857

²³ <http://islamictreasure.com/2511-fabricated-hadeeth-love-for-ones-homeland-is-from-faith/>

²⁴ Due to limited space the sources are summarized in the questions. Please always consider the context.

²⁵ Surah Al-Ma'idah, 5:6

Surah Al Baqarah, 2:228-243: Why are only Muslim men allowed to divorce and get reconciled twice without having to give reasons?

Surah Al-Baqarah, 2:283: Why do two female-witnesses count as much as one male? Is it because they are deficient in intelligence and religion as the prophet of Islam said in Sahih Bukhari 1:6:301, 2:24:541, 3:48:826?

Surah Al Imran, 3:15: Why are wives and sons classified as 'things' and what is the reason that they are to be possessed by the husband only?

Surah An Nisa, 4:4: Men are allowed to marry up to four women only if they can deal justly with them. Does this command not contradict Surah An Nisa, 4:130 which says that this is impossible? Did not the prophet of Islam himself fail in treating his wives and Aisha on equal terms as recorded in Hadith Bukhari, Vol. 3, Book 47, Number 755?

Surah An Nisa, 4:16: The punishment in case of lewdness is confinement to the house until death! Why does this only apply to women? Some commentators believe that the punishment later was altered to 100 lashes. But if women are created physically weaker than men why do they have to endure the same punishment as them?

Surah An Nisa, 4:21: Does the fact that men are allowed to take one wife in place of another, for no specific reason, not put an unbearable burden of fear on women?

Surah An-Nisa, 4:25: Muslims are allowed to have sex with female slaves! Does this horrifying verse not amount to legalising rape among prisoners of war? Surely, they would not willingly convert to Islam, the religion of those who killed their husbands.²⁶ (See also Surah Al Muminun, 23:6-7, Al Azhab, 33:51, Al Maarij, 70:30-31)

Surah An Nisa, 4:35: Are women treated like children by beating them lightly even if disloyalty and ill conduct is only feared without hard evidence?

Surah An Nisa, 4:177: Why do men inherit twice as much as women?

Surah Waqiah, 56:35-38: Why are newly created virgins waiting for men only in paradise? (See also Surah Rahman, 55:57-58)

Surah Al Talaq, 65:5: Why is marriage to prepubescent girls allowed? They have not reached puberty, having no menstruation. Ibn Katir, a famous classical Quran commentator, refers to 'divorcing a young wife who has no menses'. Also, Al Tabari explains this verse as referring to 'girls who do not menstruate because they are too young' not to women who suffer from lack of menstruation. Even if they were intended to be referred to in that verse, is it not written in a general way that includes both categories?

Sahih Bukhari, Volume 1, Book 2, Number 28: Why are the majority of people who are in hell women? Are only they by nature ungrateful?

²⁶ "ISIS beheaded 150 females, including pregnant women, for refusing to marry terrorists"
zeenews.india.com/news/world/isis-beheads-150-females-including-pregnant-women-for-refusing-to-marry-terrorists_1516433.html (accessed 2017)

Sahih Bukhari, Volume 1, Book 9, Number 490: Why are prayers annulled by a dog, a donkey and a woman (if they pass in front of the praying people)?

Sahih Bukhari, Volume 3, Book 29, Number 85: A woman is not permitted to travel alone. Why do these restrictions not apply to men?

Sahih Bukhari, Volume 3, Book 49, Number 859: Is only the husband allowed to divorce his wives in case he finds 'something unpleasant about them', such as 'old age or the like'? Does the appeal for him to keep her by offering to give up her rights to win his favour (Surah An-Nisa 4:129) not amount to bribery?

Sahih Bukhari, Volume 4, Book 52, Number 110: Why is evil omen only found in the horse, the woman and the house and not in the man?

Sahih Bukhari, Volume 4, Book 54, Number 460: Why is only the wife cursed by angels until morning for refusing to have sex with her husband?

Sahih Bukhari, Volume 4, Book 54, Number 469: Men are promised to have at least two perfect wives in paradise. Why are women's rewards not specified?

Abu Dawud, Book 11, Number 2155: Why are men only told to say the following when they marry a woman, buy a slave or a camel: 'O Allah, I ask Thee for the good in her, and in the disposition Thou hast given her; I take refuge in Thee from the evil in her, and in the disposition Thou hast given her.'

The Quran and the Hadith do not say anything about women who for some reason cannot or choose not to get married. Does this status virtually not exist? Does not the way husbands treat their wives determine the character of families, cultures and nations, spilling over into all other gender relationships therein?

6

Believes in equality of all nationalities and races

Islam urges an end to all inequality, wherever and whenever it exists, as all people are born equal. It makes it clear that people of all nationalities and all races should be granted

equal rights without any discrimination or prejudice.

The equality between men and women has been questioned in point five already. What about slaves whose existence and inferiority²⁷ is confirmed in the Quran? Why did Mohammad own them and why are they still allowed until the hour of judgement?²⁸ Are they '*granted equal rights without any discrimination or prejudice*'?

²⁷ Surah Al Baqarah, 2:222, Surah Al Nuhr, 24:32, Surah Al Azhab, 33:51, 53, 56, Surah Al Mujadalah, 58:4. For more details watch [youtube.com/watch?v=sLIAnARzh_Y&t=2420s](https://www.youtube.com/watch?v=sLIAnARzh_Y&t=2420s)

²⁸ Ali ibn AbuTalib Muslim 4224, AbuHurayrah Bukhari 6.300

7

Believes all people should have fundamental freedoms

Islam promotes fundamental freedoms such as religious, political, national and civil freedom. Such freedoms are essential for a society to make progress and guarantee peace and security. These noble values restore the dignity of man.

The Cambridge dictionary defines the word freedom as, 'the condition or right of being able or allowed to do, say, think, etc. whatever you want to, without being controlled or limited.'²⁹ How is it possible that Islam '*promotes fundamental freedoms*' if Allah says in the Quran and the Shariah law in great detail what is right and wrong and punishes those who disagree?

To elaborate on this question, here is one example regarding 'Dhimmis,' Jews or Christians living in an Islamic state. They are not considered citizens of the country but have certain rights, like privately worshipping according to their religion, as long as they pay the jizya.

Dr Mark Durrie writes in his academic study on this issue:

"The Arabic word jizya is derived from a root j-z-y which refers to something given as compensation, in substitution for something else. According to Arab lexicographers, jizya is tribute taken from non-Muslims living under Islamic rule 'as though it were a compensation for their not being slain'. It is paid by defeated communities to compensate or reward their attackers for forgoing the right to kill, enslave or loot them . . .

. . . To be sure, there are other ways to interpret the Qur'an, but the point is that this understanding of jizya has become the operative one in Northern Iraq and Syria. It also has the backing of centuries of Islamic jurisprudence and practice. It was with this understanding of Islam that the Middle East, South Asia and large parts of Eastern Europe were conquered and occupied under Muslim rule until modern times.

. . . Throughout history the jizya has been a heavy imposition for non-Muslims. Large numbers of Christians converted to Islam in the early centuries of Islamic rule in order to avoid this tax. Dionysius, a Syrian patriarch writing in the eighth century, reported that the jizya often had to be extracted from Christians by beatings, extortion, torture, rape and killings. Many fled destitute from town to town after they had sold everything they owned to pay the tax.

Arthur Tritton reported in *The Caliphs and their Non-Muslim Subjects*, about eighth-century Egypt, that for ordinary day labourers the jizya tax was around a quarter of annual earnings, or ten times the *zakat* tax paid by Muslims. Shlomo Dov Goitein, writing on the situation of Jews in medieval Egypt, reported that men would enslave themselves or their family to pay the tax. Centuries after Dionysius of Antioch, he also reported that many, having sold all they had to pay it, took to wandering homeless as beggars."³⁰

Surah Al Taubah, 9:29 says that one of the reasons for the jizya tax is that the People of the Book 'acknowledge their subjection.' This is interpreted by the Ahmadiyya community as 'admitting the superior power of Muslims.'³¹ How can such a humiliating status be reconciled with the 7th claim

²⁹ dictionary.cambridge.org/dictionary/english/freedom

³⁰ lapidomedia.com/three-choices-and-bitter-harvest-denial-how-dissimulation-about-islam-fuelling-genocide-middle-east

³¹ See footnote 1175 on the verse in the Ahmadiyya translation of the Quran.

under discussion, that Islam promotes fundamental religious freedom in order *'to restore the dignity of man'*?

8 Believes in the separation of Religion and matters of the State

Islam tells us that no religion has the right to interfere in areas exclusive to the state nor has the state any right to interfere in religious affairs. Islam instructs Muslims that acceptance of faith is a matter between man and his God, and everyone is permitted to live according to his faith and perform his religious duties.

Mohammad is the example all good Muslims are commanded to follow. Does not the fact that he was also a military and a political leader make a separation of religion and state impossible? Furthermore, as has become clear under point seven, only Jews and Christians are allowed to continue their faith in an Islamic State. Are Pagans (e.g Hindus, Buddhists, Atheists, Agnostics) who refuse to accept Islam going to be killed according to Surah Al Taubah, 9:5-7?

9 Believes in Muslim Leadership known as Caliphate

Islam teaches us that True Caliphate is spiritual and founded on the precepts and prophesies of the Holy Prophet Muhammad (pbuh). It has no political aspirations.

Does not Islam from its earliest history talk about a physical Caliphate?

The following passages on how Islam spread after the death of Muhammad are copied from Islamicity.com. The website apparently, "provides a non-sectarian, comprehensive and holistic view of Islam and Muslims to a global audience":³²

"Umar extended Islam's temporal rule over Syria, Egypt, Iraq, and Persia in what from a purely military standpoint were astonishing victories. Within four years of the death of the Prophet the Muslim state had extended its sway over all of Syria and had, at a famous battle fought during a sandstorm near the River Yarmuk, blunted the power of the Byzantines - whose ruler Heraclius had shortly before disdainfully rejected the letter from the unknown Prophet of Arabia."³³

Did those countries threaten Islam in any meaningful way? Did Muslims have to defend themselves against them? The Byzantine Empire "... was also near exhaustion,"³⁴ after narrowly defeating the Persian army during their long war that lasted from 602-628 AD. Does the fact that Muhammed was

³² <http://www.islamicity.com/support/AboutUs.asp>

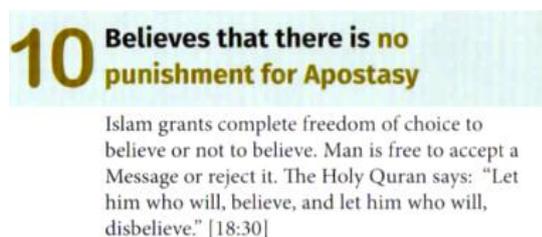
³³ <http://www.islamicity.com/education/ihame/default.asp?Destination=/education/ihame/3.asp>

³⁴ <http://notesinhistory.blogspot.co.uk/2012/12/battle-of-nineveh-627ad.html>

called 'the unknown Prophet of Arabia,' prove that they were no threat to Muslims? Can the same be said about the next passage:

"..... In Europe, meanwhile, the Arabs had passed into Spain, defeated the Visigoths, and by 713 had reached Narbonne in France. In the next decades, raiding parties continually made forays into France and in 732 reached as far as the Loire Valley, only 170 miles from Paris. There, at the Battle of Tours, or Poitiers, the Arabs were finally turned back by Charles Martel."³⁵

One also wonders why the web site www.Islamcity.com mentions little about the fact that the era of the first four caliphs was riddled by Muslim on Muslim violence when it came to the question of succession to their leaders. Umar, the 2nd caliph was murdered in 644. Uthman, his successor was assassinated twelve years later. Then Ali, cousin and son-in-law of Muhammad, was murdered. Husain, the son of Ali, being the leader of the Shi'ites, was killed alongside his followers in 680. Seventy years later, the Umayyad Caliphate, was brutally eliminated by fellow Muslims. The new leader of the so called Abbasid caliphate is known as "al-Saffah,³⁶" which translates as, the 'One who pours out blood.'



How do we reconcile this verse with others, such as:

". . . and if they turn away seize them and kill them . . ." (Surah Al Nisa, 4:90, see also Surah Al Baqarah, 2:218³⁷, both revealed in Medina)

Traditionally, Muslims have been saying that Surahs revealed later in Medina abrogate those revealed earlier in Mecca, like Surah Al Kahf, 18:30.

These hadith support that reasoning:

The Prophet (peace and blessings of Allaah be upon him) said: "Whoever changes his religion, execute him." (Al-Bukhaari, 2794).

The Prophet (peace and blessings of Allaah be upon him) said: "It is not permissible to shed the blood of a Muslim who bears witness that there is no god except Allaah and that I am His Messenger, except in one of three cases: a soul for a soul (i.e., in the case of murder); a married man who commits adultery; and one who leaves his religion and splits from the jamaa'ah (main group of Muslims)." (Al-Bukhaari, 6878; Muslim, 1676)

These passages became the foundation for the unanimous verdict of all schools of Islamic jurisprudence: the apostate must be killed. As a result the 'Ridda' wars, also known as the Wars of

³⁵ <http://www.islamcity.com/education/ihame/default.asp?Destination=/education/ihame/4.asp>

³⁶ <http://en.wikipedia.org/wiki/As-Saffah>

³⁷ See the classic and mainstream Tafsir al-Qurtubi, Tafsir al-Jalalayn: According to them the only point of disagreement is when, not if, apostates must be killed.

Apostasy, took place. They were a series of military campaigns launched by the Caliph Abu Bakr against rebel Arabian tribes during 632 and 633 AD, just after Muhammad died. The rebels were only willing to follow Muhammad not Abu Bakr. Some believed in either Tulayha, Musaylima or Sajjah, all of whom claimed prophethood. In doing so these Muslims became apostates. Most of them were defeated and reintegrated into the Caliphate.

11 Believes our Jihad is of love, mercy and compassion

Our Jihad is not a Jihad of swords, guns or bombs. Our Jihad is not a Jihad of cruelty, brutality and injustice. Rather, our Jihad is of love, mercy and compassion. Our Jihad is of tolerance, justice and human sympathy. Our Jihad is to fulfill the rights of God Almighty and of His Creation.

In light of the response to points nine and ten, this definition of Ahamadiyya and other moderate Muslims is certainly to be preferred. Unfortunately, it bears little resemblance to the original version of Jihad.

The term "Moderate Muslim" is not known in today's Arabic language. Westerners use it in the belief that surely there must be an alternative to Islam as it is presented literally in the Quran, the life of the prophet and early Islamic history. Some are rightfully questioning the wisdom behind the term since it implies that Islam is not usually moderate.³⁸

There are, however, contemporary Arab words to describe the conduct of moderate Muslims. They want to be "reformist", "secular" or "modernizing". They believe that Islam can be made more compatible with the contemporary world. Such attempts were first made by the Mu'tazilites of Baghdad in the 9th century. Eventually, for almost a thousand years what became known as orthodox Sunni Islam prevailed. Reform movements began to appear again as a reaction to advanced Western civilizations and colonialism early in the 19th century. The next century saw the rise of nationalism in the Middle East and yet more attempts to reform Islam (e.g. the founding of the secular Turkish Republic, independence from UK and France).

Nationalism flourished until Israel won the war against several Arab states in 1967. Since then the Muslim Brotherhood returned to success with their strategy, 'classical Islam is the solution.' The Arab Spring uprising that turned into 'Winter' reveals an ongoing power struggle between radical and moderate Islamic forces.

In light of the violent history of early Islam even admitted by moderate Muslim scholars and later unsuccessful reform attempts, further questions need to be asked.

1. Will it ever be possible to truly modernise Islam?
2. Moderate Muslims frequently say that many verses in the Quran and the hadith used by radical Muslims to justify their brutal actions were descriptive, 'specific to a certain time and place which have since expired,'³⁹ rather than prescriptive. Why were atrocities allowed during those days but not now? What made that time different from the one we live in?

³⁸ <http://www.newrepublic.com/article/118391/troubling-phrase-moderate-muslims-only-empowers-islamophobes>

³⁹ <http://lettertobaghdadi.com/index.php>

Who tells us what is allowed today if Muslim leaders have been divided for most of Islamic history?

3. Do moderate Muslims endorse the concept of physical jihad, the Sharia, and the caliphate today? The answer is, 'yes,' according to the open letter of Muslim scholars against the Islamic State.⁴⁰ What is moderate about these concepts since they are shared with radical Muslims and therefore give, "ideological oxygen"⁴¹ to them?
4. In efforts to deconstruct the Quran literarily, moderate Muslims sometimes like to interpret the Quran verses in symbolic ways. Is not the number one rule in interpreting Scripture to take it literally unless there is compelling evidence not to?
5. If the Quran is literally the perfect word of Allah who has absolute knowledge, as every Muslim is taught to believe, should they not follow it literally and completely as it is written, as long as they live?
6. If it turns out that radical Islam is at its root a religious problem, could leaving the religion (not many good aspects of Muslim cultures) be a religious answer for you to be considered besides efforts to modernise it?
7. Someone said, "If what you believe is right, you cannot be too radical." While this is true, one should find out first whether one's belief is right. Rather than killing others, Christians are asked to give their lives for them.⁴² Would you like to find out more about the totally unique message of Jesus Christ? Do please contact us to arrange a Bible study.

Please send your comments and/or answers to the questions raised throughout this article to:

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⁴⁰ <http://www.jihadwatch.org/2014/09/international-group-of-muslim-scholars-refutes-islamic-states-islamic-case-while-endorsing-jihad-sharia-caliphate>

⁴¹ <http://tonyblairfaithfoundation.org/religion-geopolitics/commentaries/opinion/way-ahead> (see point 3)

⁴² 1 John 3:16